

# PSYCHIC RESEARCH

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## STARTING A NEW ERA

The Society's Home, Its Program, and Its Hopes

*By the Chairman of the Publication Committee*

WITH this issue of its JOURNAL, the American Society for Psychical Research enters upon a new year, and upon what we propose to make, if possible, a new era in its history. After the death of our great founder a period of adjustment was inevitable, a period of experimentation, of feeling our way. In the course of those years we have learned much and we have made some progress. Now we feel at last that we have a real foundation upon which to erect the structure of a greater usefulness.

It is fitting that from time to time the trustees of the Society should render an accounting to its members, not a mere auditor's report, but a brief record of growth and progress—or an apology for their non-existence! This statement from the Publication Committee is meant to be such an accounting, as well as an appeal for the closer cooperation of our members, and a pledge for the future.

In the course of these experimental years much of importance has been accomplished which could not be adequately reflected in the JOURNAL, and could therefore not be known to its readers. Old debts have been paid. A sound operating budget has been

worked out. Some of the original investments of capital have been replaced by new and more advantageous ones. The Board has been enriched by the addition of members of high standing in the worlds of business and science. The Society has acquired a valuable property, which is at once a fitting home for its activities and a wise investment of its funds.

This last is perhaps our most definite forward step. Those of you who visited the old offices of the Society will know, when you look at the pictures here presented, how great that step has been. The house was rented at first, a part of the rent being underwritten by a group of interested New York friends. Then came the opportunity to buy it at a most advantageous figure—and we had acquired a real and permanent home, a worthy background for the work we hope to do.

The name, Hyslop House, is of course in honor of the founder of the American Society for Psychical Research. The pictures will give you some idea of how well the house is adapted to our needs. It affords adequate office space for the staff, meeting places and reading rooms for members, and excellently arranged rooms for laboratory and seance pur-



The reception room, with glimpse of entrance hall and front door of the building. The furniture here as elsewhere is mostly the property of members, and loaned by them to the Society

poses. It is a large house, but it has been almost entirely furnished by the generosity of our New York City members, largely through the efforts of the New York Section, which holds lectures there every Monday evening. When you are in New York, we cordially invite you to come to 15 Lexington Avenue, and see for yourself this real milestone of progress.

In the research work of the Society we have been less fortunate, because there we are crippled by our lack of necessary funds. During the period of adjustment we have felt that it was not wise to make a definite effort toward the increasing of an endowment or the bringing in of new members. But the time has come when that effort must be made. We are ready now to broaden our activities and to make the American Society a world center for enlightened Psychical Research. But without a larger endowment, or more members, or both, we can do little more than we are doing now. We are living within our budget, but it allows no room for expansion.

And research—*real* research—means ever expanding demands upon income. Our staff must be enlarged by the addition of the best men in the various fields of psychic research. That necessitates more clerical assistance, and properly equipped laboratories. And it means the employment and the safeguarding of those without whom we can do nothing—those strangely endowed persons whom we call psychics.

We want most earnestly to get away from the mere cataloguing of phenomena, to get down to the serious study of their ultimate significance and of the laws which govern them. But this sort of work requires time, and money. It cannot be carried on by one man, at the call of countless other duties. We must leave the Editor of the JOURNAL free to be an editor, with time to search out valuable material everywhere, and to collaborate with those who are engaged in the research end. Then we shall have ample—and vital—material for our pages.

We are already making a beginning, handicapped as we are. During the past year several important cases have been studied, and will be reported in the JOURNAL. With this issue we are bringing out a magazine improved in appearance and in type face, enlarged in size by a third, and doubled (we hope) in value. There are many more improvements still to be made—but even these have cost more money than we can well afford.

The answer to that problem is new members. And there is only one way to reach those who might be interested in this newest and least understood of the sciences—that is, through you who have already demonstrated your interest. We earnestly hope, therefore, that you will not fail us in this crisis. That you will make a real effort to help us augment our income, both by raising the class of your own membership, and by bringing in new members.

It is difficult in these days to go anywhere without meeting some one who expresses an interest in one or another phase of metapsychic activity. We are printing extra copies of the new JOURNAL in order that you may have them sent as samples to such persons, and we are printing name and address blanks on the last pages of this magazine to simplify for you the forwarding of the information we need.

We are printing also easily detached application blanks which you may give to those friends of whose interest you are sure, and which you may use for gift memberships or for the raising of your own membership class.

In this connection we should like to make an announcement about the proceedings. These are sent to the members who pay ten dollars, (or more) and up to the present have been issued each year. However, in 1926, the complete report of the later phases of the famous Margery case was undertaken, and grew to such imposing proportions that it was decided to postpone its appearance and issue it—whether in one volume or two—as the Proceedings for 1926 and 1927. It will come out as



The reading room for members, in which the New York Section holds its Thursday afternoon teas

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early as possible, and should be sufficiently valuable to atone for the delay.

From this time forth, the Proceedings will appear, not annually, but whenever we have a sufficient volume of material of outstanding importance to justify the enormous expense of printing. In the meantime money will be freed for use in research, and more material will be made available for the JOURNAL. Wherever a case lends itself to such treatment, it is our plan to present the study of it serially in the JOURNAL, thus giving to all of our readers the results of the most valuable and important work that is being done in our field.

So much for the publication plans, and our membership campaign. We hope that our present membership may be doubled many times over. But even that will not be enough.

New and vastly important developments are just ahead in the field of metapsychics. America is the richest country in the world—fabulously generous to the cause of research everywhere. The American Society for Psychical Research is the logical channel through which American wealth should flow to the enrichment of this particular field of human knowledge, and therefore of human happiness. And the endowment of that society has been increased by only a few thousand dollars since Dr. Hyslop's death. The income is barely enough to carry us along, by the exercise of rigid economy, and with no opportunity whatever to engage in vital work which beckons on every hand.

There are many indications that the psychological moment for psychical research is at hand. It is beginning to be treated with respect even by the daily press. A few weeks ago the Dean of Columbia University's Medical School, in a public address, made the following statements:

"The continued influence of those departed this life, and the sense of reality of the continuing existence of their personalities has been strong enough to remove for me any doubt as to some form of life after death.

"Where it is or in what form I care not. I believe that they continue to exist and I believe that we can be influenced by them. Definite communication with that group seems more possible to me than radio would have twenty-five years ago, although I have never known any satisfactory example of it, in spite of some experience with automatic writing."

And the next day the *New York Times* printed an editorial comment upon these words, so reasonable and open minded that I think it could not have appeared ten years ago.

How important, then, that we lead in this forward movement, that we help give to the world the greatest gift of knowledge that science has yet been able to offer to mankind.

If you have money—or if you know those who have money—to invest in so great a cause, we appeal to you. If you have suggestions to make, or help of any kind to offer, again we appeal to you.

We hope to report in the pages of this JOURNAL ever more work, and ever more important work, carried on in our laboratories and seance rooms. We hope to co-ordinate our activities more closely with those of scientifically minded psychic students everywhere in the world—again furnishing us with richer and more varied material for publication. And we hope to present in these pages the finest and most stimulating work of those great writers who are increasingly concerned with the philosophical and spiritual implications of psychic phenomena.

It is obvious that without additional endowment and enlarged membership, all these plans must remain in their present visionary state. Whether they shall become reality—whether the American Society for Psychical Research shall take its rightful place in the forefront of this most vital of all scientific adventures—must wait upon the developments of the new year.

And those developments wait upon you!

MARY DERIEUX



The Research officer's quarters and the reference library, two flights up from the street

# TELEPLASMIC THUMBPRINTS—I

## The Latest Developments in the Margery Mediumship: Historical and Descriptive Introduction

By J. MALCOLM BIRD

*The present article is the first of a series that will run to approximately six installments. The production and study of these teleplasmic thumb-prints has been under my informal supervision throughout; but the actual work both in and out of the seance room has been done almost entirely by others. Accordingly, while I am solely responsible for the present introductory text, future installments will deal with the work of my collaborators and will be contributed by these collaborators. I take this occasion to emphasize that in spite of the apparent diversity of authorship which will be thus manifest from month to month, the series constitutes a coherent and connected whole.—J. M. B.*

THE alleged presence in the seance-room of materialized hand-like structures, alike as a teleplastic phenomenon in themselves and as a teleplasmic tool for the production of the entire range of telekinetic effects, has become a commonplace to students of metapsychics. A considerable theorizing has been done as to the nature of these terminals; and there exists an even more considerable empirical knowledge of their properties and behavior. In particular, out of numerous cases there has arisen the definite determination that they will sufficiently support white light to permit of their extensive photographing; and from the Kluski mediumship especially we have a recognized technique for obtaining another category of permanent physical evidence of their presence. I refer, of course, to the procedure of laying down a film of paraffin over the teleplasmic form; and to the escape of the latter, apparently by a process of dematerialization, leaving the hollow shell of paraffin behind. The plaster cast which is made in this shell by subsequent normal process we must take to be a true representation of the teleplasmic terminal.

This procedure was first employed in the Margery mediumship as long ago as May 17th, 1924.<sup>1</sup> There was at

the time in this mediumship no prior history supporting the suggestion that teleplasmic forms adequate for the production of paraffin molds were present. Moreover: the plaster hand obtained on the date in question, while plainly not well cast, was with equal plainness from a poorly formed paraffin shell; it lacked a satisfactory wrist and other satisfactory intrinsic evidences of validity; the conditions under which the sitting was held were such as to make serious discussion quite futile; and for nearly two years thereafter the Walter control personality avoided a second experiment with the paraffin bucket. The 1924 glove, cast in plaster and with the paraffin melted off, still exists. But by Margery's detractors it has always been regarded as an obvious fraud; and by her supporters it has never been ranked as more than an interesting and curious phenomenon, which must be presented wholly in a descriptive sense with no serious attempt at appraisal.

During the early period of 1926, however, there were numerous seances at which apparently materialized teleplasmic hands were freely seen and less freely touched by the sitters, and at which numerous photographs were taken. To some degree, the results of quartz-lens photography went beyond those of visual observation, implying

<sup>1</sup> See my *Margery the Medium*; Chapter XI.I.

the presence of structures whose ultra-violet properties were different from their reactions in the visible spectrum. Following this renewal of evidence that Margery's phenomena were actively teleplastic in their mechanism, there was a return to the paraffin bucket; and during the spring and early summer of 1926 numerous molds were obtained of complete or fragmentary hands. Full details of this period remain unpublished; they will be included in the forthcoming volume of the A. S. P. R. *Proceedings* regarding which the present issue of the *Journal* carries an announcement. The facts are here summarized because they constitute the historical basis for the developments with which the present paper deals.

What with photographs, paraffin molds, and direct visual and tactile observation, the more regular sitters began now to accumulate a very considerable experience with the teleplasm, and to have a very considerable idea of its properties, highly variable as these were. Drs. Crandon and Richardson, as medical men, were particularly interested in this aspect of the case; and in systematically collating their observations, they found that a large and important category of these had to do with the surface characteristics of the teleplasmic structures. Their experience was that at first the teleplasmic masses and forms were frequently without anything to which the term "skin" could properly attach. But as time went on, these masses more and more ceased to present a mere undifferentiated outer boundary, and came to display distinct superficial epidermal characteristics.

It was almost invariably the case, however, that the anatomical modelling of these forms was deficient. Thus, if a hand were represented, the fingers would usually be less than five in number and have less than three phalanges each; while the distinction between thumbs and fingers was frequently absent. Further, there was a distinct

utilitarian aspect, in that the teleplasmic fingers were usually just sufficiently like human fingers to perform successfully the task of the moment; so that the end-organ produced for the purpose of pushing a large object about the table would be altogether cruder than the one which was destined to pick up small and difficult objects like paper rings. And quite analogously with all this, the surface structure often conveyed unmistakable suggestions of a definite epidermal formation while falling far short of full reproduction of the human skin with all its markings.

But the presence or absence of a skin structure and its degree of development when present are matters of large importance—larger, by far, than the mere relative anatomical significance of the matter would imply. For any attempt which we may make to procure, other than photographically, a permanent and tangible physical record of the presence of the structures must obviously take the direction of a plastic molding of some sort—in paraffin probably, but if not in paraffin in some other medium. And inasmuch as any sort of mold which we make is successful in direct ratio with the exactitude of detailed surface reproduction which it achieves, the extreme importance of the teleplasmic surface structure which we have stressed is immediately evident.

Now in that portion of the present discussion for which I am personally responsible, I propose to take the same attitude toward the Walter control that I have always taken. I do not at all object to any person's believing that he is in fact the medium's deceased brother. I am equally willing to have it insisted that this personality is but a subconscious masquerade on Margery's part. But I am not willing to have either of these theories put into my mouth. To me, Walter is simply the intelligently manifesting personality who operates the supernormal mechanism which we find at work in Lime Street. The propriety and even the necessity of meeting him in terms

of face values, of recognizing him as the responsible metapsychical operator, and all that sort of thing, has been sufficiently emphasized in the past so that it should no longer be necessary for any person, in reporting on this mediumship, to explain why he treats Walter on a footing of professional equality, or to apologize for so treating him.

Moreover, in dealing with this particular specimen of the genus *spirit control*, we enjoy what I take to be an absolutely unique freedom of intercourse. There is no clumsy code of raps, no time-consuming technique of automatic writing. To the sitters' senses, Walter is a voice with which we carry on conversation just as freely, and on just the same basis, as among ourselves. The vital part which this fact plays in Lime Street seance routine cannot be exaggerated. It brings about a freedom of consultation between Walter and the sitters, a degree of confiding the sitters' plans and desires to Walter, a degree of *prima facie* entrance by the sitters into Walter's difficulties of operation, which you will find in no other case.

So it was the most natural thing in the world, when the trend of events had brought us to the point reached a couple of paragraphs above, that we should confer with Walter as to the program for the future. It is the understanding of the sitters, and it is quite definitely Walter's claim as well, that the teleplasmic structures are molded into any desired form by an act of his will or at least by an act of his thought. This notion is equally consistent with the spiritistic or the prosopopetel theory; as is brilliantly exemplified when Geley employs the term "ideoplastic" in formulation of the latter hypothesis, while De Brath uses it with equal freedom in the formulation of the former one. And if we have Walter producing, ideoplastically, pseudo-anatomical end-organs of various types, it may be an added degree of difficulty but it can hardly involve difficulty of

added kind when we ask that he give these forms a definite skin structure with definite markings. This request he met with considerable expression of confidence that it would be ultimately possible of granting; and in this way there came into being the definite project of securing impressions from the teleplasmic fingers which would show a line-pattern of the sort that characterizes prints from living fingers.

It is plain enough that, on any theory as to Walter's nature, his attempt to meet this program will, or at least may, involve considerable experimenting on his part. It may not be so immediately evident, but it is none the less true, that it will involve considerable experimenting by the sitters. For they must furnish the plastic material in which Walter is to leave his prints. This may turn out to be a more delicate matter than Walter's problem of producing a teleplasmic end-organ carrying skin-markings capable of plastic reproduction. In point of fact, the sitters were quite ignorant of finger-print procedure, and were not at all clear as to how they were to go about getting what they wanted. They *were* clear, in general terms, that the teleplasmic organs were of pseudo-anatomical character; and hence ought either to carry skin markings *ipso facto*, or be susceptible of having such markings added by the invisible operator.

I believe that none of the sitters had any fixed idea whether they ought to look for a finger-print that would persist unchanged from seance to seance, or one that would change its pattern from night to night. I know they had no clear idea of how best to proceed with the normal aspect of the process; so the first few seances given to the new program were as much experimental on the sitters' part as on Walter's. Had a finger-print expert been consulted, it is entirely possible that a technique might have been attempted of getting latent self-contained prints, analogous to those unconsciously left behind by the burglar. My readers

may not appreciate the facts here, and will perhaps bear with me while I digress to make them clear.

If a human finger is pressed into a plastic substance and if it comes out of this substance cleanly, it will of course leave behind it a print. If it is inked and pressed upon any smooth flat surface, it will equally leave behind it a print. But the large majority of the prints with which the criminologist deals are of a different origin. No human digit is ever entirely clean. In particular, aside from random foreign matter which we may definitely characterize as dirt, every finger carries always a quantity of perspiration and oil. It is the latter particularly that is laid down in a microscopic film along the lines of the finger pattern, whenever the finger touches any fairly smooth surface. The deposit of oil thus left behind is quite invisible. But if a fine dust like lampblack be blown gently over the surface, it will adhere along the oily lines of the invisible print, and there will immediately stand up in brilliant visibility the entire pattern of the finger, so far as contact has been made between this and the surface.

Such latent prints, of course, are not permanent. They will dry up and disappear in a few hours or a few days, according to the amount of oil deposited in making them. Their use as a clue in detection depends entirely upon their being developed into visibility within the period in which they still retain enough oil to hold the lampblack or other powder used in development. And of course, the detective who examines the scene of a crime for prints has carefully to dust over all surfaces present; and has then to photograph all prints which the process reveals. The permanent files of the Rogues' Gallery consist of prints made by another means, through direct contact from an inked finger; but the material brought to these files for comparison is almost invariably photographic, obtained in the manner outlined.

Now if one embarked upon a project of seance-room finger-printing of teleplasmic terminals with all this knowledge, one would perhaps realize that the materialized end-organs present a problem fundamentally new, in that there is no reason to suppose that they carry any foreign matter whatever on their surfaces, and hence no basis for assuming that prints from them can be got by any other process than one of direct impression in a plastic substance. The Lime Street group who started the discussion of prints with Walter lacked the specialized knowledge but did not lack common sense. Their program was one of seeking prints through plastic impressions or molding; that this was a fundamentally different thing from the usual procedure of finger-print science came to their attention only when they began to seek from that science an appraisal of their results.

The first experiment which aimed definitely at getting a teleplasmic print of some sort, as distinguished from a mere teleplasmic mold, was made in July, 1926. A bucket of paraffin was present and a clean glass plate was on the table. Walter was to dip his terminal into the paraffin and then press it on the glass; whereupon it was hoped that a legible print would result. Apparently the end of a single finger was employed in this fashion to make several impressions, which will be illustrated in a later installment. The procedure used accounts for the strong opacity of the prints, which as finger prints are obviously not a success. The line of demarcation between the phalanges is easily seen, but in only one of the prints is there any indication of a line pattern, and this is very slight.

A few days later, Walter suggested that the procedure be reversed. He thought that if the coating of moderately soft paraffin were on the glass and if he pressed his clean teleplasmic finger into this, the result might be better. This was one of the times when Walter's guess was no better than anybody's else; there may have

been a slight improvement, but not one that was at all encouraging.

I do not find anyone who clearly recalls at whose suggestion it was that several experiments with paper, and ink or powder of some sort, were made. None of these turned out well; and Walter objected strongly to getting printer's ink or lampblack on his teleplasmic terminal. The procedure ultimately adopted flowed out of a suggestion by Margery's dentist, who is interested in the phenomena. Anybody who has had a crown, inlay, or other fairly elaborate dental structure installed in his mouth will recall the wax mold which the dentist made of the place where this structure was to go. The wax used for this purpose is a proprietary substance, and the particular brand recommended, and used in all the serious finger-print work reported in this paper, is known as "kerr." The dentist gets it from the maker in flat cakes, somewhat less than  $\frac{1}{4}$  inch thick, in shape a parallelogram about  $3\frac{1}{2}$  x  $2\frac{1}{2}$  inches, with rounded corners. These cakes are hard and brittle. They are warmed by immersion in hot water, becoming under this treatment a fairly soft and extremely fine-grained plastic. The cake becomes a more or less formless wad as the dentist takes it out of the water and presses it against the critical region of the patient's gum. He holds it there, as some of my readers will know from experience, for several minutes. He has a little difficulty detaching the wax from the gum after it has cooled and set; I have had the experience of sitting for a second mold because the first one did not come away cleanly.

The same procedure is obviously available for making a human finger-print. Experiment teaches the Margery sitters that the difficulty of getting the finger out of the wax is very considerable—I presume because it is drier than the gum. All sitters have had their prints taken in this way for comparison with the seance results which I shall describe, so we have a good idea

of what is involved. The process of making my own thumbprints after this technique took about five minutes from the time I pressed the digits into the kerr until the time when I was able to tear them out again without damage to the mold; and even then the withdrawal was difficult.

A fixed procedure for use of the kerr in the seance room came rapidly into being. Initially there stand on the seance table two bowls, the one empty and the other containing cold water. A kettle of hot water is present on the floor where some sitter can reach it; and this water is ordinarily at boiling point when the sitting starts. Also, a supply of cold water is present. At Walter's signal, the hot water bowl is filled from the kettle and the tablet of kerr is dropped therein. Walter himself keeps track of the condition of the wax; Walter himself removes it from the hot water when it is sufficiently softened, makes the print in it, and drops it into the cold basin to forward the process of setting.

It may not be out of place here to assuage the feelings of the anti-spiritistic critic, and even those of the critic hostile to the hypothesis of validity, with the reminder that when we say "Walter does" a thing, we merely mean that it is done by the ostensible supernatural operator and not, within the knowledge of the others present, by the medium or any sitter. The expression includes the prosopopetrical hypothesis, and even that of fraud; "Walter" in the latter instance representing the actual operator, whether medium or confederate. And when I have made this explanation and concession, I must equally be permitted to insist upon my own conviction of the validity of the phenomena; as well as upon the hostile reader's indulgence while the story unfolds.

After several complaints that the hot water was very bad for the teleplasm, Walter himself evolved a way of avoiding contact between the two. A strip of linen cloth is laid across the empty

hot-water bowl, trailing out upon the table at either side, and hanging into the bowl with sufficient looseness to insure that when the water is poured in, the linen will lie on the bottom of the vessel. The sitter who places the kerr tablet in the hot bowl exercises care to lay it in such position that as it sinks it shall fall on the linen. By seizing one of the ends and dragging it across the table, Walter is then able to bring the kerr out of the water and on to the table top without getting the teleplasmic organ in the hot water at all. Walter has made generalizations about the optimum temperature of the hot water, the optimum duration of the cold dip, and other details of the process, considered from its normal side, which the sitters have always been able to check up from later experience.

The seance as a whole is always conducted in total darkness when prints are part of the program. There are intervals of red light during which the temperature of the hot water is changed, at Walter's instructions, by the addition of hot or cold water; again while a completed print is removed from the cold bath and taken into the custody of a sitter; as well as, irregularly, for other purposes of normal manipulation of the seance impedimenta by the sitters. There is usually a brief period of red light when a fresh wax blank is placed in the hot dish. The control of the light, by rheostat and switch, is in the hands of the sitter at Margery's immediate right—usually, Dr. Crandon. The periods of light are ordinarily of sufficient length, and the illumination itself of sufficient strength, to afford a complete visual check on the position and activity of every sitter known to be present. A hypothesis of confederacy by invasion would have to be met on other grounds, and will be so met before the present paper has reached its final installment.

The actual, apparently telekinetic, operations with the wax tablet by Walter are carried out in total darkness; except that on July 28th, 1927, four

flashlights were used in the taking of as many photographs. Even in darkness, however, there is often a very good degree of check over the phenomena. That the prints are made on the tablets presented during the seance cannot be questioned; these are regularly marked by any or all sitters prior to sitting. Any sitter who desires to incorporate a secret marking is always at liberty to do so; and while very occasionally the tablet is so manipulated by the teleplasmic hand as to obliterate the marks, this is not usually the case. I have been present on many occasions when no hypothesis of substitution could by any possibility be maintained.

Similarly, it is abundantly evident that a process of physical manipulation of the wax tablet, substantially in agreement with what Walter is alleged to do, is being carried on. Sounds completely characteristic of all stages of this manipulation are heard; one is always confident that one is following the wax correctly in its passage through the hot water, out on to the table and into the clutch of a hand-like organism of some sort, and then back into the cold water. During many of the seances, at crucial points in the process as indicated by the sounds from the table, the sitter next to Dr. Crandon has had control of both the latter's hands and of Margery's right, while a similar control has been applied at the other side to Dr. Richardson and Margery's left hand. In addition, several of the fingerprint seances have been held under extraordinary conditions of control, in Dr. Crandon's absence, outside Lime Street, etc., as will be duly made plain.

The significant thing about the routine conditions of control, as sketched immediately above, is that their presence does not bring about the slightest modification in the results or in the tempo of the seance, as compared with the occasions when these controls are neglected. In particular, it is to be stressed again and again that all the pieces of kerr which have been imprinted by Walter have had the most careful

examination for finger prints other than those herein described; with uniformly negative results. This is especially noteworthy with pieces whose shapes indicate that they have been subjected to extreme handling by the psychic operator.

The first prints in the kerr which were both legible and approximately complete were those of July 30th, 1926. Since that date, up to September 1st, 1927, twenty-five sittings have been devoted to the production of the prints in kerr; since September, others which were not tabulated at the time of drawing up this report have been held. The present paper will go through several installments, and will be prepared with the very large aid of certain of the other sitters. In concluding the introductory installment for which I am entirely responsible myself, it may not be out of place to summarize briefly what my collaborators will have to show. Very ruthlessly skeletonized, the facts are these:

The present paper will report on phenomena obtained in twenty-five seances from June, 1926, to August, 1927. Numerous sittings were held within this interval at which no attempt was made to use the kerr or to get prints in other ways; with such sittings we do not deal. We confine ourselves entirely to the finger-print seances.

In the twenty-five seances of this sequence, there have been obtained in all sixty-eight impressions on the kerr tablets, in addition to a few on other media in the early experimental period. These are mostly on separate pieces of kerr, but several instances occur in which the one tablet carries two prints. No seance held for the purpose of getting the prints has been unsuccessful; always there have been obtained from one to six of the impressions. All of these are complete line patterns, such as are found on the human finger-end. With five exceptions, all of them show what experts have recognized and laymen have learned to recognize as the same line pattern. That is, in anatomi-

cal terms, these sixty-three prints are all of the same finger.

Walter, the control, says that they are of his own right thumb; with the strongest implication that he means us to understand that this involves a perpetuation or duplication of his lifetime thumb-print. That the prints really are of a thumb rather than of any other finger seems clear from their size and shape. Expert opinion states that finger-prints offer no criteria of right- or left-handedness, so that no check-up is possible on this point.

No claim will be made that these prints are impossible of normal production, *under any conditions*. The claim will be made, and supported in various ways, that they are impossible of normal production *under the given conditions*. It is the approximate belief of my collaborators that the broader impossibility holds. It is our sincere hope that further study and further seance-room experiment may prove it to hold. But for the present we do not wish to claim more than is clearly proved, so we simply display a variety of evidence indicating that a normal paralleling of the results here described is difficult to the point where the idea of its impossibility must be seriously entertained. What a categorical proof of such impossibility would mean to psychical research I have already indicated in my Paris Congress report.<sup>2</sup> Remembering that the present text is merely a summary, the major points involved may be briefly sketched.

Hardly any two of the prints are sufficiently alike to suggest that they could have been produced from a common die or other artificial original. That is to say, while the line pattern is identical in all, the details of shape, curvature, and other characteristics differ widely. Many of these variations are in a general sense parallel with those which will occur if numerous imprints of the same anatomical thumb are made. Many others are even more abstruse than this.

<sup>2</sup> This Journal, Nov. and Dec., 1927.

For example: some of the prints are negatives, showing a groove where the original thumb or die showed a ridge, and vice versa; and therefore amenable to the supposition that they are made by direct contact with the original. Many others however are positives, showing a ridge where the original has a ridge and a groove for a groove. These could not of course have been made from a common original with the others except through an intermediate process. Ridges and grooves, it may be remarked, are easily distinguishable through the position of the pores and sweat-glands.

Further most of the prints are "normal," but some of them are mirror prints. That is to say, while corresponding with the positives in having ridges for ridges and grooves for grooves, the right and left sides are interchanged; in fact, the entire print is reversed, point for point, as it would be when seen in a mirror. No mechanical process for producing this effect is known to me or my collaborators. In addition to mirror positives there are also mirror negatives.

All four types (positive, negative, mirror positive, mirror negative; a fuller explanation of the ways in which these differ from one another will be given in a later installment) occur with marked concave and equally with marked convex curvature.

A number of prints are normal over portions of their surfaces and show the mirror effect over other portions. Some show the line-pattern in positive (or negative) and the joint lines in negative (or positive).

If we are to talk about the possible production by normal means of these results, we must leave the half-tone process of photo-engraving quite out of it; for there is no trace of the screen effect on any of the prints. A direct photographing upon metal, followed by a hand-engraving process; or some modification of the electro-deposition technique—these would be the only apparent avenues of attack upon the prob-

lem. Were it a matter of a single finger-print to be prepared as a forgery of a known print, either method would perhaps meet the demands of the situation. But with the sixty-three different prints of the same thumb which constitute the exhibits in the present case, it is certain that an entirely new die would be needed for practically every print; and it is by no means clear how all the variations could be introduced. All of which waives completely the matter of expense. Further, photo-enlargements of all the prints will be shown, some magnified as many as ten diameters, in support of the various statements made. And it is noteworthy that none of these enlargements shows the slightest traces of any other microscopic structure than that of human skin; which would hardly be the case were they made from originals of rubber, steel, etc., etc. No counterfeiter will willingly submit his productions to such scrutiny as is involved in such enlargement.

The ideoplastic theory of validity escapes from all these operating difficulties. I will not discuss whether we are to think of a permanent, transcendental, pseudo-material original which is preserved from seance to seance; or whether the permanence is to be found on the mental side wholly, a supernormal or normal knowledge of the line-pattern enabling this to be teleplasmically modelled afresh for each sitting. Either alternative is thinkable and either meets the situation. Further, if as he claims Walter lives in a hyper-dimensional world, the passage from normal to mirror effect could be achieved by a simple rotation in one of the extra dimensions. In a three-dimensional universe it is evident that symmetric forms cannot be converted into one another in any wholly mechanical manner.

Certain of the prints that are partly normal and partly mirrored show a blank area between the two parts. It is permissible, in connection with the suggestion immediately preceding, to think

of this blank zone as an axis of rotation; and to assume that use as such interferes with the impression from the part so used.

An impressive amount of expert testimony will be shown in behalf of the various facts and theories and apparent facts above summarized. Turning finally away from these technical points to the more humanly interesting question: "Whose print is this?", we know first of all that it is that of no sitter. But this is not quite all.

The paraffin glove of May 17th, 1924, when examined in the light of the present facts, is found to carry the same thumb-print that is now being got in the seances as a matter of routine.

There is some evidence, which will be

duly detailed, going to show that the constant seance-room print is identical with the life-time right-hand thumb-print of Walter Stinson, Margery's brother, and the soi-disant spirit control. Walter, the control, states that the seance print is of his right thumb, and so stated prior to the discovery of the evidence in question.

While as stated all but five of the seance prints are identical, some at least of the remaining five which are different were produced by Walter at the demand of the sitters, made without any warning whatever. This I think is one of the strongest single items of evidence in behalf of the validity of the whole series.

## THE MIND IN ANIMALS

### Record of Some Experiments with the "Briarcliff" Pony

By FREDERICK BLIGH BOND

*The subject of alleged thinking, calculating, telepathic, etc., animals, is one that for a long time has been included in the domain of psychical research by the convention of consent; but one whose proper place within that domain has not always been clear to many of us. But surely Mr. Bond's analysis of the three possible explanations for performances like those of Black Bear, makes it plain that, quite aside from any historical precedent set by the Elberfeld horses or other cases, the topic belongs in metapsychics. A theory that there exists telepathy in some sort between the horse and his master certainly qualifies for our examination; with equal certainty we must be interested in the suggestion that other animals than the human one may show the phenomenon of possession and use by an apparently external intelligence. Even the middle-of-the-road theory that the animal exercises an intelligence and a mental capacity, in his own right, beyond what we usually attribute to him, should come within our examination. For by very definition our domain is one of supernormal psychology; and its very delimitation depends upon our judgment where normal psychology ends. If we find an animal who can do what Black Bear does, and if we judge that he does it through his own normal mental powers, surely this may suggest that in our search for the limits of normal human mental powers we should go further afield than we have usually gone. And finally, if we judge the whole thing to be a clever trick, its analogy with similar tricks used between humans on the vaudeville stage conspires with the claims of supernormality made to throw it in our field. So we feel no apology to be due our readers when we give space to Mr.*

*Bond's article; or when we announce for next month an abstract of an interesting and important article from a foreign source, in which a much more ordinary interpretation is offered for the alleged feats of thinking animals.—THE EDITOR.*

**T**HIS pony is a black Shetland stallion, aged ten and a half years, and is the property of Mr. Thomas Barrett, of Briarcliff, N. Y., in whose possession it has been since it was five months old.

Mr. Barrett being alone in the world, and not engaged in business life, has devoted constant care and attention to his charge, and this has without doubt induced a certain sympathetic "rapport" between himself and the pony, which responds very readily to any suggestion made by him verbally and perhaps also mentally, since it would appear certain that suggestions made by others in the presence of the pony's master are more readily conveyed or understood by the pony when Mr. Barrett has been previously apprised of their nature. It is not, however, necessary apparently that Mr. Barrett should understand the question or be familiar with the answer. But if the subject be drawn or written on a blackboard and Mr. Barrett has seen it, then the reply appears to come with greater ease and speed from the pony.

I first heard of this remarkable animal in the course of a visit to friends on the Hudson in the summer of last year, and secured a first interview on the 22nd August and another on the day following. I had of course heard and read in a general way of what the Elberfeld horses had accomplished, but had given no close attention to the subject and had not read Maeterlinck's essay in his work "The Unknown Guest", nor any of the other treatises which have appeared on the subject. Consequently the series of experiments which I arranged were original. My questions were framed to demonstrate the following hypotheses, either of which might appear to cover a part of the phenomena anticipated from facts already known as regards intelligence in animals. These were:

(1) Response to mental suggestion or thought-transference (a) from the pony's master; (b) from the visitor or questioner.

(2) Action of an intelligent principle proper to the pony, that is, of an individual intelligence developed in the pony through association with the human intelligence.

(3) Action of another intelligence working through the pony and using the brain-mechanism of the pony in a mediumistic sense.

With regard to the second of these three hypotheses, which would assume a reaction of the reasoning principle developed in the actual mind of the animal through training or association with the mind of its owner, the tenability of this would depend upon the extent of such training or education as the pony might have received, and upon the extent to which the pony's mind might have worked upon such training to elaborate its results.

As regards this matter, the facts would appear to be as follows: Mr. Barrett, some few years ago, observed that his pony appeared to recognize such simple numbers as two, three, or four of any objects. He then taught it to add such numbers together, teaching it to recognize the figures when drawn upon small cards. To this, the pony readily responded and, according to Mr. Barrett's testimony, it improved upon its tuition by showing a power of multiplication and division, and this, I understood from him, was spontaneously evolved from the simplest of lessons. From these beginnings, the pony readily learned to recognize letters and words and to pick out both words and numbers from a rack of movable signs in response to questions. Further than this the "education" of the pony would not seem to have gone. What has since developed must be ascribed to a faculty appearing spontaneously in the mind of

the pony and a will to express itself when the opportunity should be given.

I have not been able to gather that Mr. Barrett's own knowledge extends to any considerable field either in arithmetical or in scientific matters. As a carpenter and joiner he would know, or must have known, certain simple rules governing dimensions, and the simpler formulae of mensuration would not be unfamiliar to him. But some of my questions to the pony were of a nature scarcely within the scope of ordinary trade experience and in one or two cases they were definitely outside the range of ordinary working knowledge. I propose in this short paper, to group the questions and answers in categories corresponding to the three provisional hypotheses suggested. I would specially emphasize one point as important in the reader's estimate of the extent to which any mental suggestion from Mr. Barrett might have assisted the pony and on this point I lay stress, not as any evidence of grievance or dissatisfaction with the conduct of the owner, but rather as a token of an independence of his mental control exhibited by the animal.

I refer to the marked dislike evinced at every stage of my quest by the owner to the putting of questions of an advanced nature, whose purport was not understood by him, and to the obvious disinclination shown on his part to the putting of any such questions. This has been somewhat of a stumbling-block in my path; for again and again, the owner would protest that the pony would not answer my questions and this protest took the very practical form of stopping the pony from making his reply. Repeatedly this happened, and I was under the necessity of forcing through several questions against the owner's will, and only after sustained protest did he eventually submit to allow "Black Bear" to take up my challenge. Those therefore who would incline to the view that the answers which I shall record were the outcome of mental suggestion or prompting on

the part of Mr. Barrett must consider that his attitude of resistance was an artistic make-believe and that the success of some experiments was thwarted by the owner in order to make for greater conviction in regard to the rest—a difficult notion, to my mind. I incline rather to suppose that Mr. Barrett sincerely thought that I was going to create a fiasco and that this might be followed by an unfavourable report. For Mr. Barrett has, it may be said, a deep-rooted suspicion of the average scientific enquirer, which he is at no pains to conceal. His idea of experiment is a very simple one, and his attitude of mind generally is plainly seen when he offers on my third visit to give Mr. Goadby and myself "an entertainment" with the pony as an alternative to the renewal of questions.

#### HYPNOTIC INDICATIONS

At our first meeting with "Black Bear", his alertness of manner and expression was striking, and I was impressed with the way in which the animal greeted his visitor by craning his neck forward, rolling up his upper lip and showing the whites of his eyes, giving him an intensely intelligent expression. But during the short period of experiment on August 22nd and again on the day following, it was noticed that he seemed to enter a trance-like condition for awhile before answering a question. This was remarked to Mr. Barrett, who said that the pony seemed to him frequently to be "sleeping on its legs" whilst an exhibition of its powers was in progress, and he affirmed that the pony's replies were always at their best when he was coming out of such a condition. I have had sufficient opportunity to observe "Black Bear" in two very different and opposed conditions; in one of which he seems an animal merely, and indifferent to any approach; whilst in the other, there is an alertness and intelligent expression which impresses one as near the human in quality.

## EXPERIMENTS IN CALCULATION

On the evening of August 22nd, I first asked for the square root of the number 1369, which I had chalked on the blackboard; holding it up before the eyes of the pony which appeared to study it with attention, focussing its gaze on the board and showing the whites of its eyes. Black Bear declined the problem offhand, shaking his head. Mr. Goadby then obtained the correct answer to his request for the root of 169. I chalked on the board the number 1874161, asking for the 4th root, if possible. The pony demurred by a vigorous shake of the head, but Mr. Barrett said that if I would repeat the problem next morning when he was fresh, the pony would very likely give me the answer. I accordingly gave notice of my intention to repeat it and did so as soon as we reached the stable on the following morning, and the rack of numbers had been put up. At once, Black Bear picked out the tablets with the numbers 3 and 7, which was correct, 37 being the fourth root of the number 1874161. It is clear that if Mr. Barrett were an expert in arithmetic, he could have worked out the answer overnight; but the pony gave the numbers without delay and without any visible prompting. Mr. Barrett affirmed in answer to my question, that he did not know any "square roots". If so, he would hardly have known a 4th root.

I pass over other trials of a purely arithmetical order, and will now give some specimen experiments on a rather different line, involving not merely the selection of numbers, but the description of figures and other explanatory matter volunteered by the pony. In these are the tokens of an educated and reasoning intelligence which, whatever its nature or origin, must be recognized as functioning in this pony.

I will first give a few of the simplest. These are the recognitions of outlined figures and were obtained by me at my third interview which took place on the evening of the 22nd October, in pres-

ence of Mr. Arthur Goadby and Mr. Kenneth Payne, a New York journalist of good standing. We found Mr. Barrett on this occasion very loth to grant a continuance of the special line of questions inaugurated at the former interviews and from the first it was evident that the pony was not at all in a bright condition. He scarcely took any notice of us and would not respond to our advances.

My idea was on this occasion to rule out any chance of the transference of mental impressions from his master. To this end I privately drew upon the blackboard the outline of a heart, and this I showed to the pony alone. Black Bear held his head down with a dull look and would not lift his eyes to the diagram. I then drew a cross beneath the heart and showed it to the pony, again with a negative result. I then asked of Mr. Barrett to persuade the pony to say what was on the board; but without effect. I turned the board for a moment so that all present might have a fleeting glimpse of the two figures. The pony then, at his master's request, and after a good deal of solicitation, chose slowly the letters "H-A-R-T" and then "C-R-O-S-S."

I had meanwhile drawn on the board a third diagram—a lozenge, as I mentally described it,—and this was shown to the pony with the request to describe it. As before, all present had seen the diagram for a moment. In the interval, Mr. Payne had asked for the day of the month and had obtained no reply. The pony advanced to the rack, and I apprehended that I was going to obtain my answer, but instead of this came the figures "2-2." For the moment, the import of this was not apparent and Mr. Barrett showed some dissatisfaction with my question, declaring that the pony could not answer it. I said, "It is all right. I understand what he means." This became clear to all when the pony proceeded to pick out the word "DAY".

I then pressed for a description of my third diagram, which Mr. Barrett

agreed to after some protest. The pony seemed to echo his master's unwillingness as he picked out the letters "N-O S-I-R." But at last I got him to give me the word "D-I-A-M-O-N-D", though in face of constant interruption from his master, who would hardly let him proceed. Mr. Barrett protested that the pony would not give it, but I assured him that whatever the pony gave would not fail to be of interest.

I had now placed on the board a number unseen by anyone and had shown this to the pony in the hope of getting at least one example of success with a subject which his master had not seen. I asked him the square root of 841. The pony, after much persuasion gave me 4.9, which was only half right, as it should have been 29. He then, to all appearance quite of his own accord went to the other rack and picked out the letters "D-O-N-T F-O-O-L M-E S-I-C-K".

Mr. Barrett admitted that it was true that the animal was not well. He was suffering from too little exercise coupled with full meals. I have yet to ascertain whether in a condition of health and activity, the pony could answer questions of a nature unknown to his master. The owner of the estate on which pony and master reside (Mr. F. . . .) has assured me that in his experience this is so, and there is other independent testimony to the fact from several sources.

#### RECOGNITION AND DESCRIPTION OF CERTAIN GEOMETRICAL FORMS AND MEASURES

I now revert to the morning of August 23rd. I drew on the board a chalk square about 4 inches wide and exhibited this to the pony, who seemed to study it attentively. I said, "Do you know what this is?" The pony nodded. I said, "What is it?" He turned to the rack and at once picked out the letters "S-Q-U-A-R-E."

I then drew one of the diagonals of the square and showed it to the pony, asking him the same question. The

word "diagonal" was in my mind and I anticipated that the line would be so described. To my astonishment the pony picked out the following (N.B. the word is given as spelt by the pony):

"L-I-N-E O-F T-H-E H-Y-P-O-T-H-I-N-U-S-E."

I understand that Mr. Goadby, who was witness of this experiment, was unfamiliar with this manner of describing the diagonal of a square, the same being most unusual, though certainly correct. The error in spelling was the result of Mr. Barrett's anxiety, which led him to intervene at the moment at which the pony was approaching the "E". He evidently thought that some nonsense was being spelt. He called out to the pony, "Now what are you going to do?" and the animal then chose the wrong letter. Mr. Goadby noted the words he used and watched for the recurrence of an "E" later, with a view of detecting anything in the nature of a code of communication. But when, shortly afterwards, an "E" was chosen, it was observed that Mr. Barrett was silent and on this occasion he did not even approach the pony.

#### MENSURATION TESTS

I now again showed the pony the square with its diagonal and explained that I wanted the nearest approximate measure of the diagonal when the side was 5 units in length. The pony, after a short interval, went to the rack and picked out the number "7". He then retreated to a short distance and shook his head as though demurring to the exactness of the figure he had given. I then asked, "Is the '7' right?" The pony shook his head and advanced again to the rack and picked out the numbers "1" and then "5-0" as though to signify a fraction of one-fiftieth, apparently as a margin of error. Now the measure is of course a "surd" or incommensurable quantity, and "7" is merely a rough approximation.

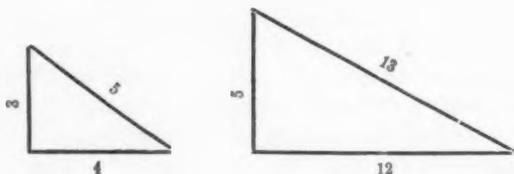
But I happened to know that in certain ancient monuments the square was obtained in this rough conventional

way and it was within my knowledge that there were two such conventional proportions employed. These are, respectively, 35 to 49, and 35 to 50.<sup>1</sup> And the latitude of error between the two is the difference between 49 and 50, which is one-fiftieth. Here was a piece of knowledge derived from a special line of study with which scarcely anyone outside the limited circle of antiquaries who study measures of ancient monuments would be acquainted.

I now drew a circle and showed it to the pony, who looked at it earnestly as before. I asked, "What is this?" He went to the rack and spelt out "C-I-R-C-L-E". I then drew the circle within the square previously drawn, and asked for the measure of the square when the circle was 22 in circumference. The pony hesitated, then turned to the rack and picked out the letters "W-O-N-T G-O". "What *will* go?" I asked. He picked out the numbers "2" and "1," and then signified his dissatisfaction by shaking his head. (Note: the fraction would be over 21 and just under 22).

#### THE "NUPTIAL EQUATIONS"

I now drew a right-angled triangle and figured the sides "3" and "4" respectively. This I showed to the pony and said, "I want you, please, to give me the length of the hypotenuse?"



Without any hesitation, he picked out the "5". Thinking this fact might be known to Mr. Barrett, I drew another triangle and figured the two sides containing the right angle as "5" and "12", then repeating my question. The pony, without any delay whatever, advanced to the rack and selected the figures "1"

<sup>1</sup> i.e. 5 to 7, or 7 to 10. Either makes a somewhat faulty square, a little elongated in one direction.

and "3", implying 13, which is correct. At this point I gave place to Mr. Goadby for certain tests he desired to make. Among these was the giving of a name which, being spelt phonetically was not recognized at once: and here we have an interesting parallel to the experience of others with the Elberfeld horses which seem to have preferred to use a phonetic spelling of their own to the orthodox one in common use. But as to this, I will allow Mr. Goadby to tell his own story. I pass now to the fourth interview, which took place on Friday the 2nd December. Mr. Goadby was again present with me as witness.

#### EXPERIMENT IN GREEK AND HEBREW LETTERS

I chalked upon the stable wall a Greek "Pi" ( $\pi$ ). I asked Black Bear to look carefully at this letter and tell me what it was. The pony shook his head. I said, "What language is it in?" Again the sign of negation. "Say what you think it is." The pony proceeded to pick out a double "T". Here then was a recognition of the form of the letter as distinct from its other relations.

I then drew a Hebrew Aleph (A). As drawn, this letter does not easily suggest an analogy to our "A", but looks more like an "X". I said, "Do you know what this is?" The pony shook his head. I said, "Do you know what language it is?" Again he indicated "no". I then said, "Say what you think it looks like to you". After a short pause, Mr. Barrett said, "Well, have you anything to say?" and the pony nodded. He then picked out the letter "A".

I then said to the pony, "As you have got so far, and you know this, can you not give me the name of this letter?" ("Aleph" was expected). I said, "If you don't know, try to get the information". By this time a "Greek" influence would seem to have filtered into the brain of the pony, for instead of giving me the Hebrew letter he, to my astonishment, picked out "A-L-P-H-A."

Whilst he was doing this, Mr. Bar-

rett, who evidently thought that the pony was going astray and getting confused, said, "What are you getting at?" I said, "He's all right. Don't stop him, please". The pony then went on and gave me "B-E-T-A." There was not the slightest suggestion that he should continue the alphabet, so this was another surprise. Mr. Barrett maintained his protests, but the pony went on, and gave in succession "G-A-M-M-A. D-E-L-T-A." This was under difficulties as his owner several times interfered, plainly nervous and thinking it was all nonsense.

I then said to the pony, "You have given me correctly the first four letters of an alphabet, I now want you to omit the next four and go on with the ninth letter." There was a long pause and Mr. Goadby suggested in a whisper that he should figure the "Iota" on a card and let Mr. Barrett see it, so that we might observe whether this would assist the pony. But I asked him to withhold this for awhile as the pony was beginning to move towards the rack. The pony then picked out "M-U" and after further protests from Mr. Barrett he added "N-U". "Munu?" said Mr. Barrett, "that's no sense". I said "Don't stop him. If he does make a mistake it will be all the more interesting". The pony seemed contemplating or hesitating, then went forward and selected "C-A-P-A. L-A-M-B-A." It would seem that he had realized that he had left out more letters than I had asked him to and was trying to fill the gap. But he never got the "Iota". After the "Nu" he gave one more. This started with an "O" and I naturally thought that "Omicron" was coming. But no! When spelt, it proved to be "O-M-E-G-A". I asked the pony if there was anything to follow, and he shook his head, emphatically.

#### SOURCE OF THE PONY'S KNOWLEDGE

The "metagnomic" aspect of the answers given by the pony had, in my mind, weighted the scale in favor of the theory of some independent source of

intelligence at work here, in no way dependent upon any education or training which the animal might have received. There might be a certain telepathic element, but it would seem merely a contributory one. How did he pick up this Greek, and from what source? It was clear enough that his master was totally opposed to these experiments and would have wished to stop them. The hypothesis of animal mediumship, however strange, is one that the psychic researcher cannot afford to disregard, and no antecedent prejudice must be allowed to interfere with the full freedom of enquiry. I have now read Maeterlinck's record and am impressed with the inadequacy of such explanations as can be afforded of this mysterious phenomenon on lines of ordinary human or animal psychology. To the mind of Maurice Maeterlinck, there is a factor greater and more recondite than these and he is plainly led to the view that a larger and more transcendent body of knowledge is seeking to express itself through the brain of the animal as it may more habitually through the human species in the forms of genius and illumination. I have therefore no apology to offer for asking the pony this straight question, "Whence do you get your knowledge?" I had not to wait more than a moment for the answer. The pony went to the rack and picked out the letters "G-O-D." After a short interval during which another kind of question was put and answered, I reverted to this subject and said to the pony:

"Now as to the source of your knowledge, I am ready to acknowledge that it is given you by God. But who are the agents employed by God to give it to you. Through whom does it actually come to you?"

The pony selected the letters "A-N-G-E-L-S". Mr. Barrett showed much dissatisfaction at this type of question which he roundly remarked was "foolishness". I reassured him, saying, "It is all right, Mr. Barrett. Don't please allow yourself to be troubled. I know

exactly what I am after. I want you to leave this matter entirely to me, if you will". "Very well then, do as you wish," said Mr. Barrett, and I proceeded to ask:

"Do you know the name of one of these 'angels?'" The pony picked out "G-A-B-R-I-E-L".

"That is the name of an archangel" I said, "but of course there are lesser ministers employed, are there not? Are you acquainted with these?" the pony nodded. I then said: "Please give me the name of one of them whom you know." The pony gave the letters "L-O-D" and was just taking hold of the "I" when his master again stopped him and there was confusion for a while. I had to repeat my question and the pony this time answered "L-O-D-I". I could not recall the name "LODI" in this connection, though it impressed me with a vague sense of familiarity. I dare say that what I have in mind is either the Italian city Lodi, or the name Loki from the Norse mythology.

This circumstance explains a question which was asked of the pony at the demonstration at Hyslop House on Monday the 5th December. On this occasion, the Chairman, at my request, asked, "Have you any message from LODI?"—to which Black Bear replied:

"H A V N T H E A R D F R O M  
L O D I I N A M O N T H"

There is a humorous quality about many of the pony's replies, and the following instances will amuse readers whilst providing further material for reflection and speculation as to the origin of the intelligence shown in them.

The Chairman of the Section at the same meeting, proposed to offer the problem I gave the pony on Oct. 23rd, namely, to state the length of the hypotenuse of a right-angled triangle whose sides are 3. and 4. By inadvertence he placed the figure 5 where the 4 should have been. The error was pointed out by someone in the audience, but not before the pony had ob-

served it, as his reply to the question, after the correction of the diagram was

"G O A D B Y S T U F F"

On the 2nd December I tried to get him to solve a simple algebraic equation. I chalked upon the wall

$$"x^2 + xy + y^2 = 127"$$

and asked him to find for me the value of "x". I said, "Do you understand it?" The pony nodded assent. I then awaited his reply, but instead of answering the question he picked out the letters

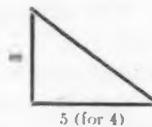
"D O U N O T E L L M E"

(Do you know? Tell me.)

When "x = 6," "y = 7," and vice versa, but I did not tell the pony as I thought I might repeat the question later on.

I do not propose to enter here into any extensive discussion of the theory of the "subliminal" which may be evoked to explain these curious facts. There are aspects of the problem revealed in my studies in automatic writing which have constantly suggested to me the presence of a collective mind and memory, having all the essence of personality without being individual in the limited sense of the word. I find that Maeterlinck is similarly impressed.

He says ("Unknown Guest," pp. 345-6). "It is not at all certain that it (the subliminal) is limited by the interest of the organism sheltering it. It appears, on the contrary, in many circumstances to spread and extend far beyond the organism in which it is domiciled, one would say, accidentally and provisionally. It likes to show, apparently, that it is in relation with all that exists. It declares itself, as often as possible, universal and impersonal . . . With psychometric, typtological, or materializing mediums it practices art for art's sake, mocks at space and time, passes through personalities, sees through solid bodies, brings into communication thoughts and emotions worlds apart, reads souls and lives by the light of a flower, a rag, or a scrap of paper: and all this . . . because it is an enormous expansion of a spirit striving to collect itself to achieve consciousness, to make



itself of service and to obtain a hearing . . ."

He further remarks (p. 352) "This psychic power, in which no doubt we shall one day be forced to recognize the genius of the universe itself, appears, as we have often observed, to be all-wise, all-seeing, and all-powerful . . . And now an accident, strangely belated, it is true, tells us that, at one precise point, the strangest and least foreseen of all, the horse and the dog draw more easily and perhaps more directly than ourselves upon its mighty reservoirs. By the most inexplicable of anomalies, —though one that is fairly consistent with the fantastic character of the subliminal—they appear to have access to it only at the spot that is most remote from their habits and most unknown to their propensities: for there is nothing in the world about which animals trouble less than figures".

And lastly (p. 356). "What astonishes us most is that this revelation has been so long delayed. How are we to explain that man has lived to this day with his domestic animals never suspecting that they harbored mediumistic or subliminal faculties as extraordinary as those which he vaguely felt himself to possess? . . . One might say that, by the side of the niggardly private spring which would only supply our intelligence, other streams are spreading and rising to the same level in every form of existence. A sort of word of command is being passed from rank to rank: and the same phenomena are bursting forth in every quarter of the globe in order to attract our attention." The problem of the subliminal intelligence is much misunderstood. It should be held apart from all that we apprehend by the word "subconscious". It is rather a "superconsciousness" with which we have here to deal—a consciousness not limited to the individual but liberated from the bounds of space, time, and circumstance. This may cover and include true personalities, true individuals innumerable, harmonizing their activities without merging

their unitary characteristics and idiosyncrasies. It is in the light of some such concept of the greater Mind that I think we may best consider the problem of the intelligent horse.

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#### SUPPLEMENTARY REPORT

By ARTHUR GOADBY

The questions which I put to Black Bear were designed to test out the degree and kind of supernormality of his performances. I first asked him whether he saw any color around my head. Immediately he nodded in the affirmative; and approaching me, he craned his neck upward and placed his nose against my forehead. "What color?" I asked; whereupon he turned to the rack of letters and spelled out the word "light." Expecting still to get the name of a color, I asked: "Light what?" Immediately and much to my surprise he spelled out the word "rays." He had rejected my impression as to color and seemed to be describing an independent impression of his own.

To satisfy myself further as to any telepathy from Mr. Barrett, I drew from my pocket a small knife; and keeping this concealed in the palm of my hand, I asked Black Bear what it was that I had. He nuzzled my hand for fully half a minute but could not answer. Whereupon I beckoned Mr. Barrett to one side and disclosed the knife to him, then returned and repeated the request to the pony; but again he nuzzled my hand in vain. This adds to the evidence of his independence of any mental suggestion from his owner.

I next asked him how many people there were in the room, not counting himself and another horse in the far corner. "Three," he replied, meaning of course Mr. Bond, Mr. Barrett and myself. "Do you see any others present?" "Yes." "How many others?" "Four." "How many are there, then, present altogether?" "Seven." "How many of the four are men?" "Two." "How many are women?" "Two." "Can you get me any of their names?"

Here Mr. Barrett interrupted, protesting that the pony was beginning to show signs of fatigue. We therefore took a brief recess, after which I resumed my questioning along less occult lines.

"Black Bear," I queried, "What American president was assassinated in 1881?" Without hesitation he spelled "Garfield." Now only a moment before I had asked this question of Mr. Barrett, who disclaimed the knowledge, and of Mr. Bond, who replied "McKinley." "Who assassinated him, Black Bear?" I asked, inadvertently expecting the answer "Czolgolz" rather than "Guiteau." The pony however picked from the rack the letter G, and involuntarily I shook my head and muttered to Mr. Bond: "That's wrong." Whereupon Mr. Barrett advanced, replaced the letter upon the rack, and admonished the pony to be more careful. Mr. Bond, as usual, demurred at this, saying: "Please let him alone; these mistakes are important." Black Bear, however, was not to be deterred; he calmly picked the G out again, following with E, T, O. Then he stopped. "All wrong," I muttered again, much puzzled; but suddenly Mr. Bond exclaimed: "Why, he's right, only he has spelled the name phonetically!"

I immediately asked the animal why he had spelt it that way; did he hear the name? To this suggestion he shook his head. Wondering whether sentences or letters might not be appearing clairvoyantly to him, while in some automatic manner he might not then be choosing corresponding letters from the rack, I now asked: "Do you see them?" Here the pony, probably misunderstanding the drift of my remarks, nodded in the affirmative. Temporarily encouraged, therefore, I reverted to my former question and asked him whether he could now give me the name of any

of the women whom he had declared to be present a little while ago. But to this he replied: "Gone now." "Is there any one here with us now?" To this he gave no response. Withdrawing a little, I asked: "Do you see anyone near me?" "Yes." "Is it a man?" "Yes." "Can you give me his first name?" He now turned to the rack and spelled "GOD." Whereupon I asked: "Do you know God? Do you worship him?" To these questions he nodded with an alacrity and evident joyousness which were delicious if not amusing to behold; but which of course in no sense dispose of the suggestion that in these replies he may have been merely reflecting the ideas of his master.

At this juncture, Mr. Bond likewise withdrew a bit and asked whether the pony saw anyone with him. Black Bear said there was; he said, in response to the query, that he could give a name but he did not volunteer to do this; he said that it was not a man, and that it was a woman. Further requests for names brought no responses.

I now ventured two concluding questions. To the first, "What is the highest mountain in South America?" I afterwards confirmed so far as their testimony could confirm it that the answer was not consciously known to any of those in the room, including myself. There was no response from the pony, and Mr. Barrett protested that the animal was tired. So in conclusion, I asked Black Bear whether he knew my first name. To this I got no response, and again none when I repeated it.

I set down this record of observed facts with a minimum of comment and with no attempt to suggest to the reader any particular one of the various explanations to which these facts are responsive.

# EXPERIMENTAL INQUIRIES INTO TELEKINESIS—I

An Account of Experiments Made with the Mediumship of  
Mrs. Anna Rasmussen

By PROF. CHRISTIAN WINTHER, S. D.

Polytechnic Academy, Copenhagen

TRANSLATED FROM THE AUTHOR'S GERMAN MANUSCRIPT BY THE RESEARCH OFFICER OF THE SOCIETY

**T**HIS work contemplates a systematic examination of the so-called telekinetic phenomena. For a long time it has been known that in the neighborhood of certain persons there may occur peculiar movements of inanimate objects, and other manifestations of mechanical power which cannot be explained through any commonly accepted physical laws. In September, 1921, I came in touch with a medium who appeared to be extremely suitable for an investigation of such phenomena; and the entire inquiry herein reported has been carried through with her aid.

## 1. THE MEDIUM

The subject, Mrs. Anna Rasmussen, was born in 1898. Her husband owns a farm on the island of Seeland, Denmark. At the start of the inquiry she had two children, and she gave birth to a third in 1923. During her own childhood and early youth she suffered from pulmonary tuberculosis, for which she was treated in a hospital. It is of singular importance, with reference to the raps observed (see that heading): first, that the medium's left lung-tip is hardened from the tuberculosis; second, that the tubercular infection is apparently still present in latent form. Shortly before the last confinement there was considerable spitting of blood.

According to what the medium herself, her mother, and others have told me, the mediumship set in when the subject was twelve years old. The first phenomenon was table-movement, both with and without contact. In the

course of a few months there developed very strong phenomena of the so-called poltergeist type. After a short time the manifestations became less pronounced, falling gradually to the relatively weak level at which I am personally acquainted with them. Aside from true telekinesis, there are reported luminous phenomena of different sorts, slate writing with and without pencil, various species of raps, and automatic writing. The two last-named phenomena continue to occur.

## 2. SUMMARY OF THE INVESTIGATION

In September, 1921, I introduced the medium for the first time into a private circle. It was then agreed that she would be available for a series of seances under the direction of the late Fritz Grunewald, who at the time was stopping in Copenhagen. This examination of the mediumship was carried out in October and November, 1921, in Grunewald's laboratory at Berlin; and the results were placed before the second International Congress for Psychological Research, at Warsaw, in 1923. Particular attention was paid in this inquiry to oscillations of weighing balances produced in the medium's presence, and to the electrical condition of the atmosphere in the seance room. During the investigation the medium lived in my house. We availed ourselves of this opportunity to hold a series of "friendly sittings"; not with the view of obtaining or examining any of the physical phenomena, but merely that we might be able more closely to study the medium herself, the while she might expand freely in every

way. At the same time, interested persons in considerable number were thus given the opportunity for direct experience with the extremely many-sided phenomena of this mediumship. Also we had during this period a trance sitting, with dramatic discourse.

In December of the same year the inquiry under Grunewald's supervision was resumed, but with different sitters. I participated only in part of these sittings, and the medium did not stop with me. The report rendered by the participants in this series (excepting Grunewald) was wholly negative, since the sitters did not feel sufficiently at home in this particular field to be able to reach any certain judgment of the reality of the phenomena.

During the first half of the year 1922 there were held only isolated seances, when the medium happened to be visiting me. In September of the same year the circle was formed, which with a single change has worked together since then through the entire investigation. In my experience it is of the utmost importance, if we are to undertake a real investigation as distinguished from a mere demonstration of the phenomena, that the same observers continue throughout the inquiry. Only in this way is it possible to work out little by little a technique of investigation which shall in some degree be adequate for this extraordinarily difficult research, in which not alone the problems of pure physical procedure, but even those of the psychological side, make such heavy demands upon the sitters.

The circle of observers included from the beginning Herr Professor Bondorff, of the Danish Agricultural High School; the Laboratory Director, R. Dons; a practicing physician, Dr. A. Marner; my wife and myself. In November, 1922, Herr Dons was obliged to withdraw through lack of time; he was replaced by Mrs. Marner. The circle as thus constituted carried the work through to the end. It is a very special pleasure to be able here to thank

my co-workers for the wholly ideal co-operation which has marked this circle from beginning to end, and which is such an absolute prerequisite in this exacting task. Also I must not miss the opportunity to thank most heartily the medium herself for the readiness with which she has put herself at our disposal for this investigation. We are similarly indebted to her husband for his readiness to spare her to us.

### 3. THE CONDITIONS OF THE RESEARCH

The subject with whom we are dealing stands out in two ways from all other mediums known to me. First, through her continuity: among 116 seances which I have had with her, I find no single one that was completely negative. In every case she has shown something: either automatic writing, trance speech, raps, or telekinesis; and, in general, we have always had from her the particular phenomenon which we wanted at the time. When Mrs. Rasmussen is at home, living her ordinary daily life, there occur only a few incidental and spontaneous mediumistic phenomena, usually in the form of automatic writing or of raps. When she comes to my house, however, the case is quite different. There appears then to be a steady outpouring of psychical energy, which with brief intervals seeks expression in all sorts of ways. If this urge is not met from our side, by our organizing a seance, the medium becomes restless and feels ill. In general, and especially when the medium does not go into a trance, the seances appear not to tire her. In many cases she has given two, three, or even four sittings in a single day, the last one extending far into the night. Trance always tends to fatigue her; and since this condition has shown itself to have no relation whatever to the telekinetic phenomena, we have employed the trance only when it was in itself the object of inquiry of the moment, or when the medium herself has demanded it.

The second characteristic which so

marks this medium from others is seen in the conditions of the sittings. With the exception of a single seance at which, following the medium's request, we sought (without success) to get psychic-light phenomena, we have never been obliged to pay any attention to the lighting of the seance room. The sittings herein described have *all been carried out in strong light*; either in actual daylight, or in very strong artificial light. This vital point is here strongly emphasized in advance, so that it need not be brought up again in connection with the descriptions of the individual seances. It is understood without further formality, that under these circumstances the experiments themselves, as well as whatever control may be necessary over the movements of the medium (see below for further discussion), etc., etc., are all facilitated to an unusual degree.

Other items of which no mention is made in the separate seance records are that the sitters must hold each other's hands or in some other way maintain a circle, as is customary in other researches of this sort. Under this procedure the several observers retain their complete mobility, and within certain limits they can as a rule move freely about in the room without disturbing the phenomena. We are often commanded to sing. In this event we always use jolly songs with marked rhythm, so that the narcotic effect of chanting or psalm-singing is quite avoided. The medium's eyes are now and then veiled, or even fixed and rigid. Her hands are alternately ice-cold, and hot to the point of perspiration. In all other directions, however, she seems wholly normal. She sits quietly at the table like the others in the circle, carries her share of the conversation or the singing, takes refreshments with the rest of us, reads the newspaper; she apparently has no connection with what is going on at the moment, with the single exception that she is interested, mildly rather than intensely, in the results of the sitting.

An absolute prerequisite for the success of the seance is that the room be well heated. The medium is easily chilled, and always likes a somewhat higher temperature than is comfortable for the other sitters. It is also positively established that coffee, preferably hot and strong, taken both before and during the seance, is a favorable influence. Here it should be stated that in ordinary life the medium is very fond of coffee and drinks a great deal of it and that in ordinary life, as in the seance-room, it improves her general tune in every way. Not alone coffee, but also other refreshments, such as chocolate, candy, bananas, etc., as well as songs which the medium herself likes, cheerful stories, jokes, and everything of the sort, tend to bring the phenomena faster and stronger, the medium being put or kept in better tune by such things. I say "tune" deliberately, as indicative of some deep-lying quality, in contrast with the more superficial moods. For it has frequently happened that, although the medium apparently was in good humor, the seance has gone very poorly; and it has then invariably turned out that some little thing, a misunderstanding or an immaterial remark or some other triviality, has acted to depress the medium's tune. This arises naturally out of the fact that this medium, like probably all others of her kind, is psychically very unstable, and hence strongly responsive to the real or fancied psychical atmosphere of her surroundings. Above all else she reacts strongly to any distrust, any suspicion directed against her genuineness, even when this suspicion is not put into words.

This state of affairs at first gave us extreme difficulty. For occasions would arise on which we would have to wait hours before the occurrence of any phenomena whatever; and a positive result could then be expected only if the cause for the bad tune could be determined, so that the (usually imagined) insult could be explained away.

As affording perhaps a more rapid approach toward the desired end, I have on occasion tried a pure psychoanalytic method, but without much success—which perhaps is due to lack of dexterity on my own part. The remedy for this very unsatisfactory state of affairs, which was an uncommonly serious obstacle to a systematic investigation, came however in quite a different way.

Since this discussion will perhaps find readers who lack previous acquaintance with the technique of mediumistic investigation, it becomes necessary to a positive understanding of what follows to insert here a few words about the concept of the "control." This concept originates in spiritistic literature, but is often used as well in investigations of the sort here in question, even when, as in the present case, there is no connection at all with the spiritistic interpretation.

In all investigations directly requiring the cooperation of that part of the human mind that lies beneath the threshold of consciousness, there are always met complexes of attributes and characteristics which present the appearance of particular "personalities," very often giving a series of associations peculiar to the particular personality in question and arising again and again to claim the same name. Without being too hypothetical, we may only regard these phenomena as the sign of an incipient cleavage of personality, which stands out with extreme prominence in recognized mediums, but which also occurs in persons otherwise normal, whenever these persons are subjected to the particular conditions appropriate to investigations of this sort. These "personalities" are identical with the "controls" of spiritism. During the seance one holds frequent conversation with these imaginary "personalities" which support their side of the discourse either through automatic writing by the medium, or through alphabetical rappings in the table or the wall or [in the particular

case before us] the left shoulder of the medium; or, when the medium is in trance, on occasion through the so-called "direct voice," the medium herself representing the "personality" and speaking as it. When telekinetic or other physical phenomena of any sort supervene, the "personality," from the position of authority which he has assumed, claims to be the author of these.

Since the participants in our circle, with the exception of the medium, are not spiritistically inclined, the possibilities of conversation with the "controls" would at first appear somewhat restricted. Sometimes, in order to satisfy the medium, we are obliged to take part in conversation of a philosophic-mystic character. For the better part, however, the exchange revolved about purely technical matters, the plans for the next seance, the medium's diet or her entire conduct, etc. In our case the most frequently appearing "control" was a certain "Dr. Lasaruz"; but at times other secondary personalities manifested.

When the medium's tune was lowered in any way, this circumstance always took the visible form that "Dr. Lasaruz" was insulted. Usually it was then quite impossible to get any reply out of him; or, when finally the automatic script or the knockings began to occur again, he would present himself as mortally offended and would generally refuse any explanation of wherein the offence consisted. An hour's work with "Dr. Lasaruz" would then be necessary, to get him in good temper, to uncover the cause of his ill-humor, to extend apologies and give engagements for the future, etc., etc. And of course this whole procedure had exactly the same whimsical character which is commonly the mark of the spiritualistic seance, and which more than any other thing tends to preserve the leadership of the whole business for the "control."

Through patient and carefully directed work we succeeded in the course of the year in ameliorating this disadvantage. Not to go into details—

which is hardly of any practical value anyhow, since every medium would require a different procedure here—I need only say, that we finally succeeded: first, in gaining the medium's complete confidence; and second, in increasing to the greatest possible degree the authority of the sitters over the medium and over the "personalities." In this way, and through suitable suggestive procedure, taking due advantage of the medium's sojourn in my house, we have bit by bit brought it about that the effective supervision of the seances lies in our hands. We, and I may say particularly I, decide what is to happen and when it is to happen; and we do this with the single restriction that the phenomena for which we call are not those of extremely rare occurrence. When "Dr. Lasaruz" now feels unsettled (something which is much rarer than it was) it is only a question of minutes before all is again in order. It is a matter of course that a really systematic inquiry is possible only under the conditions to which we have in this way attained.

At the same time we have brought it about that the experimental seances, which originally lasted until late into the night, now occupy only some three hours. This is naturally of great importance to the sitters, who are all busy throughout the day with their work. It must further be remarked that we, in common with other experimenters, have observed stronger activity and better phenomena the longer into the night the sitting lasts. It also seems definitely established that the phenomena occur more frequently and in better form when the medium (or the "personalities") have the initiative rather than when we take over the management as before described.

#### 4. THE OBSERVED PHENOMENA

Before the start of the investigation proper I had, at one time or another, experienced the following phenomena with Frau Rasmussen under moderately good conditions:

*Telekinesis.* Horizontal and vertical movements of both light and heavy tables apparently without contact. The vertical movements involved only two or three legs; with this medium I have never seen total levitation of the table. This heading includes also oscillation of various weighing machines, including the two-pan balances as well as the spring scales used for postal purposes; but I had never succeeded in getting a depression or raising of the scales of any great duration.

*Raps.* These came in the table, the chairs, the door frame, the walls; and very often, as stated above, in the medium's left shoulder. With the aid of these raps, communication was started with the control "personalities," first through a conventional code (two raps for yes, three raps for no, one for don't know), and later by means of letters rapped out according to their place in the alphabet. These time-consuming methods, so tiresome to the operator, were later replaced for the most part by automatic writing.

The raps in the medium's shoulder cannot be more definitely localized. The use of the stethoscope was often attempted with these raps but we found that they were less satisfactorily audible with the instrument than without. It is perhaps of interest to recall here that the left lung-tip of the medium is hardened, as stated above.

The raps occurred not only when the medium was awake, but likewise in trance and perhaps in sleep, though this latter is always difficult to determine. In addition to the raps there could always be procured at demand a host of imitative sounds of various sorts, such as sawing, blowing, cork-pulling, ball-bouncing, nail-driving, etc.

*Automatic writing.* This developed gradually as a convenient means of correspondence with "Dr. Lasaruz" and the other "controls." It was produced with the medium normally awake, and often sitting with averted face; likewise in trance and perhaps in sleep. The penmanship was for the most part

normal and erect, but at times it was mirror writing or upside down or running from right to left. Sometimes the writing was done with the left hand. Spelling corresponded closely with the medium's normal orthography.

The content of the scripts was without great significance; they dealt mostly with answers to my questions, with demands from the "personalities" having to do with the seances, with remarks about the relationships between the "personalities" and the observers, etc. Some of the scripts were in English. The spelling of these was not good, being for the most part an approximation of phonetic spelling; but the matter is nevertheless of unique interest because neither the medium nor any of her immediate family has the slightest knowledge of the English language. These scripts have been produced in my presence, as well as in the medium's family circle; and they all possess the same character.

For the investigation proper it was now in order to find a phenomenon, which in the first place was not too rare, in the second place would afford scope for variation of conditions, and in the third place would be such that measurement could be made of the force involved. On the first of these grounds we had to give up from the start all thought of the stronger manifestations, such as movements of the heavy table; for these phenomena occur with relative rarity and require an especially good mediumistic tune. On the other hand, preliminary survey had shown that deflection of scales occurred quite regularly. We therefore started with the use of a two-pan balance, constructed after Grunewald's model except that it was entirely of wood. This balance was placed in a glass box on a solid table, and we succeeded in getting regular oscillations at demand. We then went on to the use of two identical scales placed at different parts of the table each in its box; and with this arrangement we succeeded in getting

oscillations from one scale while the other remained at rest.

We had thus set foot in the path which seems to me to be the most promising in the present state of psychological research. Although our conditions of sitting, especially the possibility of working in strong light, were the best imaginable, and although we have perfected arrangements for control during the course of our work which in our view exclude all fraud and all observational error, those who have not been present will always find it possible or at least will always try to advance pretexts of some sort against the finality of our proofs; and we have found this to be just so much more the case in proportion with the degree to which the critic in question lacks experience of his own with phenomena of the sort with which we deal.

On this ground I have directed my efforts from the very start to the evoking of phenomena which carry proof of their genuineness on their face, in that they could not be produced under the given conditions in any normal way by the use of any form of energy heretofore known. Criticism may then no longer revolve about the possibility of small errors in our control arrangements, but must rather attack the whole character of our experimental dispositions. This lays the whole question much better open for general discussion.

In the experiments described above, where one balance came into motion while the other remained at rest, we had already made notable progress in this direction; for this result ought to be impossible by normal means if the two balances are placed symmetrically upon the table and if they possess approximately the same inertia.

Nevertheless, the balances were not suitable for precise experiment. The material of which they were constructed could not easily be changed from time to time, and measurement of the forces working upon them would necessitate an extremely delicate construction. We therefore very soon

turned to a study of pendulum motions, with which both these demands could be much more easily met. Of course, for the same reasons as before we continued to work with two pendulums.

In what follows I shall describe the results obtained in this research. During the seances I have always made stenographic notes. There is, however, no point in presenting these notes here. In order to be understandable they would always have to be supplemented by the content of the automatic writings or of the rapped messages; whereas, for the most part, this latter material would be without any particular importance for an understanding or critical examination of the experiments.

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The balance of Dr. Winther's text will follow in the immediately ensuing numbers of the Journal, occupying three or four further installments. It seems desirable to give here, however, a general summary of the paper in its entirety, and of the conclusions to which it leads the author. In Section 5 he describes in detail the first installation of apparatus for the pendulum experiments of which he speaks above. Pendulums of various materials and various mass were employed, always in pairs from a common suspension; and a wide range of independent motions of these two was obtained, as well as motion or change of motion in response to the commands of the sitters. Means were employed for making possible a rather accurate visual estimate of the amplitude of swing of each pendulum, and on this basis an elaborate series of diagrams was prepared, showing the relationship between time and amplitude and leading ultimately to analysis of the force involved.

The desire for greater accuracy of observation and greater security from accidental causes of motion in the pendulum led to a second and much more elaborate installation, which is described in detail in Section 6 of the text. The attempt to insulate the swinging

pendulums against all possibility of accident was not a complete success, inasmuch as the phenomena were not obtained until after the apparatus had been somewhat modified. The attempt at better recording was a brilliant success. In the bottom of each bob there was built a tiny electric lamp with lens; the pendulums were suspended inside a box of red glass; and across the floor of this box there travelled at constant speed a roll of photographic paper. In this way the pendulums were made to give a record of their own motion. Previous to this, the attempt to take ordinary motion pictures of their action had not been a complete success.

With the new and improved installation, despite the failure to attain any new security against accident and fraud, new results of great value were got, and these are set forth in all detail in Section 7 of the text. As before, all the diagrams obtained at the several seances are reproduced in full. The account of the various tests employed to lend practical assurance that the motion of the pendulums was truly telekinetic is of extreme interest. For example: at one seance, a glass of water stood throughout on the table with the pendulum apparatus; and although there was the freest motion of the bobs, the surface of this water remained absolutely undisturbed, proving that the pendulum motions were not produced through the intermediary of impulses delivered upon the table.

In Section 8, Dr. Winther proceeds to a careful and detailed mathematical analysis of the observations, from which he deduces the magnitude of the force at work on the pendulums.

Sections 9 and 10 are given over to a display of the evidence that the motions observed in the pendulums are under an intelligent direction. The one Section lists the occasions on which, by increasing the amplitude of the swinging pendulum until the latter hit against the surrounding glass cage, intelligent messages were spelt out. The other catalogs forty-nine occasions on

which the sitters made definite requests, of which good examples are: "Bring  $P_1$  to rest and accelerate  $P_2$ ," "Increase the amplitude," "Accelerate  $P_2$  strongly," "Bring  $P_2$  into motion and  $P_1$  to rest," etc. It is shown that in thirty-five of these instances there was a completely successful response to the order given, and in four others a partially successful response. In the remaining ten cases, four can be regarded as involving ambiguous instructions; so that there are only six absolute and definite failures.

The author in Section 11 gives a long and painstaking analysis of the causative factors. The various conceivable explanations through accident or fraud are considered and dismissed; the critical factor here being (the author's italics) that *any mechanical action upon the tabourette or the table as a whole must necessarily affect both pendulums in the same way*; whereas in fact they very often behaved quite differently. The results of normal experiment in the medium's absence are given to confirm this pronouncement, though little confirmation seems necessary.

Having thus disposed of normal causes, the author in passing to super-normal ones gives much weight to the factor of intelligent control indicated by the observations cited in Sections 9 and 10, together with numerous observations which he now cites showing connection between the pendulum motions and other phenomena, more especially raps. He is thus led to the conclusion that he is dealing with *unknown forces proceeding from the medium*; and he then returns to the mathematics of a preceding Section to show that these forces appear to work directly through the atmospheric space of the room, and that no path through the floor or the table is followed. The analysis suggests strongly that there is involved a single center of force in the free space of the room, from which both pendulums are influenced; and that this center is periodically reinforced or recharged from the medium. And although the data are not entirely har-

monious, it is indicated that in most cases this center of force was situated between the medium and the pendulum. The author points out that accurate determination here would depend upon knowledge of just how the force in question diminishes with distance. If he were privileged to assume a law of inverse squares, or any other particular law, he could deduce very accurately the position of the force-center in each experiment. But he very properly feels that he must refrain from any hypothesis as to the rapidity with which increasing distance diminishes the force; this factor must be determined by further experiment.

Having determined that the medium is in a sense the center of the phenomena, a study of her pulse and respiration in relation with the behavior of the pendulum becomes of interest and importance, and Section 12 is given over to this. A generalization covering this part of the text would be that abnormally high respiration rates accompany the active phenomena. The whole trance behavior of the medium added to the testimony of a very lively psychophysiological activity.

In his first determinations of thermometric variations during the trance state of Stella C., Price suggested that some part of the observed fluctuation might be due to direct telekinetic action upon the thermometer. But Winther feels that if this suggestion were acceptable in any part, it must be regarded as affording an explanation for the *entire* recorded change in the temperature index—and surely this is not hyper-conservatism. So he regarded it of utmost importance to seek a repetition of Price's tests with this other medium. He drew up elaborate tables of his observations here, and concluded that during pauses in the seance action there is a normal slow rise in the room temperature; but that at moments of telekinetic action this rise is checked or replaced by a temperature drop. He is even able to determine an average loss

of temperature per minute, *after allowance is made* for the normal rise that should occur; the figure here is 0.07 degree Centigrade. He very cleverly checked these tests by a series of temperature observations made under all the seance conditions save that the medium was absent; and this check makes

it possible for him to regard it as demonstrated that the production of telekinetic energy is accompanied by a drop in the room temperature. This determination tempts him to some interesting speculations on the nature of the telekinetic energy, and with these his paper ends.

## ON CLAIRVOYANCE

The Nature and Extent of the Evidence for its Occurrence: With a Tentative Classification

By THEODORE BESTERMAN

### 1. TERMINOLOGY

THE word *clairvoyance* is the one habitually used for the faculty, alleged to exist, by means of which it is possible to obtain knowledge otherwise than by the normal intermediary of the senses and than by telepathy. This word is manifestly bad, for, meaning *clear seeing*, it describes a faculty the nature of which is unknown. The same applies to more ponderous words of a similar nature, such as *psychoscopy* and *cryptoscopy*. Frederick Myers's word *telesthesia* is also unsatisfactory, in common with all words of this type, the use of *-esthesia* in such formations as *hyperesthesia* inevitably causing such words to be thought to imply a physical theory, whereas the contrary is intended. Many other words, such as *cryptesthesia*, *cryptomnesia*, *telecognition*, *metagnomy* and *telopsis*, have appeared from time to time to illustrate an equal variety of arguments. Of all these terms *clairvoyance* is unquestionably the worst, and it is this word, therefore, that I propose to use. For the above-mentioned neologisms, while they have a scientific appearance, lack scientific content, that is, they do not correspond to the thing they purport to describe. *Clairvoyance* is innocent of all scientific pretensions, and thus nobody will be so

foolish as to take it at its face value. It is a word made so malleable by long and varied use, that it may almost take rank with those terms that are the very best for our purpose; I refer to the dialect words, such as *dowsing* and *scrying*. One caveat must, however, be entered in connection with the use of this word. If *clairvoyance* is to be used merely as a label, without reference to its face value, it must be pronounced in the same way: not as a French word but as an English one, free from the nasal sound and with the penult taking the value of the English diphthong. This is quite apart from the parallel dictation of sound English usage.

### 2. TELEPATHY AND CLAIRVOYANCE

In the early days of psychical research, when the material available to students was limited, the brilliant intellect of Frederic Myers already perceived the two main divisions of the mental phenomena observed by psychical research. The one class he defined as resulting from "the communication of impressions of any kind from one mind to another, independently of the recognized channels of the senses;" this he called *telepathy*. (It may here be observed that most definitions of telepathy are based on that just quoted, and are therefore, in common with it,

incorrect in an important particular: telepathy does not operate independently of the channels of the senses, since, roughly speaking, the impressions made on the mind as often as not become conscious through the senses. For this reason I prefer the phrase: "without the normal intermediary of the senses.") The other class was composed of impressions received neither normally nor by telepathy: this he called *teles-thesia*.<sup>1</sup>

It is obviously impracticable to discuss any phenomenon, however little understood its rationale may be, or even if its actual occurrence is questioned, without giving that phenomenon a name. The name *telepathy* or *thought-transference*<sup>2</sup> is quite satisfactory in the same way as we find *clairvoyance* to be so: but only when it is used in the spirit thus defined by Sir Oliver Lodge: "In using the term 'Thought-transference,' I would ask to be understood as doing so for convenience, because the observed facts can conveniently be grouped under such a title; but I would not be understood as implying that I hold any theory on the subject. It is a most dangerous thing to attempt to convey a theory by a phrase, and, probably, if I held any theory on the subject, I should be most guarded in my language, and should require many words to set it forth. As it is, the phrase describes correctly enough what appears to take place, viz., that one person may, under favorable conditions, receive a faint impression of a thing which is strongly present in the mind, or thought, or sight, or sensorium of another person not in contact, and may be able to describe or draw it more or less correctly. But how the transfer takes place, or whether there is any transfer at all, or what is the physical

reality underlying the terms "mind," "consciousness," "impressions," and the like; and whether this thing we call mind is located in the person, or in the space round him, or in both, or neither; whether indeed the term location, as applied to mind, is utter nonsense and simply meaningless,—concerning all these things I am absolutely blank, and have no hypothesis whatever."<sup>3</sup>

There has, however, been a tendency, more pronounced in recent years, and especially on the continent, to use the term telepathy in a much wider sense than this, as a convenient carry-all for all the new, or shall I say newly-alleged, phenomena as they arise. It is now considered to be an economy of hypothesis to ascribe all possible phenomena to telepathy; though why it should be considered more orthodox to ascribe a phenomenon that is not understood to a mode of operation, telepathy, that is equally little understood, rather than to ascribe it, non-committally, to the operation of an unknown faculty, clairvoyance, is difficult to understand. It is one of those quirks of the popular imagination that only time can correct. For there can be no doubt that the popular imagination *has* grasped this word telepathy with the tenacity which is so characteristic a feature of mass psychology. Moreover, not only the superficial writer, but the "hard-headed" man in the street and the sceptical controversialist, holds fast to it when his convictions are threatened by the intrusion of new facts. And this can hardly be a cause for wonder when we find even so acute a logician as Dr. Schiller making the same error of insisting that when the term telepathy is used in the manner indicated it may still be regarded merely as a label.<sup>4</sup>

This point may be illustrated by one of the earliest experiments recorded in the S. P. R. *Proceedings*. This series is described as forming an experiment in thought-transference. Here is the

<sup>1</sup> F. W. H. Myers, *Human Personality* (London, 1903), vol. i, p. xxii.

<sup>2</sup> As I am not here specifically concerned with the problems of telepathy as such, I use these terms in the current manner. But in my opinion it would be much more satisfactory if the phenomena of telepathy, as about to be defined, were known as those of thought-transference. The unsatisfactory word *telepathy* could then be used synonymously with *clairvoyance*, or one abolished in favor of the other. We would thus have an accurate term for the former group of phenomena and a purely conventional one for the latter.

<sup>3</sup> (Sir) Oliver Lodge, "An Account of some Experiments in Thought-Transference," *Proc. S.P.R.* (1884), ii, 190-191.

<sup>4</sup> F. C. S. Schiller, *Studies in Humanism* (London 1907), p. 384.

first one in the series: a *pipe* is thought of and the word is written down; Alice Creery, a young girl, the subject of the experiment, says *plate*, then *paper*, and finally *pipe*.<sup>5</sup> What reason can there be for describing, even for convenience, such a result, which is quite typical of the majority of such tests, as being due to thought-transference? It is clear that what Alice gradually got clearer in her mind was not the idea or thought of a pipe, but the written word *pipe*. We can readily imagine that if the word were in some way dimly perceived and an attempt were made to decipher it, the successive attempts *plate*, *paper*, *pipe*, could be made. But why should the attempt to communicate the *thought* of a pipe produce the *thought* of a plate or of paper? It seems to me scientifically indefensible to ascribe such a result, and I repeat that it is typical of very many others, to telepathy rather than to clairvoyance. It is certainly no economy of hypothesis.

I have said, and it will be known to all, that this experiment is typical of very many others, and I need not, therefore, multiply examples. The argument may, however, be further illustrated by the following very commonly observed phenomenon: it often happens that when a figure is drawn by an agent seated, say, on one side of a table, for so-called telepathic transmission to a percipient seated on the other side, the latter, when reproducing the figure so drawn, does so as if he actually saw it from his own side of the table, that is, he inverts it. There seems to be no psychological cause, common to a number of percipients, that will account for this inversion of diagrams and pictures: why should the *thought* of a diagram reach the mind of the percipient in an inverted form? It seems to be difficult to avoid the conclusion that such a result should not be described as due to thought-transference. I do not, of course, pretend to explain the actual rationale of the phe-

nomenon: I merely wish to urge that such a result, always assuming all normal modes of transference (including hyperesthesia) to have been excluded, should be ascribed to the operation of clairvoyance. In other words, it is a phenomenon that cannot be judiciously described otherwise than as due to an unknown human faculty, other than telepathy.<sup>6</sup>

During one of these early experiments it was arranged to pick the seven of spades; one of the experimenters accidentally thought of the seven of clubs, and it was this latter card that the subject named.<sup>7</sup> Here we have a case which, assuming that it was not the result of chance coincidence, must obviously be ascribed to thought-transference; for whatever the true rationale of such a phenomenon may be in reality, it is impossible to conceive of any that does not imply some form of thought-transference. It is on such observations as these, therefore, that the case for telepathy must rest. Accordingly, we may conclude that cases in which the agent merely thinks of, but does not write, draw, speak of, or in any other physical way indicate the thought to be transmitted should be ascribed to telepathy or thought-transference (in my opinion the latter); while all other phenomena of the type commonly called mental should be ascribed to clairvoyance.

### 3. INDUCED AND PURE CLAIRVOYANCE

Turning now to the phenomena of clairvoyance themselves, we find that they are readily divisible into various classes, within the more restricted limits of which we may be able to give them closer scrutiny. One division that should obviously be made is between what I may call the induced and the pure phenomena of clairvoyance. In the one group we may place such phenom-

<sup>5</sup> I do not, it is hardly necessary to note, claim any originality for these remarks. On the contrary, they form, in the main, a mere reiteration of what was once current doctrine, as may be seen by a comparison with Mrs. Sidgwick's early paper "On the Evidence for Clairvoyance," *Proc. S.P.R.* (1891-1892), vii. 80.

<sup>7</sup> "Third Report on Thought-Transference," *Proc. S. P. R.* (1882-1883), I. 168.

<sup>6</sup> "Third Report on Thought-Transference," *Proc. S. P. R.* (1882-1883), i. 168.

ena as are directly induced by a physical stimulus and such as are so closely connected with some physical stimulus or manifestation as to be, for practical purposes, inseparable from it for purposes of discussion. In the other group fall such phenomena as occur without such physical stimulus or accompaniment. The distinction between these two classes is generally quite clear. The crystal or other speculum in scrying and the given object in psychometry are obviously physical and artificial stimuli, playing an important part in the production of the phenomena, which, if not strictly due to them (as is arguable in both instances), would in all probability never have risen to the level of consciousness without them. In dowsing the problem is rather more complex, but we may broadly say that as the supposedly clairvoyant finding of the water or lost object nearly always (if not always) becomes conscious only through the manifestations of a rod or of some other physical index, such a finding may conveniently be included in the group of induced phenomena of clairvoyance. (This classification is always subject to the possible discovery of a physical cause productive of the phenomena of dowsing, such as terrestrial magnetism). With these, finally, may be placed clairvoyance in the dream: in the first place because the field of dreams is one so complex and well-explored that it requires separate consideration; in the second place because it seems fairly certain that however the matter of the dream may be absolutely determined, its general outlines are due to some physical stimulus.

Under the head of pure clairvoyance, we have first to consider whether any form of clairvoyance occurs without some physical stimulus. Taken literally, this question would of course have to be answered in the negative, for if the stimulus were purely mental the resulting phenomenon would, according to our foregoing definition, be ascribed to thought-transference. Then there are the stimuli of mood, environment

and so forth, all of which can, at the last resort, be referred to a physical basis. But, even if the substantial accumulation of evidence at our disposal were sufficient to enable us to take such influences into consideration, which it certainly is not, we should be justified, for the purpose of a rough classification, to ignore them. For there are undoubtedly on record many cases in which the physical stimulus is so slight or so indirect that we may reasonably, that we are indeed obliged, to consider them as phenomena of pure clairvoyance.

All this applies to cases occurring in a normal state of consciousness. Of phenomena taking place in an abnormal<sup>a</sup> state we cannot be so confident. The states of trance or self-induced hypnosis certainly seem to be particularly favorable to the production of clairvoyant phenomena; the same, to a less degree, may be said of induced hypnosis. But the part played by these states in the phenomena we are considering is as yet so little understood that we may with propriety include them under the head of pure clairvoyance; for the rest, whatever stimulus these states may give to the production of clairvoyant phenomena, such stimulus is in all probability not directly physical.

#### 4. EXPERIMENTAL AND SPONTANEOUS CLAIRVOYANCE

It is hardly necessary to emphasize the fact that some of the phenomena of clairvoyance occur spontaneously, while others are produced under experimental conditions. Nor is any argument required to establish the importance of keeping these two classes distinct.

#### 5. RETROCOGNITION, COGNITIVE CLAIRVOYANCE AND PRECOGNITION

Having thus evolved a classification which may assist us towards an understanding of the mechanism and ration-

<sup>a</sup> Owing to the misuses that this word has experienced I think it as well to note that I use it in its proper sense as indicating a state deviating from the normal and not in the improper sense of subnormal or inferior to the normal.

ale of clairvoyance, we now have to ascertain whether it is not possible to arrange our facts in a manner which will be of assistance in determining the relative value of the various classes for the establishment of clairvoyance upon a sound phenomenal basis. Neither the foregoing suggestions nor those which follow are definitively intended: they merely form a tentative proposal for the setting in order of an inchoate mass of evidence, good, bad and indifferent. I propose, therefore, that Myers's groups of retrocognitive and of precognitive phenomena should have added to them, in order to complete the time-scheme, a group comprising the phenomena of what I call cognitive clairvoyance.

The first group consists of such clairvoyant facts as refer to the past, as when a sayer, looking into a crystal, sees there reconstructed an historical scene. Such cases require very careful scrutiny before they can be accepted as genuinely clairvoyant. The difficulties in doing so are obviously great. To take, as an example, the reconstruction of an historical event, we cannot be sure that the subject had no previous knowledge of the facts, however sincerely he declares himself ignorant of them. Such things, as every schoolboy knows, are very easily forgotten. Nor can we have any guarantee that spontaneous telepathy from some person unknown has not taken place. Hence such cases, except under very special circumstances, have to be rejected. Nevertheless, such special circumstances have, in my opinion, obtained in a few cases which the strictest scrutiny is obliged to pass as thoroughly reliable.

Under the head of cognitive clairvoyance are included the phenomena of clairvoyance relating to the present, such as the so-called vision at a distance and such pseudo-telepathic experiments as we have referred to in 2 above. It is here, of course, that our material is most ample, for in this group must also be included the finding of lost articles (except in certain rare cases) by super-

normal means. The rare cases just mentioned are those in which the clairvoyant is able to reconstruct the losing of the article: such a phenomenon would be placed with the cases of retrocognition. The usefulness of the term "cognitive clairvoyance", taken in conjunction with retrocognition and precognition, may perhaps more than balance the use of the word *cognition* in such an unusual manner.

The phenomena gathered within the precognitive group are the most interesting and at the same time the most difficult of all in the whole range of the so-called mental phenomena of psychical research. It may even be said that this whole research stands or falls with these cases. For, as has been explained, reliable cases of retrocognition are very few; cognitive cases can easily be incorporated into the scheme of the monistic philosophies, and attempts have even been made to attribute them to purely physical mechanisms; but the ability to look into the future, apart from some doubtful cases of medical self-diagnosis and the like, cannot be thus explained. I am not satisfied that any mathematico-physical or metaphysical considerations have yet been put forward that even approach an understanding of the rationale of precognition. If the facts of precognition are satisfactorily established I cannot see any escape from the assumption that there is still a hitherto unknown natural law for us to discover.

## 6. CONCLUSIONS

In conclusion, we may briefly consider the only result to be obtained from this proposed classification without more prolonged research than I have yet had the opportunity of making into the accumulations of phenomena recorded in the several repositories. I refer to the rough proportions in which the phenomena fall into the classes tentatively suggested. The information thus obtained is not uninteresting.

In dowsing the phenomena are, of course, all cognitive (though some quite

successful experiments have been tried in which the rod was used as a planchette; but this can hardly be called dowsing). I do not think, further, that a dowser has even been observed to be in any but a fully normal state of consciousness.

The only two of our groups in which the evidence is ample in all its divisions are scrying and cognitive clairvoyance.

Retrocognition we find to be practically unknown in the dream, though in the other two main divisions the evidence is so plentiful as to be embarrassing.

For psychometry the exact opposite is true: nearly all the phenomena being retrocognitive to such an extent that exceptions are practically unknown.

Apparitions are almost all cognitive; retrocognitive cases are very rare and authentic precognitive ones are unknown to me.

In pure clairvoyance we still find that the retrocognitive phenomena are the most variable. For, while a careful elimination of doubtful cases has still left us a fair number from which to choose among experimental cases in an abnormal state of consciousness and

among spontaneous ones in a normal state of consciousness, there is no experimental normal case and there are only rare spontaneous abnormal phenomena.

In pure cognitive clairvoyance, as has been noted, cases are ample in all the divisions.

The same applies to precognitive cases, except in the first class, which comprises experimental instances in a normal state of consciousness, these being relatively few.

These facts are more conveniently set out, with no pretensions to strictly statistical accuracy, in the following tables:

INDUCED CLAIRVOYANCE			
	Retrocognitive	Cognitive	Precognitive
Dowsing	None	Numerous	None
Scrying	Numerous	Numerous	Numerous
Dreams	Rare	Numerous	Numerous
Psychometry	Numerous	Rare	None
Apparitions	Numerous	Rare	None

PURE CLAIRVOYANCE				
	Experimental		Spontaneous	
	Normal	Abnormal	Normal	Abnormal
Retrocognitive	None	Few	Few	Rare
Cognitive	Numerous	Numerous	Numerous	Numerous
Precognitive	Few	Numerous	Numerous	Numerous

## THE CASE FOR PSYCHICAL RESEARCH

By SIR OLIVER LODGE

*"The Outline," a new weekly magazine of popular science being published in Great Britain, is giving space to an interesting debate on psychical phenomena. The argument is opened with a presentation of the affirmative side by Sir Oliver Lodge, under the above title. His brief will be answered by Dr. Chalmers Mitchell and others, and the readers of "The Outline" will then be asked to decide by vote which side has established its case. Sir Oliver's article seems worthy of complete reproduction, which we accordingly give it herewith. It appeared in the November 26th and December 3rd issues of "The Outline."*—THE EDITOR.

THE history of science is no doubt a record of brilliant achievement, but it is also a record of opposition and conservative obstruction. Well-established theories hold the field, and new departures are apt to be resented.

The advocates of truth have always had to run the gauntlet of hostile criticism, and some of them have been lucky if they have escaped persecution. Anatomists had to carry on their work in secret. The circulation of the blood was

received with opprobrium. Galileo's telescopic discoveries were objected to, and some professors declined to look through the instrument, having a fixed idea that the appearances were deceptive. Thus not only theories, but actual facts, were turned down or disregarded. Roger Bacon was accused of magic and superstition; and nearly every discovery has been received with some opprobrium. Even in our own day it may be remembered that Joule's first demonstrations of the conservation of energy were shelved; and the first elaborate paper on the kinetic theory of gases was turned down and rejected by the Royal Society. It cannot be said that even the discovery of the chemically inert gas argon was received by chemists with enthusiasm.

Hence there is nothing surprising in the fact that the investigations of Sir William Crookes into psychical phenomena were looked at askance, disbelieved, and left wholly outside the domain of science. To this day they are not admitted; and there is certainly some excuse for scepticism, inasmuch as they were of a character which seemed frankly incredible. He went on, however, to devise some few simple experiments of a mechanical kind, exhibiting either an apparent alteration in the weight of bodies or else the exertion of a mysterious force, which he did hope at one time that the officials of the Royal Society could be induced to examine; again, however, without gaining their consent to be present at what seemed like an impossibility.

It is perhaps instructive, though nowadays rather difficult, to realize that the experimental method itself, the method of direct unfettered examination of phenomena, is not many centuries old. It had to be advocated by Francis Bacon, Lord Verulam; and when put into practice by Galileo it seems to have struck people as almost an impious novelty. The results obtained were often out of accord with ancient teaching, which had the authority of centuries or even millennia behind it. Some of the

opposition no doubt came not only from Aristotelian philosophers, but also from ecclesiastics and other literary scholars, who took their stand upon ancient sacred writings, with which the facts of astronomy and geology were, or seemed to be, inconsistent. Indeed, clerical opposition to geology comes almost within living memory.

Nevertheless, the pertinacity of scientific men has now in most subjects won the battle for free exploration of nature, no matter what old views were upset, or what the expected consequences might be. The method of experiment in chemical, physical, and biological sciences has at length secured general favor, with only a few dissentients; so that now rational opposition is mainly concerned with theoretical views, which may quite legitimately be questioned; while facts are for the most part accepted, or at any rate carefully examined and looked into, by practically the whole body of science. In that way genuine facts are sorted out from the spurious variety, and working hypotheses are tolerated as a reasonable effort to understand them. It may be said now that nothing in the old-established doctrines of mechanics, physics or chemistry is regarded as too sacred or too absolutely certain for reconsideration, improvement, and reform. It might even be claimed that the willingness to admit revolutionary theories, such as the quantum and relativity, has run to excess; and that hypotheses are freely made on slender evidence, and admitted as stepping-stones to higher and fuller knowledge in the future, even though for a time they run counter to our prepossessions and predilections, based on what we have considered a fairly adequate and comprehensive view of the general structure of the universe.

But although this is true in most of the established sciences, it is noteworthy that what, for brevity, may be called Psychical Science has not yet secured its charter of freedom; the experimental method in that science is under a cloud of suspicion and dislike

Facts are asserted by competent investigators which no orthodox Society thinks it worth while to attend to; they seem to be discordant with the general structure of the universe as now ascertained, and they are accordingly outside the pale. The time, however, will surely come when this opposition will be broken down by the force and continued reiteration of the facts themselves, even apart from the advocacy of those who have sacrificed themselves so far as cautiously to attempt their examination. The experimental method applied to what Professor Richet calls metapsychics, that is the unusual or abnormal branch of psychology, is on trial, and is only making its way slowly against difficulties caused by general disapprobation, and a tendency to persecute the human instruments through whom alone knowledge on the subject can be obtained, and by whose aid experiments are conducted.

Well, for a time this condition of things must be put up with. For admittedly the facts are surprising. They have to be studied under unusual conditions; they have often been enveloped in an atmosphere of folklore and superstition; some "mediums" have laid themselves open to charges of priestcraft and fraud. Moreover, in so far as they seem, some of them, to have a bearing on the hopes and aspirations of mankind, in so far as they are mixed up with human affection and bereavements, in so far as they contribute to consolation and have a bearing on religious faith, we instinctively and rightly feel that they must be examined and criticized with extra care: and it requires an effort to treat them in the cold-blooded, critical spirit appropriate to scientific inquiry.

In one form or another the phenomena have been asserted throughout human history. Ancient religious literature is full of them. Relics of them can be traced in the practices of uncivilized races. They seem somehow alien to our present state of civilization, and only with difficulty can they be ac-

cepted by trained modern scientific observers. But all this only exhibits their immense importance if once their actual truth can be established; for according to the assertions of investigators they are of a very extensive variety. The facts involved are not mental alone, but are physical and physiological also: and if in the long run they prove true, it must mean the opening of far more than a new chapter, a new volume, in human knowledge.

Let us now briefly run over some of the points in which they seem discordant with the general trend of mechanical and material explanation, which since the days of Newton has been so fruitful and successful.

First of all, we must insist that in no way do they deny or replace a mechanistic explanation, so far as it goes: they supplement it, as do all vital phenomena. For they clearly call upon us to go further, to admit that physiological mechanism is by no means the last word. Unless something more is taken into account, the mechanistic explanation is incomplete. They involve an admission of life and mind as realities, apart from matter, as something outside material processes, which nevertheless interact with them, guiding and determining them in full accordance with the laws of energy, but yet producing results which otherwise through inorganic nature would never have occurred. The brain becomes the organ or instrument of mind, not mind itself. The organism, whether it be a protoplasmic cell or a conglomeration of such cells, is activated by a non-understood entity called life, which utilizes matter and energy for its own purposes. The mechanical operations can be followed in every department of metabolism, the stages in the gradual growth of an organism and of its several parts can be followed in detail; but the spontaneous behavior of an organism cannot be explained in terms of molecular activity alone.

Moreover, these higher entities, which we speak of as life and mind, are

being found to have powers of an unsuspected and hitherto unexplored kind; going beyond the usual and well-known processes hitherto studied in the various branches of biology and psychology. And there are certain facts which seem to show that the activity of mind is not limited to the working of its bodily instrument or organ, but that it can conduct operations apart from any material instrument; though admittedly a material instrument is necessary for displaying the result of those operations. Probably this is because we are hampered in our perceptions by the limited nature of our sense-organs—those organs which we share with the animals, which tell us directly only of matter, and which were evolved for purposes far other than scientific and philosophical inquiry.

It is true that we supplement our physiological organs by instruments; but these also are of a material and mechanical nature, at least if we admit electricity as part of the material universe. Strictly speaking, however, electricity and magnetism and light, cohesion and gravitation, though displayed by the behavior of matter, are in the broad sense physical rather than material. And it seems to me that when we take the ether into account, to the full extent which hereafter we shall find justifiable, we may hope to find the clue to the indirect interaction with matter of those more directly apprehended entities, life and mind, which in all probability have a more genuine and permanent connection with the ether than with the particles of matter embedded in it. That is at present a working hypothesis, which must not be unduly pressed. But those who are impressed with the necessity for a physical concomitant of every activity, mental or other, need not give up all their belief prematurely, but may continue to hope that some hitherto unsuspected and therefore recondite explanation of life and mind may ultimately be found through a better understanding of the

structure, properties and functions of the ether.

Leaving aside all that as speculation, what are the experimental facts which have been asserted and held to be substantiated by those who have probed into them sufficiently to form an opinion?

First of all stands the phenomenon of telepathy; that is to say the communication from one mind to another of information or ideas or even sensations, apart from any recognized bodily channels of communication. The faculty of telepathic reception is not widespread; at any rate not among civilized people, who have achieved so many other methods. It may be that speech and writing have rendered telepathy unnecessary; so that the faculty is partially atrophied. Or it may be that it is the germ of a nascent faculty which will attain full development only when the bodily organism certainly seems to isolate us as individuals, and to screen us from the reception of thoughts except through the familiar channels of hearing and sight and touch.

Experimentation has shown that with certain individuals it is possible to transmit from one to another by unknown and unrecognized means. The thing transmitted may be the notion of an object, or it may be a localized pain, or it may be an impression of illness or death. The latter transmission, however—that of illness or calamity—does not come within the experimental range: it comes rather as a spontaneous impression, apparently independent of distance, and is sometimes so vivid as to call up an image, or what may be called a hallucination or vision, or sometimes an audition, of the sick or distressed person at a distance. Many people there are who have thus received as it were a "call" from someone far off who is longing for their presence. And the possibility of these sometimes pathetic instances has been justified by the experimental variety of thought-transmission, when no emotion is involved, and when the idea transferred

is of the most commonplace character, determined merely by the investigator in charge of the experiment.

The general outline of telepathic experiments of this character must, by this time, be fairly well known; and it is quite likely that if more experiments were carefully tried many people would be found to have some trace of the receiving faculty. But these phenomena have their own laws: we have to find out the conditions for success, and every experimenter knows that he must not be disappointed by failure.

Suppose that telepathy is definitely established, what is its importance? Its main importance seems to consist in a demonstration that mental activity is not limited to the bodily organs and instruments through which it is normally conveyed: in other words that mind is independent of body and that we are not bound to assume the destruction or cessation of mind when its bodily instrument is destroyed. It would be, in fact, a step, though only a first step, towards the demonstration of survival.

But a further step has already been taken by investigators. They assert, and indeed I myself assert, that it is possible to get into telepathic communication with those who have survived the death of the body. Their mind, their character, their personality, persist; and though they cannot definitely make any impression on our material senses, yet urged by continued affection, or by some other sufficient reason, they can occasionally make use of a physiological instrument—the brain-nerve-muscle mechanism of a living person endowed with the receptive or telepathic faculty—so as to convey messages to those left behind. And in so doing they often take steps to prove their identity and establish their continued existence.

It is not easy to say all that, for it is not a thing to be said lightly. I only say it on the strength of a great body of evidence, now known to me and to many others. Either it is true or false.

If it is true, it is difficult to overrate its tremendous importance. In so far as the hopes and future of humanity, or rather of human individuals are concerned, the evidence must be long and carefully scrutinized.

Well, this is the kind of experiment which hitherto has been completely ignored by orthodox science. Experiment in such matters is resented both by the scientific and the religious world. The instruments or so-called mediums through whom we make these experiments are in danger of prosecution by the law. The charter of freedom has not yet been completely won by science. There are still unpopular branches of inquiry; there still seem to be subjects into which we are forbidden to look. The old gauntlet of ridicule and opposition has still to be run. But times are gradually changing: the atmosphere is clearing; already it is far clearer than it was in my youth, when I, too, should have turned all this down as hopeless superstition. I expect that before long some of the younger members of the scientific fraternity, not only physicists but biologists also, will open their minds to unsuspected possibilities, and in process of time will construct a splendid edifice on the gropings and hesitations and incredible assertions of the past.

But these mental phenomena that seem to group themselves about the discovery of telepathy, and to establish the fact of survival, are by no means the only phenomena which investigators have asserted or found to occur. They are in some respects the most interesting, though the least tangible and material portion of the subject. It is sometimes claimed that there is not only telepathy, mind acting on mind, but telergy, mind acting on body and brain. That mind acts on body is familiar enough, but it acts usually on its own body. In the unusual cases an alien mind seems to be acting on and temporarily working a physiological mechanism whose owner has relaxed control. It is probably through ordinary mental transmission that hypnotic phenomena

are produced. But subconscious mind can act on body in a peculiar way, according to medical testimony, producing blisters and other marks in the organism, and interfering with normal processes in unexplained fashion. The assertion is made that this also can be done from a distance, and that even the cells of a brain may by special effort be stimulated, from a discarnate mind not usually associated with that particular brain, and that thus automatic writing or speech can be produced concerning things unapprehended by the normal personality.

Furthermore it is claimed that under certain conditions, and in the presence of a suitable organism, even inorganic things can be moved—weights raised, things carried about, and other actions performed which though easily done by the muscles can apparently be done exceptionally in some other way. These strange phenomena have been chiefly explored by investigators on the Continent, whose medical training enables them to take the precautions necessary to secure the genuine occurrence of facts of this nature. The working hypothesis is that the objects are moved by a sort of emanation from the body of the medium, which is called ectoplasm, or extruded protoplasm, a temporarily extraneous portion of the organism, which, having achieved its object, returns to its place. Some of these phenomena may seem repulsive; but they demand inquiry from those competent to investigate them. They belong to the biological and, perhaps, pathological region, wherein I usually hold my peace. It is claimed that by means of this strange material actual materializations may occur, so as to display and bring into the region of matter forms which had previously existed only in the ether. It is claimed that just as we are incarnations of materializations, associated with matter for a period of something less than a century, so these are temporary formations or materializations, which show themselves for a short time and then disappear; meanwhile being

able to be seen, handled, and photographed.

Is it surprising that science turns a blind eye and a deaf ear to these weird phenomena, so troublesome and sometimes painful to produce, so difficult to investigate? It is not at all surprising; but the evidence is strong; and those who are by training competent to investigate these things incur responsibility if they turn them down. Every new fact may seem odd at first. There seems no place for these things in the recognized body of science; and for myself at present I make no assertion about them, for my first-hand acquaintance with them has been comparatively small. But I have seen enough to know that telekinesis at any rate, the motion of objects without apparent contact, does occur; and I have an open mind—justified by some experience—for the assertions of those physiologists and anatomists who have testified to the phenomena of materialization.

The extrusion of ectoplasmic material from the body seems at first a repellent object of inquiry; though it must be remembered that our own internal organs are not superficially attractive, however useful they are, and however interesting they may be to those who study them. Ectoplasm is only the name given to a kind of organized cellular material, which it is asserted does emanate from certain individuals for a time; it appears to have unexplained and extraordinary properties, being able to mould itself or to form simulacra of hands and faces, as if guided by some subconscious intelligence to do outside the body the same sort of processes as are usually performed inside. For undoubtedly the material supplied as food is formed by the normal activity of the body into the various organs appropriate to the locality whither it is carried by the blood. It is not the food itself, but the formative principle which determines whether it shall form a nail or a hair or contribute to a muscle or an eye or any other part of the body. Indeed, by aid of a placenta a fertilized ovum is able to form a complete sepa-

rate new organism—in itself, one would think, a sufficiently extraordinary fact.

That this same formative principle can ever act outside the body, as it normally acts inside, is hardly credible, and by orthodox science is not yet believed. The question of whether it is a fact or not is a straightforward one, to be answered, not by theory or prejudice, but by observation and experiment. Those who undertake such experiments should be qualified by previous training in physiology and anatomy. It is purely a scientific question, which if answered affirmatively must enlarge our knowledge of the connection between mind and matter; but otherwise it would seem to have no special bearing on the question of survival, or any of the things in which the majority of mankind are interested. At the same time it must be admitted that any fact, so it be a fact, must have an importance of its own; and we have high authority for the statement that nothing in nature is to be regarded as common or unclean.

There is yet another group of phenomena, not so superficially repellent as the last, which go by the name of Clairvoyance and Lucidity—the perception of events occurring at a distance, the reading of sealed letters or of closed books, and the detection of hidden objects or of subterranean streams. The evidence for a power of this kind, possessed by certain exceptional individuals, is growing in strength; and some of the facts do not seem explicable by telepathy or mind-reading. But that is still uncertain. The hypothesis of telepathy must be stretched to the uttermost before any further hypothesis is made. We always wish to appeal to as few final causes as possible. And inasmuch as anything written or printed must have been in somebody's mind at some time, we must be careful before we assume that the actual script is read directly by supernormal means, that is, by some method to which we are unaccustomed, and to which, therefore, we have no clue. It is really wonderful that black marks on paper can

mean so much to us as they normally do; and though we have got used to that method of stimulating ideas and artistic perception, it would be rash to suppose that we have exhausted every such method, in the face of evidence to the contrary.

There seems, indeed, to be a reciprocal action between mind and matter. By our thought, will, and intention we can cause matter to be moved; and thus produce not only speech and writing, but great structures, bridges and cathedrals previously designed in the mind. And the material arrangements thus produced, say, in works of art, have the power to call out in subsequent minds something of the feeling and emotion felt by their designer. That is the whole principle of works of art. They are detents or triggers for a store of latent intelligence and emotion. The question arises whether other arrangements of matter can appeal to us in a less prearranged manner. Mental impressions can already be stored in matter, by such instruments as the gramophone and the photographic plate. There are some who think that violent emotion can be likewise unconsciously stored in matter; so that a room where a tragedy has occurred shall exert an influence on the next generation, or rather on anyone sufficiently sensitive to feel it. In that way it is hoped that some day the strange influence of certain localities, whereby tragedy seems to be re-enacted, can be rationally explained; and the puzzling phenomena popularly known as haunting can be removed from the region of superstition to the domain of fact.

In many respects the powers of the subconscious mind as exhibited in the various kinds of clairvoyance or lucidity, or what, by Professor Richet, is called "cryptesthesia", transcend the ordinary limitations of space, so that distance and opacity are no bar to this kind of ultra-normal perception. But some further facts have been testified to—facts which have gradually overborne the natural scepticism of those who have examined them, and led them

to think that occasionally even the limitations of time can be transcended; so that events can be dimly discerned not only in the past, and not only at a distance, but also to some extent in the future. The whole subject of premonitions and precognitions is an exceptionally difficult one, and how far the future is prearranged, so that a perception of what is likely to occur can be attained, raises questions about the nature of time which at present we cannot answer.

We know that prediction is possible in the inorganic world, especially in the simplified motions studied in astronomy; and it may be assumed that a wider knowledge, say of the motion of molecules and of the structure of matter, might enable us to foresee those cataclysmic changes which we commonly call accidents, and thus to anticipate disasters and convulsions of nature before there are any normal indications. It can be granted that the universe is an orderly sequence of cause and effect, and that a full knowledge of the present condition might enable us to infer the future emergence of what is already in preparation. Such wide knowledge we do not ourselves possess; but if there are higher intelli-

gences in the universe—and it would be a strange assumption to assume that we are the highest—they may have channels of information such as we do not possess, and, through sensitive individuals, they might be able to communicate their knowledge.

In such speculations we are going far afield beyond the range of recognized science; and we must tread warily. But I imagine and believe that gradually we shall find that we are not so isolated in the universe as we had thought, that we are surrounded by intelligences, of which we have no normal knowledge, who are only indirectly and occasionally associated with matter. And I expect that the continued cautious and careful study of psychic phenomena will lead us far beyond our present acquaintance with things as they are, and guide us into a domain of which we now only catch dim and puzzling glimpses. Science, in fact, is beginning—only beginning, perhaps has not yet begun—to discover the reality of that spiritual world which has long exerted an influence on poets and saints and mystics—the world which has been the perennial fount of inspiration, and has always been the theme of theology and the motive power of religion.

## THE TEMPORAL LIMITATIONS OF SUPER-NORMAL COGNITION

By RENÉ SUDRE

UNNOTICED by the public at large, a book just put out by M. Piobb, a French occultist, has not failed to create a sensation in certain spheres where "psychic science," self-styled, constitutes a preoccupation. The volume in question is entitled *Le secret de Nostradamus*, and purports to give a key by means of which the latter's celebrated prophecies can be read. One who accepts M. Piobb's demonstration will find this man of the sixteenth century predicting in their closest details

the political events of contemporary France. One who does not accept it will at least be impressed with the ingenuity displayed in working toward a goal.

Michel de Nostradame, or Nostradamus, was born in 1503 at St. Remy in Provence. He was of the minor provincial nobility. He got his introduction to mathematics and astronomy from his great-grandfather, and then went to Avignon for the humanities and to Montpellier for medicine. He

traveled a great deal and was much interested in occultism, which was then in strong repute. Each year from 1550 to 1567 he published an almanac of predictions; and in 1555 he started the publication of a series of quatrains, in French of a style quite obscure, and often plainly absurd and incomprehensible. These verses announced or seemed to announce coming events. An example, utterly untranslatable, is the following:

*Les exiliez deportez dans les Isles  
Au changement d'un plus cruel Mon-  
arque  
Seront meurtris, & mis deux des scin-  
tilles  
Qui de parler ne seront et n'est parques.*

This doggerel was published first in the form of "Centuries" of a hundred quatrains each; of which there appeared nine complete series and one incomplete one containing only 42 quatrains. There were also 141 quatrains of "Presages," even more obscure than the *Centuries*; and 58 sixains, or stanzas of six verses each. The total output is therefore 4,680 verses. M. Piobb very correctly says that it is impossible to read these at their face value, and that the effort to give them meaning has been too much for the most patient of the prophet's commentators.

In a time when all sorts of superstitions were current to lend predisposition to the minds of one's auditors, it was doubtless not at all difficult to present the figure of a prophet. After the death of Nostradamus and during the course of the ensuing centuries, there have been plenty of occultists ready to believe and to demonstrate the fulfillment of his prophecies. It is not even surprising that great men like Newton and Victor Hugo should have been intrigued by the rubbish of the *Centuries*, and should even have essayed to make their meaning clear. For it is not easy to believe that a person of Nostradamus's obvious intellectual caliber has gone to such labor to compile nearly five thousand lines of nonsense; and

men like those named have been without prejudice and have been always willing to examine any facts that come before them. One must exhaust the possibilities of rational interpretation before declaring the *Centuries* and the *Presages* and the sixains to be irrational.

M. Piobb, however, is an astrologer, believing in a good many rather abstruse things which the generality of people reject. He had not given any attention to the *Centuries*, because Nostradamus himself, in the only one of his quatrains that is written in Latin, has expressly invited astrologers to ignore his work:

*Omnesque Astrologi, Blenni, Barbari  
procul sunt.*

Nevertheless, in 1923 M. Piobb came to believe that he had found the key to the prophecies in a letter, likewise very mysterious, which Nostradamus wrote to Henry II (of France), and which was used by Catherine de Medici, who was reputed to be strongly versed in occultism. According to his reading of this document, the prophecies stopped with the year 1792, and indicated 1927 (the number anagram doubtless impressed this author strongly) as the year in which they should become understood. He therefore had three years before him in which to make good this prediction, and gain the high honor of revealing to the world "the secret of Nostradamus."

It was on general principles most improbable that he would fail; for it is always possible to make obscure prophecies clear in terms of events which have occurred in the interval between the prophecy and the interpretation. In fact M. Piobb, ignoring the limitation to 1792, has made Nostradamus's text explain French history in its entirety up to 1927; and what he represents the "prophet" as saying for the years still to come is sufficiently elastic to permit accommodation to anything that these years may bring forth. This is what we should expect, alike on gen-

eral principles and after observing the extreme liberality of M. Piobb's methods so far as he reveals them to us, together with the degree to which he actually withholds this revelation.

One of his first "discoveries" was that the real text of Nostradamus was not in French at all, but in Latin. The French text is nothing more than a crude transfer, such as a beginner might make, of the original Latin phraseology. For example, where the French text reads:

*L'oeil de Ravenna sera destitué,*

the Latin direct transfer becomes:

*Oculus de Ravenna erit destitutus;*

and a true re-translation of this into French, as distinguished from the semi-humorous, semi-ignorant, word-for-word transfer, would be:

*Le regard sera trompé par Ravenna.*

But even this, the interpreter tells us, is not all; for Nostradamus has been pleased to veil his thought in every possible way, by puns, by inversions, by fusion of words. So instead of *de Ravenna* in the Latin original we should read *de re vana*; and the exact translation is then:

*L'oeil sera trompé par l'illusion.*

In this way the sentence which as it stands in Nostradamus's text reads "the eye of Ravenna will be dismissed" comes to have the perfectly rational translation "the eye will be deceived by illusion."

\* \* \* \* \*

I do not know how many of the readers of the *Journal* appreciate the force of M. Sudre's remarks, just above, in connection with "crude transfer" from one language to another, word for word, as distinguished from translation. Perhaps some of them will be acquainted with the uproariously funny effect

which Mark Twain achieved by re-translating his own story, *The Jumping Frog of Calaveras County*, in this fashion from the French. The fact that this process of word-for-word transfer does not lead to translation, often fails to lead to sense, and when it does give sense often does not at all reproduce the sense of the original, may very well have escaped the attention of one who has never done or dealt with translation as part of the day's work. Perhaps I may illustrate the point further with a few sentences from an essay submitted to the *Scientific American* in 1920, in competition for the prize offered for the best popular explanation of the relativity theories. This offering came from Germany. It was wholly clear that the author had written it, in the first place, in very good idiomatic German; and that he had then, with no other equipment than a German-English dictionary and a hundred-per-cent ignorance of English, "translated" it himself. The letter of transmission confided that he hoped to win the prize; but that failing that, he had at least learned some English. Some of the sentences which I regarded as worthy of perpetuation were these:

"Some 400 years ago the Earth was a side ways unboundet mass, above the Heaven and under the Hell. By degrees but heavy one accustomed thereon, that under us also men live and thereto with the feet to above and they stand however fast on the earthground, when they with the finger to above show, so is that the same direction as we under name. . . . Einstein removes this hardiness. . . . Think we us a planet go tight to the earth over, our clocks have equal going time. . . . The lines of a system run liking so by each others, that they opposite not cut through and all the points of the world-room befall."

Those who know a bit of German will recognize the above as excellent German, so far as word-order, ideas and expression go. It is German written with English words. If the thing were being done deliberately, the effect could

be made by far funnier or by far more obscure. Words like the German *Zug*, which has half a column of variant meanings from the general *pull* or *tug*, through such shades as passage through a country, march, flight of birds, shoal of herrings, current of water, channel, river-bed, draft of air, procession, file of soldiers, mountain range, down to such concrete things as railway train, gang, flue, line, penstroke, trait of character, move at chess, back again to generalities like bias, attraction, sympathy, impulse, and then into technical items like bell-pull, pulley, implement for wire-drawing, organ-stop, piano-pedal, piston, rifling in a gun, shelving in a store, etc. *ad infinitum*—any general or special sense whatever arising out of the inherent meaning of a *drawing* or a *pulling*: with words like this one can get as far as one pleases from the original sense by deliberate or accidental choice of the wrong translation. Nor are such words confined to one language: the English *case* is a worthy mate for *Zug*; our apparently simple *time* has several entirely distinct meanings, notably those of the German *Zeit* and *Mal*; the French word for time is also the word for weather; French *or* and *where* differ only in the presence or absence of an accent; one could go on indefinitely. The scope for error in transference of words from one tongue to another is limitless. If one take a text in any language, and convert it into any other by this sort of word-for-word transfer, taking every advantage which the process offers, the variations are endless and one can attain practically any desired result. The punning, inversion, fusion and fractionation of words, etc., which M. Piobb employs as further aid in the process, add further infinite variety and lend assurance that whatever he needs to read into Nostradamus's text, he shall be able to read thereinto.—J. M. B.

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Returning now to M. Sudre's text after this digression, we find that even this does not exhaust M. Piobb's re-

sources. The verses, the gentleman tells us, do not follow in order; neither do the quatrains. It is most rare, he would have us understand, that any complete quatrain has a meaning in itself. Sometimes we must take three of the verses, sometimes two, sometimes one or fractions of one. The entire mass of 4,680 verses has an order; but it is an order which we must reconstruct by falling back upon a group of rules which M. Piobb would have us believe to be of geometrical and astronomical origin, but which are very plainly mystical and which he actually keeps largely secret. He tells us, for example, that the 4,680 verses correspond to the 4,680 divisions of a circle, which would be the projection of an ellipse—of character or identity not otherwise specified. "It is on this that the orbits of the stars [M. Piobb's own word] Mercury, Venus, Mars, Jupiter and others trace themselves and by means of this that we can calculate them. As for the sun, the moon, the rotation of the earth, which of course must have their place in the picture, even this author cannot make them "commensurate with this circumference." So he takes three alidades; of which one enables him to compute solar time, another sidereal time, the third lunar time. What they are, how he gets them and how he uses them he does not bother to explain; we are simply asked to take on faith the results, as indicated by the order in which he considers the verses.

Even more bizarre is another rule derived from the expression FLOREM PATREM. The letters of this expression are arranged at the twelve vertices of a regular dodecagon inscribed in a circle. By joining the consecutive vowels one gets then a pentagon, necessarily an irregular one. This figure M. Piobb calls the "Sepulcher of the Great Roman." When he places it over the map of France, it incloses various symbolical figures: an eagle, a licitor's fasces, a fleur de lis. And these serve, by means of a complicated series of rotations, to fix the destiny of France

as M. Piobb reads it in Nostradamus's doggerel!

By way of further illustration of the possibilities of this system, let us look at two or three particular verses. One verse speaks of the

*neveu du grand pontife,*

which seems sufficiently definite and sufficiently remote from any other interpretation than "nephew of the pope." But M. Piobb needs to have it apply to Napoleon III, nephew of the first Napoleon rather than of any pope. So he does away with *pontife*, replacing it by two words on the allegation that *pontifex* was written for *ponti faex*. This he renders "residuum of the bridge," (*residu du pont*), explaining that the bridge must be "a number which the author has not specified and which one ought to discover by reasoning." Obviously *faex*, of which a direct English equivalent is *faeces*, cannot possibly have sense here, proper or figurative; it is nothing but an invention of the commentator, anxious to get rid of the troublesome word *pontife*.

Again, he has the verse

*Trois innocents qu'on viendra à livrer,*

and which it is necessary that he distort into a reference to Dreyfuss. To do this it is necessary (1) to change *innocents* into the singular; (2) bring it ahead of *trois* in the verse; (3) add the words *traître veuz* quite arbitrarily and out of nothing to the preceding verse; (4) change the location of these words, bringing them down into the verse under consideration; and (5) translate *trois* into German. After this we get:

*Innocent drei veuz traître;*

in which we must read *drei veuz* as Dreyfuss to prove that Nostradamus was a prophet!

It is evident without further discussion that by such methods one could derive any text whatever from any original whatever; any prediction whatever from any given text. We are reminded

of the alleged Roger Bacon cipher which cropped up several years ago, with a scheme for its decoding worked out by its "discoverer." This scheme, if memory serves, called for some thirteen separate steps, each independent of all the others, all allowing the widest latitude of choice by the decoder, and two being entirely arbitrary. There is not even, in the present case, the flimsiest explanation for the elaborate secrecy, as there was in the Bacon episode. One would not need to ask why Bacon should conceal beneath an impenetrable cipher his thirteenth century knowledge of nineteenth century science; his contemporaries were not tolerant of such things, and the stake was always handy. But France in the sixteenth century is quite another matter; and so is mere prophecy another matter from actual diabolic knowledge of forbidden things. M. Piobb's attempt at explanation of the *raison d'être* of Nostradamus's cipher falls flat; too, one is unable to appreciate why the divulgement of these prophecies in 1927 is of advantage where it would have been prejudicial in the course of the three centuries preceding. The reader who is not constantly on the *qui vive* for hidden occult things will not fail to remark that it is easy to prophesy past events.

If I have given much more space to M. Piobb's extraordinary offering than it merits intrinsically, this is because it is so utterly characteristic of all *a posteriori* efforts to read into long-standing oracular writings an element of true long-range prophecy. The pretended discovery of Nostradamus's secret is an illusion, through and through. And invariably, when old manuscripts or old legends are given a prophetic interpretation, it is by quite such far-fetched methods as those which I have just exposed. Let it be thoroughly understood, as I have said above, that any text whatever, if subject to the infinite permutations of this method or of any analogous method, can be given any interpretation whatever. And let it be equally understood that the methods

above exposed are entirely characteristic of those used in all such enterprises as M. Piobb's untangling of Nostradamus's "secret."

I should equally wish to emphasize that, aside from the true metapsychical precognitions which we have examined in this series, and which we shall again examine, all predictions of this sort founded upon the courses of the stars, the properties of numbers, or the figures on playing cards are rubbish. It is never possible to discover any semblance of truth in these except by interpreting them: that is to say, by substituting, for their texts devoid of sense, the accomplished realities which they are alleged to foretell. If the astrologer or any other soothsayer has the imprudence to formulate his oracles plainly, the presumptuous ignorance of these is quickly made evident. And when one of these prophecies falls out true with no possibility of attribution to chance, we may be sure that it is a matter of metapsychical intuition rather than of astrological or numerological or cartomantic technique.

In metapsychics we have left the chimerical domain of abstractions and symbols to enter into the concrete realities of the mind. Extraordinary as is prevision of the future, it does not constitute a supernatural act, or an isolated one, or one out of rapport with logic and experience. It is closely linked with the rest of metapsychics, that is to say with telepathy and clairvoyance. It depends upon the definite metagnomic faculty, which perhaps exists in latent form in all men. The facts which it delivers to us are not singular enigmas; they are not mysteries to be deciphered only by those few initiates who interpret them according to the dictates of their own desires and beliefs. It is wholly a matter of dreams, of hallucinations, of trances; in which the future event comes up in a vision more or less precise but always easily intelligible, even when the imagination of the subject has diluted it with more or less of allegory. The unity of the metagnomic phenomena in their

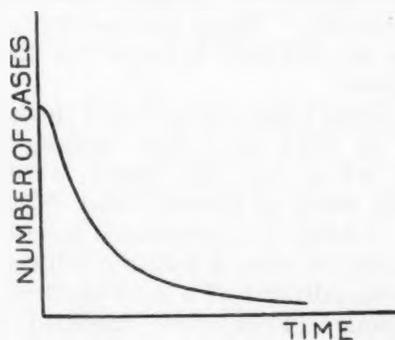
diverse manifestations and in diverse individuals is striking, and speaks for a real power of the human mind, momentarily surpassing the laws of sensorial cognition.

Before examining into the causes for a fact, science ought first to establish rigorously its conditions. I believe that we have not sufficiently studied the temporal limitations of clairvoyance. We are rather in the habit of assuming and even of stating that any fact in the past, present or future of the object (whether this be a person or as in psychometry a thing) may figure in the visions or impressions of the metapsychic operator. While perhaps true in an abstract theoretical sense, this is in the statistical sense a very large and important fallacy. I think it important that the facts should have careful statistical study, and that the theoretical implications which these facts reflect upon the ever-present question of ultimate cause should have serious attention. And it is because it leads to this moral that the above discussion of M. Piobb's intrinsically trifling work has seemed to me worth while.

Some observers claim that the supernormal cognitions which we observe are due to a revelation from beings that live in a superior world, liberated from some of the corporal and temporal servitudes under which we labor. If this were true, these cognitions ought to have a range over past time easily equal to if not greater than their range over the future. In this event we should be left no longer in doubt on the history of the Greeks and Romans, to take a single example; whereas in point of fact there is a multitude of points which remain without our knowledge and upon which historians and archeologists remain in violent dispute. It is never to be sufficiently emphasized that the spirits of the times in question, if in any part they still exist, fail entirely in their duties of solidarity to the very civilization which they have bequeathed us, if they do not directly or indirectly communicate to us the true picture of their life, their works, their history.

The great genius of Epicurus was responsible for more than three hundred volumes; of all these, there survive to us just four letters. Can anybody believe that if he still lived he would not try to rectify our errors and give us an authoritative idea of his doctrines? There are plenty of Hellenists in the world to insure that what he might have to say would be understood.

Similarly, as I have pointed out before, if these metapsychical flashes into the future were under the guidance of another and a more advanced spiritual world, we must infer that they arise out of the interest in us possessed by the denizens of that world. We should then expect that these beings would give us long and significant vistas of the future. But in point of fact the glimpses that we get are almost invariably trifling intrinsically, and of decidedly short range. The reality, as displayed by the phenomena of supernormal cognition, is quite different from what we should expect under a benevolent other-world guidance. Whether with reference to past or to future, the extrasensory cognition is limited to a rather narrow zone of which the present is the center: a zone of a few days or at most a few months. The cases going beyond a year are extremely rare. If we were to represent graphically the frequency of these cases of prevision, showing the temporal range of the cognition as abscissas and the number of cases as ordinates, we should obtain a decreasing, asymptotic curve of the type displayed in the subjoined figure.



It would, of course, be necessary in this connection to consider only well-con-

trolled, authentic cases. The files of psychical science are encumbered with a host of stories which do not carry with them their certifications or their justifications, and which must forever and ever be relegated to legend. We have been tolerating them because of the impossibility of confirming or disproving their authenticity; but they have no place in a serious appraisal of the evidence.

Among the prophecies of extreme range, we may cite notably the case of Marie Thiebault, to whom a somnambulist predicted in 1887 that she would lead a life of enjoyment which would be brought to a frightful end "before the three moons following that of January 14th, 1907." Now on the 18th of January, 1907, this woman who had indeed lived a life of debauchery was murdered by her lover. The narrators of this story tell us that the document attesting to the prediction was produced at the trial by the slayer's attorney. "The testimony is completely authentic," writes Richet; but how can one know this? It would be necessary to determine that the prophecy had had no influence upon the murderer's act; equally, that the lawyer had not invented this subterfuge to make his client appear innocent while showing him to be dominated by an inexorable fatality.

There is also the case of a medical student who had in 1859 a dream of which nothing impressed him save the date, June 9th, 1864; but the impression left by this was so strong that on awaking he wrote the date down on the portmanteau in an antechamber. On that very day of June 9th, 1864, his wife died.

The term of five years is raised to seven by the dream of M. Saurel who, in 1911, saw himself in an unknown country, clothed in strange garments and giving orders to men around him. The case, with the testimony of Saurel's father and his wife, can be regarded as authentic and I have already cited it as one of the best examples of duplicative precognition. The dream

was realized exactly at the end of the war, in 1918.

All these cases of long-range prophecy have to do with individuals; they are quite without collective applications. We well know that this very thing is a general characteristic of the metag-nomic faculty. It does not deal with general events; it foresees these only when they are reflected in the history of an individual. We may remark that this aspect of the observed facts of metapsychics is in contradiction with the

pretensions of all the occultists, who without exception are interested in the destiny of peoples and in great historical events. The prophecies of Nostradamus carry this double characteristic which ought to make them highly suspect aprioristically; they extend over several centuries and they deal only with elements of historical magnitude. Our brief analysis, we hope, has succeeded in demonstrating the illusory basis of these and all others of their kind.

## INTERNATIONAL NOTES

By HARRY PRICE

I HAVE just been elected a member of the Ghost Club, which must be one of the oldest, smallest and most exclusive psychical organizations extant. Though the club was founded in Cambridge in 1881 I find that my name is only the fifty-eighth on the roll, the present membership numbering about twenty-seven. The club was inaugurated by a number of men interested in abnormal phenomena who wished to meet occasionally and relate their experiences in private. During the winter months members meet every four weeks and after a dinner at a famous restaurant, one of their number relates some personal psychical experience and a general discussion follows. The proceedings are strictly private, and the volumes of most interesting minutes may never be published. Prominent men (ladies are not eligible) interested in psychical matters are invited to join the club, and before a man can be elected he must have the support of every member: one black ball disqualifies. Election confers life membership, the subscription being purely nominal. At each meeting of the club the complete roll is called by the secretary, the words "passed on" being said by the chairman when the name of a deceased member is read out.

Past members of the Ghost Club include the Rev. Stainton Moses (M.A., Oxon.), Charles Carleton Massey, T. Churton Collins, Sir William Crookes, Admiral Osborne Moore, A. P. Sinnett, Dr. Ellis Powell, Sir William Barrett, General Alfred Turner, etc. Present members include F. W. Percival, the *doyen* of psychical researchers; Dr. Abraham Wallace, Lord Dorchester, Fergus Hume, Dr. Robert Fielding-Ould, Rev. F. Fielding-Ould, A. W. Trethewy, F. Bligh Bond, Col. C. L. Peacocke, Prince Nicolas Galitzine, Major C. C. Colley, W. Butler Yeats (the Irish poet), Major-General Blake-ney, J. A. Stevenson (the sculptor), etc. Major C. Peters is the present chairman, Mr. David Thomas (the barrister) acting as honorary secretary and treasurer. Many of the members show a decided bias towards the spirit hypothesis.

The Ghost Club was founded in Cambridge in 1881 (the year before the British S.P.R. saw the light), arising from the ashes of a much older "Ghost Club". I have no information concerning the earlier society but in my library I have two editions of a book by George Cruikshank (1792-1878) entitled *A Discovery Concerning Ghosts with A Rap at the Spirit Rappers*. This book

was published in 1863 (second edition in 1864) and is "dedicated to the Ghost Club". It is of course a skit, well illustrated, on the psychical phenomena of the day, and describes the manifestations of the Davenport Brothers and other mediums.

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Countess Wassilko writes me that the action she was bringing against Dr. Rosenbusch for alleged libel concerning the phenomena of Eleonora Zügün has collapsed, the defence having withdrawn from the case. She is now going to publish the protocol of the proceedings; it should make interesting reading.

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In a recent *Note* I mentioned the fact that a new psychical society had been formed in Oxford among the undergraduates. It was originated by some of the men at Balliol and was termed the Sludge Club—a horrible name as I pointed out to them, advising them to change it. This has now been done and the club will in future be known as the Crookes Society.

On Thursday, December 1st, I had the pleasure of addressing them as their first visiting lecturer, and I had a most enthusiastic reception. At their request I presented in an impartial manner the story of the "Margery" mediumship, which I illustrated by means of 88 lantern slides—which amazed them. The lecture commenced soon after 8 p.m. and it was nearly midnight when the very many intelligent questions had been answered.

I do not think I have lectured in stranger surroundings than I did at Oxford University. After dinner in Hall (at Balliol) the members of the Crookes Society and I adjourned to the rooms of one of their number where guests and friends had already assembled. The audience disposed itself on chairs, tables and, I believe, the floor, the bare wall of the room serving as a screen. At the conclusion of the talk there was an interval for refreshments after which the formal discussion com-

menced. It was a thoroughly enjoyable evening.

It is an excellent sign that our 'Varsities are taking up the subject of abnormal manifestations as it is to the younger generation that we must look for our future investigators. Cambridge has recently started a new society for the investigation of psychical phenomena and on Thursday, December 8th, I am giving a lantern lecture on "Modern Psychical Research" to the students at the University College, London. The lecture will be held in the Physiology Theatre. It is worth recalling that it was Dr. Elliottson, the famous exponent of mesmerism and magnetism, who was responsible for the founding of University College.

\* \* \*

Two British alleged mediums have been exposed since I wrote my last *Notes*. Lord Charles Hope and Mr. Noel Jaquin had a most unsatisfactory sitting with a Mr. Phoenix of Glasgow, the trumpet medium. Lord Charles discovered that the medium had left his place in the circle. Afterwards Mr. Jaquin (who has made a study of finger prints) placed a piece of smoked paper in such a position that if the medium again left his seat he would probably come in contact with it. He did, and when the lights were turned up a finger print and a naked human foot print were recorded on the paper. The finger print was identical with that of the medium, but Phoenix refused to allow his bare foot-print to be taken in order to compare it with the "psychic" specimen. One can hardly blame Lord Charles for accusing the medium of deliberate fraud.

\* \* \*

I have always contended that, given enough rope, the Baylises would eventually hang themselves. This they have now done to the complete satisfaction of Mr. Dennis Bradley and his friends. Mr. Bradley tells the story of the exposure in *Light* (Nov. 26th, p. 588).

It was about twelve months ago that Mr. and Mrs. A. Batten Baylis swooped

down on London with their materializing seances. Mr. Baylis was, I understand, a butler in the salubrious resort of Bournemouth before he descended on the metropolis with his materialized hands and luminous faces. He took a flat in Maida Vale and commenced giving sittings at five guineas per seance—rather an expensive evening's entertainment. The Baylises then consented to give a series of test sittings to the London Spiritualist Alliance after a specimen seance had been arranged for the Council of that body. Although I was on the Council of the L. S. A. my application for a place at this first seance was refused, on the ground that I should be a disturbing factor! The so-called test sittings came to nothing. Only two were given and both were negative—the Baylises declined to go on with them. They were paid £18 for the two seances.

Mrs. Baylis is the star performer, her husband acting as manager and *entrepreneur*. Husband and wife always sit together, will permit of no control, and insist on complete darkness. Then the "touches", "hands", "luminous faces", etc., etc., appear in rich profusion. I was so struck with the accounts of the phenomena that I invited them to the Laboratory. Of course they refused. Then Mrs. Malcolm Bird and Miss Lucie Kaye (secretary of the National Laboratory) were successful in obtaining a sitting which was thoroughly unsatisfactory—though they did not tell the medium this. Their experiences made me keener than ever to have a seance with these wonder-wonders, so I got Miss Kaye to write on my behalf *begging* the opportunity of witnessing their "phenomena". I offered to be bound hand and foot and to be gagged into the bargain if they would give me a sitting. All I insisted upon was that I should be allowed to use my eyes and mental faculties! But all to no purpose. After three weeks' consideration, on October 26th Miss Kaye received the following letter: "Mrs. Baylis thanks you for your kind letter, but re-

grets she cannot accept Mr. Price as a sitter at any of her seances". So that was that!

And then the bolt from the blue. Mr. Dennis Bradley, like myself, had heard unsatisfactory reports of the seances and decided to investigate the Baylis mediumship personally. A friend of his, Mrs. Gavin, arranged for a seance, and Mr. Bradley and his friends (which included Mr. Noel Jaquin) went anonymously. Mr. Bradley and his friends had agreed upon a verbal code by means of which they could communicate with one another in case anything suspicious occurred. They were soon using the code! Mr. Bradley declares that the Baylises were also using a code as a warning of danger, and that they realized that the fraud had been detected. Immediately afterwards Mrs. Baylis said "The sitting must close; some one has touched a materialized hand." Mr. Bradley writes: "Upon this statement's being made I immediately disclosed my identity, and said that the hand which had touched me, and which I had clasped, was not a materialized hand, but that it was hers and that she knew it. I then requested that this foolery must cease at once. . . ." Mr. Bradley demanded the return of his five guineas—and got it! It was agreed among the sitters that the seance was fraudulent from beginning to end. The Baylises are—or were—giving four seances per week, so they did not do so badly while the game lasted. If Mr. Bradley is not careful he will, like myself, acquire a name for wanting to get at the truth—which would be terrible! What a thing it is to have a "reputation"!

Mr. Bradley's article in *Light* giving publicity to all these facts of course aroused much interest and provoked much comment. The letters which Mr. Gow has found available for publication seem about equally divided between the pros and the cons. Many persons who have sat with Mrs. Baylis now testify that their experiences and impressions were similar to Mr. Brad-

ley's. Others are equally emphatic in behalf of the proposition that they have witnessed genuine phenomena through this medium. Those who take this attitude, as usual, give no thought to the possibility that they may be mistaken, or to the perfectly well-known fact that good and bad phenomena do sometimes occur at different moments with the same psychic. Unanimously they condemn Mr. Bradley as having spoken out of turn. The futility of exposing a mediumistic fraud is thus illustrated anew and in striking fashion. The Baylis case is however much more fully documented following all this publicity in the columns of *Light* than it has been before, so at least there is some profit. Perhaps the Editor of this *Journal* will see fit later on to give his readers a fuller resumé of the facts than I have space for here, drawing upon Mrs. Bird's experience and upon that of a British sitter whose unfavorable report is in his hands.

\* \* \*

Speaking of mediums reminds me that that enigma, Mrs. Deane, the photographic medium of Cenotaph fame, has been the subject of several letters which I have received from Mr. F. W. Warrick who has experimented with her for years. He writes me under date November 17th: "It may interest you to know, who are out for psychic facts, that unless I am, unknown to myself, a dual personality, I am as certain as I am of anything that Mrs. Deane has written down (not with her own hands, but by some invisible means) the following when *mentally suggested* by me: The Greek omega; the Greek letters, mu, nu and gamma; the letters N, r, y, and w; the words Nell, Iris, Peggie". He admits that "I recognize that a great number of her results have every appearance of being fakes" and "The evidence of trickery in some of Mrs. Deane's results is so apparent that one can hardly call it trickery on the part of the medium." Mr. Warrick has had 130 sittings with Mrs. Deane and has made over 1,000

other experiments with her. He is convinced that some of her phenomena are genuine.

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Dr. R. J. Tillyard, F.R.S., Vice-President of the National Laboratory, and head of the biological department at the Cawthron Institute, Nelson, N. Z., has been appointed Chief Entomologist to the Commonwealth of Australia. He estimates Australia's loss through her insect pests as high as £20,000,000 each year, and intends to start a national campaign for the fight against noxious weeds and insect pests.

He will still remain in charge of the Empire Marketing Board's research work against the blackberry pest in New Zealand. Dr. Tillyard was born in Norwich, and was educated at Dover College and Queen's College, Cambridge. He was at one time lecturer in zoology at the University of Sydney.

\* \* \*

A most interesting paper by Dr. Tillyard, entitled "The Normal Production of Psychic Gloves" was read by Mr. A. W. Trethewy at the National Laboratory of Psychical Research on November 22nd. By means of a tourniquet placed round the upper arm of a person, sufficiently tight to obstruct the venous return from the hand, it was found that the hand became engorged with blood. If the hand were then dipped in molten wax, and the tourniquet removed, the hand would regain its normal size and the resultant wax "glove" would then slip easily off the hand. After the reading of the paper I conducted some experiments and at the second attempt produced a perfect wax "glove" which I was able to remove without breaking. The smallness of the wrist aperture proved no obstacle to the removal of the mould. The complete paper will be published in the Jan.-Feb. issue of the *British Journal of Psychical Research*.

\* \* \*

A remarkable story of a father's dream of his son's death was told at the inquest at Dartmoor recently on Ivor

Gordon Thompson, a seven-year-old boy who was lost in the fog. The inquest took place at Redlake Cottage, a lonely building near a clay works in a bleak spot about 10 miles from Ivybridge. The father, Joseph Thompson, said that as soon as he heard that Ivor was missing he exclaimed, "My dream has come true."

He had described to the police, before the discovery of the body, exactly how the boy would be found, saying that he had dreamt three weeks before that his boy was found dead, lying on his back by a stream.

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The "Psychic Week" organized by the Stockholm *Dagbladet* has been postponed until early in the New Year. A number of prominent lecturers and mediums are being invited to take part in the proceedings, which should prove particularly interesting; it will be like another Congress in miniature, and it would be hard to find for it a more picturesque setting than the "Venice of the North".

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Since writing the foregoing *Notes* Dr. L. R. G. Crandon, husband of "Margery," has arrived in London on a short visit. He has spent a very busy week here and has met most people interested in psychical matters. He agreed to say a few words on "teleplasm" at my lecture to the medical students of London University College on December 8th, and was advertised accordingly, but at the last moment was prevented from doing so. At the National Laboratory he was particularly interested in the "voice control recorder" and other apparatus in use there. Just before his departure for Paris he joined us in a lunch at the Hyde Park Hotel where Miss Lucie Kaye, Mr. David Gow, Capt. Neil Gow, Mr. Hannen Swaffer, and the present writer spent a pleasant hour or so listening to an account of the

latest phases of the Margery mediumship. During his stay in London he delivered two lectures, one at the British College of Psychic Science in Holland Park and one at the Society for Psychical Research in Tavistock Square. Some of my readers will be mildly amused to find these two organizations mentioned in the same breath, their respective outlooks upon the problems of psychical research being in so many cases so diametrically opposed. That Dr. Crandon made as great an impression upon the more difficult audience as he did upon the other one is not easy to believe, even in the face of such distinguished testimony as Sir Arthur Conan Doyle's. Sir Arthur, in a letter to the Boston *Herald*, written because the Editor of that sheet has "been good enough to allow me once or twice to intervene in the debate concerning the psychical powers of Mrs. Crandon," goes on to say:

"In each case he had a packed audience which contained many of the greatest living authorities upon such subjects. After explaining his long course of experiments, and recounting with great good humor the difficulties which ignorant or reactionary people had thrown in his way, he exhibited his amazing series of flash-light photographs, which carry with them absolute conviction. Upon calling for questions and comments there was not one voice raised in disagreement, which is the more remarkable as the Society of Psychical Research, a most conservative body, had been much divided in opinion, through the conflicting reports which reached them from America. Sir Oliver Lodge voiced the opinion of the whole assembly when he wound up the evening by the assertion that Margery was a most remarkable instrument for the enlargement of human knowledge in a new and most vital branch of science. London envies Boston her possession."

\* \* \*

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# PSYCHIC RESEARCH

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## CLAIRVOYANCE AND THE THEORY OF PROBABILITIES

BY RENÉ SUDRE

THE metagnomic faculty which is manifest in the facts of telepathy and clairvoyance is far from being constant. It varies from subject to subject, and even with the one subject it presents inequalities which we are not yet able to explain. To bring it into evidence it has therefore been necessary, more or less consciously and deliberately to engage in the mathematical estimate of probabilities. This estimating of probabilities is something that we apply to the every-day course of our lives, instinctively but often incorrectly. In a science, however, like metapsychics, we have no right to reason incorrectly. So long as there exist principles and rules regulating the operation of chance, we are under obligation to employ these in our study of super-normal facts.

This attitude of mind is well marked in the first works of the British and American Societies for Psychical Research. The commissions on "thought reading" and "thought transference" were animated by the desire to work scientifically, and to this end selected for their work simple experiments that were suitable for treatment through calculation of probabilities. The simplest of these is the divination of a card

drawn at random from a whist deck of fifty-two cards, the drawing being made by the experimenter in the case of telepathic experimentation and by the subject himself in the case of clairvoyance. There is evidently one chance in fifty-two of drawing a given card or of divining the card drawn when the operation is entirely subject to chance—that is to say, when no cause of any sort comes into play to favor any one choice over any other. But if one card slips more easily out of the pack than the others, it has a greater chance of being drawn. And if a normal subject has the type of mind that is more interested in personalities than in cold figures, that subject is more likely to "divine" a picture card and less likely to hit on a pip card than the relative numbers (twelve against forty) of the two groups in the deck would indicate. In either event the chances are not equal for all cards and a calculation of probabilities can only be applied on condition that we have a numerical representation of this inequality. For example, we may find that the seven of diamonds is so much more slippery that it has six times as good a chance of being drawn as any other individual card; or that a king, queen or jack of any

suit corresponds so to a hidden preference of the operator that one or all of these denominations has twice as much chance of being named as has any pip card, identifiable only in terms of numerical figures.

All calculation of probabilities is a matter of heads and tails. One throws a coin into the air; if it is properly balanced and tossed without any particular trick, there are exactly equal chances that in falling it will show head or tail. This is in the first instance the conclusion of logic, and it is verified by experiment. Thus if one make twenty throws, one may find, for instance, that tail comes nine times and head eleven. In a hundred attempts, tail may come 52 times and head 48. In a thousand, we may get 505 tails and 495 heads. Continuing to throw, we shall observe that the difference between the number of heads and of tails decreases relatively to the number of throws made, so that the two totals of heads and of tails tend to equality at infinity, as mathematics demands. If we were to observe that this tendency toward equality did not appear, we should conclude that there was a material reason why the one side of the coin should show more often than the other. Thus the law of head and tail is at the same time an experimental fact and a theoretical postulate. It is by virtue of this postulate that, in the case cited earlier, if in the course of 5,200 draws from the whist deck we find the ace of spades being drawn 600 times while no other card appears more than 100 times, we must conclude that the ace of spades is six times as slippery as any other card. The knowledge of the "law" of chance has made another and a physical law evident to us.

One of the essential conditions for applying the theory of probabilities is therefore to deal with a very large number of individual tests. This is a thing which we are too apt to forget; the pretended demonstrations of a "scientific astrology" through which proof is attempted that the destinies of

individuals are determined by the presence of some certain star at the moment of birth rest upon the failure to recognize and apply this principle of large numbers, as I have clearly shown some time since in the *Revue Metapsychique*. In playing roulette, red may well come seven or eight times out of ten without giving any ground for accusation that the wheel is dishonest. There was even one memorable occasion at Monte Carlo on which red came twenty-one times in succession. The improbability of this event is enormous.<sup>1</sup> But the improbable can be produced quite as easily as the probable, though this the players do not readily admit if they are not mathematicians. After the famous run of twenty-one reds, the red had exactly the same probability of coming on the next turn of the wheel as did the black. What is improbable in the highest degree is merely that, in an enormous number of turns of the wheel, a run of twenty-two reds (or blacks, of course) will be got.

The theory of probabilities is a very delicate subject; unfortunately our metapsychists often apply it wrongly and at random in trying to decide whether this or that subject possesses a metagnomic faculty. Let us take this simple case of the divination of cards. First of all, is the probability of *divining* a card drawn at random from a whist deck the same as that of *drawing* a given card? It is not immediately evident that it is. Suppose that we draw the ace of clubs. The subject who has not seen the card but who knows that there are fifty-two cards therein has one chance in fifty-two of divining correctly. But since each of the fifty-two cards can be the object of divination, in the total incertitude that surrounds us there are no longer only fifty-two possibilities, but  $52 \times 52$ , or 2,704. This is the number of associations of two cards that can be made by drawing at random one card from a first pack and one from a second; or by drawing one card at random from the

<sup>1</sup> In fact one in  $2^{21}$ , or somewhat more than one in two million.—J.M.B.

deck and another from the subject's mind. The probability being the ratio between the number of favorable cases and the total number of possible cases, is seen to be fifty-two times smaller in the second case. And since we do not in the least know whether to picture a divinatory faculty as exercised *before* or *after* the card is actually drawn from the deck, it is a matter of pure assumption when we say that the chance of successful divination is one in fifty-two; for we are then assuming that the divination *follows* the drawing.

A second difficulty arises. At each repetition, the isolated probability of success is  $1/52$ ; but if we consider a succession of attempts, the figure is greatly changed. Let us survey an elementary example. In the matter of head and tail, a player has one chance in two of winning the first toss; he has but one chance in four of winning two in succession and one chance in eight of making a run of three successes. For the possible series of two, using initials for brevity, are HH, HT, TH, TT; and adding a third throw we have the eight possibilities HHH, HHT, HTH, HTT, THH, THT, TTH, TTT. Making the same analysis for the case of one card drawn from the deck, we see that the probability of a single success is  $1/52$ ; that of divining correctly two cards in succession is  $1/52^2$  or  $1/2704$ ; while that of three successes in sequence is  $1/52^3$  or  $1/140,608$ ; etc. The same probabilities apply if instead of implying that we are to succeed with the first attempt, the first and second, or the first, second and third, we consider the matter of succeeding on any given attempt in a long series, on any two given attempts, or on any three—the rank of the successful tests in the series being determined in advance. Thus there is one chance in fifty-two that the eleventh guess will be correct; one chance in 2,704 that we shall name correctly the third and the nineteenth cards drawn; etc.

We must not confuse this problem with that of the probability of attaining a stated number of successes in a given series. Obviously there are far

better chances of attaining two successes at random over a series of tests than at given points in the series. To take a simple example, in a deck of three cards (taken so small for simplicity's sake), when one draws three times there are three chances in 27 of divining the first and the third cards, but there are seven chances in 27 of divining any two cards whatever. If one draw four times, the chance of divining the first and third remains evidently precisely what it was before; but the chance of divining any two cards whatever is now  $33/81$ .

But there is still another problem: to determine the probability that after having drawn a certain number of times, one will have drawn a given card. For example, in a normal 52-card deck, what are the chances that at the end of three drawings, one will have drawn the ace of clubs at least once? The number of possible cases is the number of series of three cards, each card being susceptible of being repeated a second and even a third time; this is known as "arrangements with repetitions" or "permutations with repetitions" in mathematical diction. It is obviously equal to  $52^3$ , or 140,608. The number of favorable cases is the difference between the total number of cases and the number in which the ace of clubs does *not* appear; this apparently round-about way of getting at it being far simpler in the end than any attempt at a more direct attack. There may occur on each draw any one of fifty-one cards that are not the desired one; in three draws these give a total of  $51^3$  possibilities, or 132,651. The difference between the two figures,  $52^3 - 51^3$ , is 7,957, giving about one chance in eighteen. If we had to take separate account of the cases in which the stated card is repeated to a second or a third occurrence, the figuring would be considerably more complicated but still we should have no real difficulties in controlling the problem. In the simple case for which we have stated the result, it is clear that as the number of drawings increases, the probability of seeing the stated card

come out increases and approaches unity—that is to say, approaches certainty. But it is erroneous to believe, as I have often seen stated, that inasmuch as the chance of the club ace's appearing on the first draw is  $1/52$ , it *must* appear by the fifty-second draw. Even after 10,000 draws, it need not necessarily appear; the probability of its doing so is very close to unity but still remains less than unity, and hence less than a certainty.

It is plain how delicate all these and their allied questions are. And since we have very few metapsychists who are at the same time mathematicians, the problems in probabilities raised by the examination of the metagnomic faculty have usually been poorly dealt with. I will cite as an instance of this the old experiments of Richet with subjects who appear in the literature under the names Eugenie, Alice, Leontine, Helene, etc. He proceeded in the following fashion: A card was drawn from a whist deck without being seen, and placed in an envelope. This envelope was presented to the subject and the result of his divination was written thereon. Then the envelope was opened and comparison made. The experiments were made in series of twenty-four and a number of decks of cards

were used; which did not in the least alter the mathematical probabilities but did obviate the risk of giving the subject a card he had already touched.

The accounting of results is made with reference to color, suit and denomination of the cards; whether ace, face or numbered card; as well as the combination of the two elements of denomination and suit involved in exact identification. Finally account was taken of the possibility of the subject's naming either of the two cards immediately adjacent to the correct one; for example, the eight and ten of diamonds if the correct card were the diamond nine. The elementary probabilities for these results were  $1/2$  for the color,  $1/4$  for the suit,  $1/13$  for the denomination;  $1/52$  for the exact identification;  $3/52$  for the ensemble of three consecutive cards of the same suit including the correct one.

The evaluation of results was made in the following way: The number of successes in each series was noted and totalled for all the series; the number of tests was then multiplied by the probability and the result compared with the total of successes. Thus, for example, the following table was obtained from tests with Eugenie:

[Series of 24 tests]

	Series					Total	Total probable
	1	2	3	4	5		
Color (prob. $1/2$ )	15	15	11	6	10	57	60
Suit (prob. $1/4$ )	9	9	8	2	5	33	30
Denomination (prob. $1/13$ )	2	2	0	1	1	6	9
Exact ident. (prob. $1/52$ )	2	1	0	0	0	3	2
Sequence of three cards (prob. $3/52$ )	2	1	0	0	1	4	7

This manner of calculation can easily lead one astray, for the probability of divining once in two attempts the color of a card is not equal to the probability of making this divination successfully ten times in twenty or a hundred times in two hundred. There is exactly one chance in two of the single success in two attempts if we substitute the more easily visualized test of heads and tails; but the probability of scoring exactly 100 successes in 200 attempts is only

about  $1/17$  or one in seventeen. The probability of scoring exactly 99 or exactly 101 successes is also less than that of scoring exactly 100; so that the even hundred successes remains the most probable single score that will be attained. This justifies the law of Bernoulli: In the long run, events occur in proportion to their probabilities. On an average there are sixty heads and sixty tails in 120 throws. If one would attribute Eugenie's divinations to

chance, the deviation of three in the score for colors remains very probable. A very heavy proportion of successes, say something like 100 in 120, would have been necessary to enable us to presume a favoring influence of any sort. And this brings us into a very special chapter of the theory of probabilities: the search for probable causes.

It is a highly vague problem, and a highly complex one. In the present case, we should need to have a more precise knowledge of the conditions of the metapsychic faculty. We know nothing of this faculty except the one fact that it is irregular and discontinuous; a thousand conscious or unconscious occurrences can weaken or hinder it. To return to the example of Eugenie, can we be certain that the metapsychic faculty was not actually present in the first two series of tests, to disappear in the later ones? In these two series we have fifteen successes in twenty-four tests with the color of the card. The probability of these fifteen successes is  $1/1,307,504$ ; worse than one in a million and a quarter. Now Emile Borel, the celebrated French mathematician, member of the Academy of Sciences and author of standard works on probabilities, considers any probability figures of less than one millionth to give practical certainty of non-occurrence through accident in one attempt. This would make it necessary to conclude that, according to these two series of divinations, Eugenie's metagnomic faculty is demonstrated. Richet has concealed this conclusiveness by adding to the two positive series in his table the three negative ones in which no metagnomic faculty was at play. But our alternative conclusion is the more reasonable in that examination of the table shows a heavy accumulation of successes in the first two series.

In dealing with proofs of this character, it is always necessary to guard against taking averages. We must rather analyze the case in detail. Two or three isolated divinations, the probability for each of which is around one in a million, and which would therefore

normally be regarded as impossible of occurrence, ought to carry conviction of the reality of the clairvoyant gift; even though a thousand tests including these two, when averaged, have given an unfavorable probability figure. This conclusion is inescapable if the metapsychic faculty really is a discontinuous one.

The London Society for Psychical Research, through the industry of Mrs. Ina Jephson, has just given to a number of persons instructions for the fresh undertaking of these divinatory experiments with cards; it is in fact this circumstance that has led me to publish the present reflections. The subject is to draw a card from a whist deck, face down, and try to divine it. Each sitting is to comprise five tests, and each experimenter is to make five sittings on as many different days. These short series have been chosen for the excellent reason of avoiding a fatigue in the subject which shall involve the risk of weakening the faculty. But extreme care must be exercised in totalling the series for each experimenter, and again in striking a grand total for all subjects, if the individual series and the reports of individual sitters are at all divergent. It will in this event be necessary to examine each series by each sitter quite separately. Suppose for instance that the first series of a sitter has given three successes. The probability by chance is about  $1/14,000$ , which is small enough. If the three cards have been successfully divined in sequence the probability at once becomes much smaller— $1/140,000$ . For four successes without regard to order it is less than one millionth. One can certainly be quite assured that there is a valid clairvoyance in any case where there are four successes out of five attempts. But it would be most illogical to add this excellent series to others showing a single success or none at all; because for these series it is entirely evident that the subject has lost all clairvoyance or has had none. In summary, then, the very thing which we require for a demonstration of clairvoyance is the coexistence of series showing a heavy propor-

tion of successes, and series which obviously are governed wholly by the laws of chance. Authors who have dealt with such long series of tests by summing them up into one set of totals have always escaped proving clairvoyance.

It may be objected that we are travelling in a vicious circle, in that it is necessary to assume the discontinuous existence of the metapsychic faculty in order to prove that it exists at all. We at once reply that the reality of this faculty is established by experiments of another nature, in which no question of averages arises. In other words, clairvoyance can be established *by a single experiment*, on condition that the probability of accidental success be practically equivalent to certitude of defeat. Suppose we were to have a sack containing a million numbered counters. On any scale of human judgment, I can be certain of never divining one of these numbers by chance. If I should succeed in divining one of them, I should be able to affirm with a certitude greatly superior to that implied in any of our physical sciences, that clairvoyance exists and that I have it.

In psychical research, procedure with a million counters would be most inconvenient; in addition to which it would suffer the inconvenience of not sufficiently exciting the subject's imagination. In the number of the conditions necessary for the metagnomic faculty are to be found affective motivations which do not occur when we attempt the abstract exercise of divining numbers or even cards. The true metagnomist takes no interest in these proofs; and by this scholarly method we risk being unable to perceive his gift which would be made brilliantly obvious in some other way, without involving any calculation of probabilities. Drawings, for example, constitute a very superior experimental means. The divination of a simple geometrical figure can afford a sufficient demonstration, even though the probability of success be impossible of reduction to figures. All that we can know here is what we know intuitively: that the chance of accidental divination

is infinitely small even though the design be a simple one. The readers of this *Journal* will perhaps remember the experiment which I made one day with Forthuny in the presence of numerous witnesses. I drew on a bit of paper the figure that serves to prove the theorem of the square of the hypotenuse, and wrote an inscription of five words below it. Forthuny's divination, which was reproduced in these columns, was striking. He had not grasped the idea which guided me in my selection of this particular pattern, but he had reproduced the characteristics of the latter like a child who had copied it unskillfully. In addition he had indicated by a scribble the line of writing below. The number of distinct graphical combinations which I would be able to realize is enormous—quite inexpressibly so. I could draw a wheel, a letter, a flower, anything at all. Nothing in the preliminary conversation was such as by any possibility to convey to him the impression that I would choose a geometric figure in preference to an ornament or a text. The probability of divination by chance here is in brief so small as to be practically equivalent to the certainty of failure if only chance were involved. This one test, alone, was conclusive. And it is a matter of common knowledge that with this same subject I have had hundreds of confirmations.

As Bergson has remarked apropos of a phenomenon of the "phantasm of the living" type, statistics have no meaning here. The unique case suffices, "from the moment when one grasps it with all that it involves." Now what it does involve is a considerable quantity of things, the combination of which into a single whole cannot be the work of chance. Metapsychical literature abounds with similar facts which do not entail, like the facts of physics, any valid objections to the conditions under which they have been determined.

Then why still doubt? And if we wish to be further convinced, why not employ the easiest and least uncertain tests? I believe the present discussion

proves that the methods of cards and of figures does not give good results, and that it involves a very delicate critical procedure which lies wholly within the province of mathematicians and which to others can only raise questioning and create doubt. And given a phenomenon all the governing principles of which lie in our field of ignorance, the attempt to determine the cause of this phenomenon by means of a calculation of probabilities is foredoomed to failure. If we admit as a general scien-

tific law that all probabilities inferior to one millionth are equivalent to adverse certainty in matters of human conduct, we may abandon these manifold series of tests in relatively high probabilities to employ the single test of whether the probability is less than one in a million. The mathematician has every competence to pronounce on this simple question of yes or no; and from his viewpoint, this simple test is sufficient to demonstrate the occurrence of clairvoyance.

## PROBABILITIES AND METAPSYCHICS

### Further Observations Upon the Use of Experimental Methods Involving the Mathematics of Chance

BY J. MALCOLM BIRD

**M.** SUDRE'S very admirable discussion of the theory of probabilities in its application to metapsychical experiment is not designed to be absolutely inclusive. He treats only such topics as are necessary for the development of his theme that this application should be made sparingly and with caution; that its results should be interpreted differently from the way in which it has been customary to interpret them; and that for some of the things we have tried to prove by this statistical method a proof might be better sought in other ways. It seems desirable to supplement his text with a few observations on certain matters of theory and practice which have not fallen well into the structure of his paper. This is the more worth while, since I am not acquainted with any generally accessible discussion of the theory of probabilities in its particular applications to our field.

The first direction in which I would amplify M. Sudre's remarks is seen when he points out that the chances favoring a *random drawing* of a card (or,

of course, a *random mechanical selection* of any other element) are not necessarily the same as those favoring the selection of this element by a process in which the human mind has any normal or supernormal role. He confines his statement of this principle to the case of playing cards; and he suggests that the absence of equivalence between the mechanical and the mental processes will show up in the statistics and there be detected. There is, however, much more than that to be taken into account by one who seeks to apply the statistical method to metapsychical experiment.

Every simple experiment which we may stage in the attempt to demonstrate (or disprove) the occurrence of supernormal cognition of telepathic, clairvoyant or other type must have its mental side. It is customary today, if we are selecting cards or numbers, or any other elements to serve as the object of attempted cognition by a sensitive, to employ a machine or at least a mechanical method in the choice; thus escaping from any psychological pref-

erence or repugnance on the part of a human chooser. But even when this is done, if there exists in the ensemble dealt with any element which would be a strongly psychological or strongly unpsychological choice for most normal persons, we do not exclude that element entirely; we merely restrict it to approximately its fair proportion of appearances in our tests. Then every time it so appears, the normal persons among our would-be percipients, or the normal tendency of our sensitives in the absence of a valid supernormal cognition, would be toward this element; so each test that includes such an element must show a specious appearance of clairvoyant success or of failure, if the element in question be one which normal psychology would avoid.

I cannot illustrate all this any better than by referring in considerable length to the experience in attempted mass telepathy by radio which Dr. Gardner Murphy and I had in broadcasting from WOR under the auspices of the *Scientific American* in April, 1924. The results and my analysis thereof were published in the June, 1924, issue of the journal named; and from what I said in that article I abstract here and, in some instances, quote without bothering about quotation marks.

Suppose that I think of the name of a certain city; and suppose, for statistical exactness, this be one out of a list of fifty. Suppose I ask you to try to duplicate my thought. Obviously the name of one of the cities on the list must, by normal or supernormal process, enter your mind when you try this. If you don't get the right answer telepathically, you must get the right one or the wrong one out of your own psychology. If you were an unthinking machine, we should know, as M. Sudre has so well explained for a more general case, that the chance of your naming any particular city was exactly one in fifty. But you are not such a machine; you have associations with some of these cities that bring their names more easily into your mind than those of others. The same associations, if

you cast an eye rapidly along the list, will make the more familiar names stand out more strongly in your conscious observation than the unfamiliar ones and hence come out more probably as the result of your choice. The same factor applies to me too, if I have made my original choice other than by a purely mechanical process. How are we to estimate the chances of my choice or your guess falling on New York or Galveston rather than St. Louis or Albany? Worse, how are we to keep track of the change in this probability as time unfolds new experiences with new associations? As I abstract this paragraph, for instance, I have just returned from a lecture tour which took me to three cities where I had never been before, one in which my previous experience was limited to a walk along the station platform during the ten-minute stop of my train, one in which I have been a dozen times under wide variety of circumstances, and one where I have once before stopped off and twice driven through. If I were today to name a city or a group of cities at random, by conscious rather than mechanical process, the probability of my naming any or all of the first four places mentioned would be enormously greater than it would have been a month ago, that for the fifth would not be increased at all, and that for the last would be appreciably bettered. Some of the considerations involved in the constantly changing true values of such probabilities may be recognized and crudely evaluated; some may be recognized but by no possibility evaluated; and many indeed would quite escape recognition.

When we come to scoring of a test, all this works two ways. If *my* choice runs through mechanical or psychological accident toward cities (or other elements of any sort) that are *your* natural psychological choices, you will score more hits than I can calculate you to be entitled to, and I shall suspect you of telepathic sensitivity when you are probably innocent of this and certainly guiltless of having displayed it. But if I tend to name elements that are unna-

tural for you to name, your guess-work score would be so low that a considerable actual telepathic success may be superimposed upon it without bringing your net score high enough to attract my attention. Further, in the presence of such unpsychological choices by me and in the absence of telepathy by you, your score will be greatly below what a consideration of probabilities would tell us it should be. We shall then perhaps be unable to decide whether you have been the victim of your own psychology, or whether your conscious effort to telepathize has set up conditions interfering with success. And still further, if we lump your results with those of other subjects, or of other tests at other times, your poor showing here may mask not merely your own possible telepathic successes, but similar success by other percipients.

Coming down to the elements employed in the WOR test, we have further concrete examples of how all this works. In point of fact, the tests failed entirely to suggest that there was any telepathy involved; but they were none the less of extreme interest and considerable importance in their side-lights on the psychology of choice. The first element of test was announced to the radio audience as a three-digit number; 522 being the correct answer. This number had presumably no psychological connotations in my mind, having been picked at random off a letterhead. But it turned out to be in general an unpsychological selection. If you will make the experiment independently, you will find that when asked to write down numbers of any length whatever, most persons show a tendency to use an undue proportion of the digits 9 and 7; a less heavy oversupply of 6's; and a deficiency of 0's and 1's which will usually be more extreme in the former instance than in the latter one. Save that the 6's usurped the proper leading position which usually would fall to 7 or 9, the radio test showed precisely this psychology on the listeners' parts. And the only full three-digit number which received more than one vote out of the

457 cast was 999, which got no less than twelve. Anybody conversant with the psychology of numbers would have predicted this, too. But suppose we were ignorant of this fact and had picked out this number for attempted transmission!

From this it becomes plain that no matter what precautions one may set up around the original choice, the attempt by one's sitters to reproduce this choice must involve the psychological element; and that with straight numbers, this aspect of the matter is so very strong as to make these entirely unsuited for tests of supernormal cognition.

A second test in the WOR broadcast involved trying to guess correctly the name of one of the states, which I had chosen in the first instance again by mechanical process (drawing blindly from a pile of maps). Indiana was the right answer; it was given by only two persons, instead of ten as the probabilities would have required if all the states were on an equal psychological basis. In point of fact, basing the argument upon the fact that all the replies came from the district more or less immediately adjacent to New York City, the distribution of the answers was such as to justify the following analysis of the respondents' psychology: One picking a state by normal process will usually pick out the state of his residence or an adjoining one; or, if he dodges this pitfall, will probably leap clear across the country and (if he starts in New York) come down in Florida or Texas or California. Indiana, occupying an in-between position for a New York audience, was a most unnatural choice; if used in a test broadcasted from Chicago, it should be a distinctly psychological one—just as New Jersey was so when broadcasting from New York.

For another test, I shielded my watch from my eyes and turned its hands for some time at random. We tried to put over to the radio audience the hour at which it then stood. There was of course no psychology in the original

choice; one might imagine that there would be none in the normal responses. In point of fact, the geometrical figures made by the hands in their various positions must have psychological appeal; and again, one type of mind will gravitate toward and another away from the even hours. Out of 473 responses no less than 49 gave either three or four o'clock, while 3:45 and nine o'clock scored eleven each. One would wonder just how to calculate the abstract mathematical probabilities here, since if we consider only five-minute intervals there are but 144 different answers possible, while if we recognize one-minute intervals there are 720. In either event, however, the four hours named have scored very heavily in excess of what any mechanical probability would assign them. In concluding my analysis of this test, I suggested that it had tentatively established the following: that if asked to name an hour at random, 25 per cent of the human race would hit on an even hour, 30 per cent additional an even half or quarter hour, 25 per cent more an exact multiple of five minutes, and the remaining 20 per cent an odd minute.

For another test I held in my hand, and told the audience that I so held, an object. No other clue to its identity was given. Here we have a test more of the sort to which M. Sudre ultimately turns, in which the normal possibilities are so wide and so complex that their reduction to statistical probabilities were folly to attempt. But the responses are susceptible of such reduction, in terms of normal choice by a normal person under the conditions stated. Out of 461 answers we counted the following: 55 pencils, 37 watches, 34 pocket knives, 22 coins of specific or general denomination, 21 fountain pens; a total of 31 other objects apparently suggested to the members of the audience by the conscious or unconscious idea that I had extracted the original from my pocket as I spoke; hence a total of 200 replies under this classification. Outside the group of pocket pieces the most popular single choices

were a book (40); an apple (29); a ball or some other object not an apple or orange but involving the concept of sphericity (17); a block, cube, square piece of wood, or some other variant of this general idea (13); a paper-weight (12); a hat (11); a stone (10); an orange (10). The orange and apple could be classified together as fruits, as well as being grouped with the balls; perhaps the stone is also a variant of the ball concept. In all, eighty different objects were mentioned. About a dozen members of the audience could have been classified into a group more or less consciously trying to outguess me with such answers as a cabbage, a doll or a flower pot. Only three persons out of 461 gave the correct answer: a key. Why this should be so much more un-psychological than the other pocket pieces seems difficult to say.

The above items of course are merely examples illustrating the extreme complexity of the psychological factor of probability underlying any choice which is made by mental process of any sort. This psychological factor functions in every case additionally to and independently of the statistical factor. The latter can always be evaluated except in cases like the one of the preceding paragraph, where the range of choice is indefinite or to all intents and purposes infinite. The former can seldom if ever be evaluated, whether for the individual or the race, unless empirically. We have, for example, in the preceding discussion, what might pass, pending a better determination based on a greater number of cases, for an empirical statement of the psychology involved in the choice by mental process of a time or a small object. But this statement, crude as it is, would be valid even in this provisional sense only for a large group of subjects. If we were dealing with a single sitter or a small number of sitters, the infinite complexities of personal background would not average out as they do for a large group, and the attempt to give any consideration at all to psychological probabilities would fall into even

more of a mess than it does for the general case. All of which I think is extremely important as emphasizing a heretofore unrealized weakness and a heretofore unrealized limitation of the classical methods for dealing with experiments in supernormal cognition.

This weakness and this limitation, however, do not as I see the matter have any force in cases like the Mother of Doris one<sup>1</sup> or the one more recently reported by Mr. Breaker.<sup>2</sup> The distinction here is that the metapsychical operator is not now asked to uncover some specific fact, but rather certain relationships between facts which shall have significance in the sitter's life. There is here no question of choice between the various elements of a small or large category. There is rather a development running through a considerable series of distinct statements by the medium; and ordinarily each of these falls into its proper place in the sitter's background, or else none of them so fall. In the one case we have clean-cut success; in the other clean-cut failure based upon what we must take to be conscious or unconscious guessing and inference by the operator. But where there is correspondence, the successes are not isolated as they are in the conventional telepathic experiment; they occur in a definite sequential relationship which, when their correspondence with the facts about the sitter is given due weight, makes it absurd to talk about the medium's normal psychology. Such a sequence, when the statistical figure giving its inherent improbability is high enough, must be the result either of the medium's normal knowledge as acquired before the seance or cleverly developed during the seance; or else of his supernormal cognition. The possibility that his normal psychology accidentally paralleled the objective course of the sitter's life may be dismissed with a citation of the extreme complexity of the latter and the high improbability of its accidental duplication. And here again we come to concur with M. Sudre;

for it is precisely this type of experience upon which he finally falls back for his assurance of the valid occurrence of metapsychical cognitions.

The existing technique for making tests in telepathy is very obviously open to the criticisms leveled against it here and by M. Sudre when it deals with pure numbers; the psychological element of normal choice in this case is so strong as to be observable by the most casual experimenter. We should proceed, if we were attempting to observe and collate this element, precisely as experimenters in telepathy *have* proceeded: we should invite our subjects to state at random a number of so many digits; and with suitable intervals to prevent the conscious avoidance of duplication we should have them do this many times over. *Their* choice must possess the same normal elements, quite independently of whether we have, or have not, made by mechanical or mental process a choice of our own just before they make theirs. Is it not then clear that in dealing with such subject matter the operation of any possible telepathy is inextricably tangled up with the operation of the subject's idiosyncrasies of normal choice?

In the numerical field, where it is so obviously demonstrable that the subject has a normal choice, nobody will be likely to dispute this. In other fields which in the absence of a psychological element would be equally amenable to precise statistical treatment, it may not be so clear that such element is present. To find a field possessing the requisite simplicity, the requisite precision, means simply to find a field whose elements are not too numerous, and are as absolutely determinable as are those of the number field. But it is my judgment that any such field, by very virtue of the limited and determined number of its elements, is subject to the same psychological impediment. Take the case of playing cards, for instance. Most persons will display a strong preference for naming aces or faces; those who lack this preference will usually show a strong turn toward the pip

<sup>1</sup> *Proceedings*, A. S. P. R., 1923.

<sup>2</sup> *Journal*, A. S. P. R., Oct., Nov., and Dec., 1927.

cards that have numerical association. In either event, or in the event that the pip cards were to appear in normal frequency of thirty-six in fifty-two, these thirty-six cases would be subject to the same psychology as is a choice of numerical elements. Experiment will also show that one or two suits tend to predominate in any normal choice, and that a normal choice will tend to avoid two successive namings of the same suit where a mechanical one will not do this. How can we separate this complex series of causes and effects from the effect of any telepathy which may be present?

By averaging the thing over long series of tests, we cannot. But M. Sudre suggests a means whereby, if a very strong telepathic factor is at work for a short time, we may isolate it. In dealing with cards, for instance, the statistical probability of success in a single attempt is  $1/52$ ; and it is clear from M. Sudre's remarks how we may proceed to estimate the probability of getting, by chance, *as many as  $x$  successes in  $y$  attempts*; where  $x$  of course represents a smaller number than  $y$  or at most equal thereto. We should always make tests of this sort in brief series, perhaps not more than ten or a dozen items to a series. If we carry out a thousand such series, we can calculate how many of them ought, on a statistical basis, to show any given number of successes.

Let us take an even simpler case to enable us to present specific numerical examples with the use of the smallest possible numbers. Suppose we are tossing a coin and trying to guess, or divine, the results—we shall not know whether it is guessing or divination until all the returns are in. Suppose we are working in series of ten throws. The probability of being wrong on any one toss is  $1/2$ ; that of being wrong on all ten is unity over two to the tenth power;  $1/2^{10}$ ;  $1/1024$ . The probability of being wrong on nine throws and right on one, if we specify which one we are to be right on, is the same. If we realize that we may be right on any one

of the ten throws, however, the probability of being right once and wrong nine times becomes ten times as much:  $10/1024$ . If we are to be right twice and wrong eight times, *determining* the two occasions where we are to succeed, the probability is again  $1/1024$ ; but we can *distribute* our two successes among the ten tries in 45 ways. Therefore the probability of being right twice and wrong eight times is  $45/1024$ . Similarly we may calculate the probability of being right three times and wrong seven to be  $120/1024$ ; right four times and wrong six,  $210/1024$ ; right five times and wrong five,  $252/1024$ . In this simple case where right and wrong in a single try have precisely the same probability, the chance of being right six times and wrong four is exactly the same as that of being six times wrong and four times right. We may therefore draw up this table:

Chance of scoring, in ten tries, exactly:

No success	1 in 1024
One success	10 in 1024
Two successes	45 in 1024
Three successes	120 in 1024
Four successes	210 in 1024
Five successes	252 in 1024
Six successes	210 in 1024
Seven successes	120 in 1024
Eight successes	45 in 1024
Nine successes	10 in 1024
Ten successes	1 in 1024

Since one of the eleven different results tabulated *must* occur in any series of ten tries, the left-hand column of figures should add up to 1024; so that the mathematics may tell us, truly, that the chance for the occurrence of one or another of these results is 1024 in 1024, or a certainty. For while you can never be certain that a thing will ever occur, if it has any alternative whatever, a series of choices which leave *no remaining alternative open* present the obvious property that one of them must occur. The probability figure for the occurrence, not of some particular one of them, or of all of them at once, but of some one or other of them, must be unity. The reader may verify that in the above table, the addition checks out.

A secondary table may be formed from the above, on the principle that if we know the separate probabilities of several things, the probability that one or another of them will happen is got by adding their separate probabilities—provided these do not overlap, so that the occurrence of one of the alternatives includes that of another. In the present instance this condition is met, because of the word "exactly" which appears in the heading of the first table, the eleven items do not overlap. Adding the entries cumulatively from the bottom of the table up, we get this:

Chance of scoring, in ten tries,	
Ten successes	1 in 1024
Nine or more successes	11 in 1024
Eight or more successes	56 in 1024
Seven or more successes	176 in 1024
Six or more successes	386 in 1024
Five or more successes	638 in 1024
Four or more successes	848 in 1024
Three or more successes	968 in 1024
Two or more successes	1013 in 1024
One success or more	1023 in 1024
No success or more:	

i. e., any result at all: 1024 in 1024

We are now fixed to interpret the results of our 1,000 series of ten tests each. We shall not be alarmed in the least if one of these series shows ten successes. Improbable as it is for us to guess ten tosses running, if we make the attempt to do so more than 512 times the chances begin to favor our success; and after a thousand attempts we are cleanly entitled to one such run of luck. Whether we get it or not, we are similarly entitled to look for eleven runs in which we guess successfully at least nine of the ten tosses. And so down the line. The thing as M. Sudre shows us will never come out exactly in accord with the figures; but it will never deviate very far from them so long as pure chance rules.

If then we have scored ten successes in very many more than one instance we shall know that there is some reason aside from the statistical probabilities for this overplus of good guessing. If we have scored as good as nine out of ten in very materially more than

eleven of our separate series, we shall have the same knowledge; similarly if we have eight or more successes in many more than 56 of the series. Those series in which these overplusses of success occur are then open to examination in the effort to judge whether telepathy may be responsible, or some other factor.

In this way we avoid two obstacles which we should encounter if we ignored M. Sudre's advice to group our experiments into small series. The fact admittedly is that telepathic success is not expected to be constant; equally we admit that when it occurs, persistently or sporadically, it may very well not be sufficient to appear in averages taken over immense numbers of experiments many of which lack the telepathic factor. We defeat these difficulties by looking for small groups of results in which more than a due average of success appears; and inquiring whether these optimum groups occur far too often to be explained by accident.

Two further cautions must be laid down. In the simple case of yes or no presented by the head-tail test the first one is not operative. But in a more complex case we should have to examine very carefully the (say) ten individual elements which had been set for the subject to divine in each of the super-successful series. In the case of playing cards, for instance, we should examine the denominations and suits of the ten cards involved in each of these series, to see whether there were not some common characteristic among these series which would serve to explain the successes away, as due to psychological preferences falling heavily together with the accidents of original choice. In the simple case of coin-tossing there would seem to be practically no alibi, assuming an honest coin and an honest tosser.

The second caution revolves about the use of the adverb "far" where I say that our successful series must be far more numerous than the laws of chance dictate. Going back to the tables, and supposing we have seventy series, in-

stead of fifty-six, where there are eight or more successes; such an excess over the mean figures will certainly occur accidentally if we give it a chance to do so. We should, I think, exceed the figures by about five times before we begin to take the results seriously. That is, if in a thousand series we found as many as five runs of ten successes; or 50 runs of nine or more out of ten; or 250 of eight or more in ten; or if there were as many as 750 series showing at least seven successes out of ten: in any of these cases, having attained a given result five times as often as the probabilities dictate, and over a considerable range of experiment, we should consider telepathy to be seriously indicated if the tosser looked at his coin after it fell, or clairvoyance<sup>3</sup> if he did not. But that six successes in *all* of the thousand series should be interpreted in this sense I question; for while improbable, this is not improbable to a degree where its occurrence need alarm us. More improbable results are attained on the race-track several times in every season, if the bookmaker's odds may be taken as approximately correct.

The procedure outlined for this very simple case is entirely general. If it were followed, telepathy tests on simple material would perhaps in the long run be fruitful. They would, however, present a problem in arithmetic which would go a little beyond what some of the experimenters have realized. For in order that the results be intellectually impressive as well as statistically so, one would presumably use material somewhat more complicated than the mere matter of heads versus tails. And when this is done, one finds one's self dealing with extremely large numbers. In place of the 1024, for instance, of the preceding example, the attempt to experiment with playing cards in series of ten tests would lead to a denominator, in the probability figures, of  $52^{10}$ , or, in sufficient approximation for all ordinary purposes, 1,443,000,000,000,000,000,000; and the numerators would

run correspondingly high since ten of them must add up to the figure just given. Further, the symmetry of result seen in the first table above applies only in the case where the chance of success on each separate act is exactly one in two; for the present case it would not be attained. Finally, in the present instance the highest figure in the first table would come, not for five successes, but at the end of the table, with the figure for ten successive failures. Evidently, if a thing has but one chance in 52 of succeeding, we shall have to try it more than ten times to have an even chance of succeeding once. The whole discussion of how much excess we should have to score over the figures of the table before we could regard telepathy as indicated would then be a more delicate one; and would be further complicated by the possibility of scoring a partial success of any of the types recognized as such by M. Sudre.

Without the least intent to exhaust the subject, it may not be amiss to state here the major principles involved in the calculation of probabilities for such problems as arise in connection with metapsychical experiment. It is my impression that no such discussion is found in the literature of metapsychics; if its presence at this point in that literature should make it unnecessary for metapsychical experimenters to refer to the mathematical sources, the space given it will be amply justified.

It is understood, first of all, that we deal in probabilities and not in odds. If we toss a coin, the chance or probability that a head will come is  $\frac{1}{2}$ ; but the odds are even, one to one. If we throw a die, the chance that it will show any particular face, the deuce say, is  $\frac{1}{6}$ ; the odds against the deuce however are five to one and not six to one. The chance or probability is given by the ratio between the number of ways in which success may be attained, and the total number of possible ways in which the trial may come out; the odds are given by the ratio between successes and failures. The examples given should make this clear.

<sup>3</sup>Using the term in the general sense to indicate any type of supernormal knowledge not telepathic.

Suppose now that two events are entirely independent, with no overlapping between their respective occurrences, and with no influence by the one upon the occurrence of the other. The first condition would exclude from the present heading events like "as many as four heads" and "as many as five tails" in twelve tosses of a coin; for there are numerous combinations into which the twelve throws might fall that would include both the stated results. The second condition excludes events, one of which bears some possible causal relation to the other. I may be sick within a given period without dying, and I may die (through accident) without being sick; but if I am sick within the interval named, the chances of my dying in that interval are increased. Excluding all such cases as fall under either of these types of exceptions, and dealing with events A and B which are wholly independent, a major principle of probabilities may be enunciated: if the probability of A's occurrence is  $1/p$  and that of B's occurrence is  $1/q$ , the probability that both will occur is  $1/pq$ —the product of the individual probabilities. Thus if we toss a coin and throw a die, the chance that we will get a head *and* a three-spot is  $\frac{1}{2} \times \frac{1}{6}$ , or  $1/12$ . The same principle of compounded probabilities of course applies to a series of three or more events.

A second general principle of extreme value has to do with what we may call complementary probabilities. If the chance of my being alive on a given date in 1963 is  $1/7$ , the chance of my being dead on that date must obviously be  $6/7$ ; for these two chances exhaust the possibilities and their sum must therefore be exactly one. The principle is easier to grasp than to state succinctly; though in practice some difficulty may arise in determining whether two or more events are absolutely exhaustive of the possibilities and absolutely non-duplicating, hence absolutely complementary. If *two* events are so, the sum of their probabilities must be unity, and either is got by subtracting the other one from one. If *three or more* events

are complementary, again the sum of their probabilities must be unity, and any one of them may be got by subtracting from unity the sum of all the others. To illustrate again, if my chance of success in a given test is  $7/30$ , my chance of failure must be the remaining  $23/30$ . If the chance of my winning a game of chess from a certain opponent is  $9/25$  and the chance of my drawing with him is  $10/25$ , my chance of losing to him must be the remaining  $6/25$ .

The above principles are valid for unconditioned probabilities only, in which the occurrence of A does not, by inclusion or by the operation of laws of cause and effect, carry any effect on the occurrence of B. When such conditions exist, the matter is vastly more complicated. Ordinarily, however, in the problems arising out of metapsychical experiment, such conditions do not exist and we may apply the principles.

Less simple and direct is the solution of any question in which "or" rather than "and" occurs. The chance of throwing a head *and* a trey we have seen is easily dealt with; but suppose we wish to know how often we may expect to throw a head *or* a trey. Success here is attained if we throw a head but not a trey, or a trey but not a head, or a trey and a head. The same complication had to be met in my analysis of the tests broadcasted from WOR. There were eleven individual tests, any one or more of which might be got right by any respondent. The conditions of independence were met; if a given respondent got any test right, his chances in no other test were in any degree affected by this one success. But there are eleven different ways in which he may get one test right; in addition to hundreds of ways in which he may get two or three or more right.

If we attempt the analysis on this basis, we shall have a great deal of computation to do. There is an indirect attack, however, which is much shorter in the end. So far as I could judge them, the respective probabilities for success in the separate tests were  $1/250$ ,  $1/6$ ,  $1/150$ ,  $1/150$ ,  $1/40$ ,  $1/4$ ,  $1/16$ ,

1/20, 1/150, 1/30, 1/50. The principle of complementary probabilities tells us then that the respective chances of getting them *wrong*, individually, were 249/250, 5/6, 149/150, 149/150, 39/40, 3/4, 15/16, 19/20, 149/150, 29/30, 49/50. The chance of getting them *all* wrong, since they are entirely independent, is the product of these fractions. If we had to multiply it out exactly it would be a rather dirty bit of figuring: but we may approximate by dropping off insignificant digits or by using logarithms. Doing this, we find the value of the product to be about 82/375. But the probability of getting one *or more* test right is the exact complement to that of getting all of them wrong. The chances of thus scoring one or more success in this series were then 293/375.

The method will be seen to be quite general. It depends, however, entirely upon our being asked the probability for one *or more* successes. If we were asked the probability for exactly one success and no more, we should have to proceed by a much more cumbersome method, which I shall illustrate for a simpler case. Suppose we have three tests to make, and that the respective probabilities of success are 1/5, 1/6 and 1/10. The respective probabilities of failure are then 4/5, 5/6 and 9/10.

It might seem offhand as though we could add the three figures 1/5, 1/6 and 1/10, since we may meet the conditions by getting the first test right, or the second, or the third. But if we did this, we should include numerous cases in which, after getting the first one right, we got the second right too; etc. These we must exclude to meet the terms of the problem; and we can exclude them only by applying the probabilities for getting the additional tests wrong. We may get the first test right, and the other two wrong; and the probability of our realizing this compound result is  $1/5 \times 5/6 \times 9/10$ ; the two latter fractions representing our chances of failure on the second and third tests, the first figure our chance of success on the first test. Similarly, the chance of suc-

cess on the second test and failure on the other two is, entering the fractions in the order of the tests to which they apply,  $4/5 \times 1/6 \times 9/10$ . And the chance of a success on the third test after a failure on the others is  $4/5 \times 5/6 \times 1/10$ . The three products come out, respectively, as 3/20, 3/25, and 1/15. And now we have three chances which are indeed mutually exclusive, since the realization of any one of them rules out the realization of any other. You cannot get any single test both right and wrong; and the attempt at simultaneous realization would require this. So these three fractions we *may* add, to get the probability that one or another of the results for which they stand will occur. They sum up to 101/300; and this figure represents the chance of getting a success on one *and only one* of the three tests. Had we fallen into the error pointed out above, and added the three simple probabilities 1/5, 1/6 and 1/10, we should have got the answer 140/300—too high by nearly forty per cent. The statement of a problem in probabilities is usually made in such simple and straightforward language that here more than in most technical fields the layman requires some such horrible example as this to persuade him that these problems need expert handling.

Obviously, if we ask for the eleven WOR tests the question which we have just asked for a simpler case, we have to form eleven continued products, of eleven fractions each; each product including one of the probability figures for a success and ten of those for failures. After calculating each product (approximately, of course) we shall add the results. It might seem, in view of the size of the one product which we have got out of these fractions (293/375, or around 3/4) that the sum of eleven of them would far exceed unity. But all of them except one will now have a factor 1/250 in place of the factor 249/250, and will therefore be approximately a mere 1/250 of 293/375 in value. Their sum will therefore fall very far short indeed of unity.

If we are obliged to deal with the chances of getting two successes out of the eleven—whether exactly two, or two or more—there is again no short cut, and the analysis is complicated. The chance of getting Nos. 1 and 2 right, and all the others wrong, may be written down as the product of eleven fractions:  $1/250$ ,  $1/6$ , and the values from  $149/150$  on that represent the chances of failure on each of the last nine tests. We shall have no less than 55 similar products; for we can pair off these eleven tests in 55 different ways, and we shall have a separate calculation for each pairing. If we require an answer of high precision we must go through with this; though there is now an obvious short cut. If the exact value for the chance of getting them all wrong is, not  $293/375$ , but, in decimal form, to six places,  $0.782946$ , all our other products are the same as this, except that in place of some two particular factors they have two others. The chance for getting the first two tests right, e. g., has the factors  $1/250$  and  $1/6$  at the beginning where the decimal just set down has the two factors  $249/250$  and  $5/6$ ; otherwise the two figures are identical, having the same nine further factors. If we therefore divide this decimal by  $249/250 \times 5/6$  and multiply the result by  $1/250 \times 1/6$ , we get the chance for getting the first two and only these two right. And we may similarly proceed for each of the other 54 cases; finally adding the 55 products for our final answer—the chance of succeeding in exactly two of the eleven tests.

If we want to know the chance of getting two tests right out of these eleven, *without the restriction* that no others may be right, a precise solution is out of all reason laborious, and we will by all means do best to content ourselves with a rather crude approximation. We may pair off the probability figures for success in every possible way; take the product of each pair; and, as before, add these products for a first approximation to our final result.

Now the product of any given pair

from among our eleven probabilities represents the true probability of getting both the tests of this pair right, without reference to what one does on the other tests. These probabilities are not mutually exclusive, however, for it is possible to get the first and second right, and in addition the first and the fourth, say; or the fifth and the ninth; etc., etc. Our probability figure consists of the ratio between the number of possible ways of attaining the result we have in mind, and the number of possible ways for the whole series of tests to come out. But we shall have counted twice, or even three or more times, some of the ways in which we may score more than *two* successes.

Those counted more than twice may be ignored; for their probability figures comprise always four and often more fractions, which in all but a very few cases indeed include one as small as  $1/150$  or even  $1/250$ . The total number of such cases is then not large and will not appreciably affect our result. But the number of cases that get counted twice is fairly large, and we should make an allowance for it if we can determine approximately how much to allow. This is easy to do.

The cases we have counted are all got from probability figures which involve the various possible products of *two* fractions from among the eleven set down on page 78. The cases which we have counted twice have probability figures that include *three* of these fractions. If we take the average value of these eleven fractions, we find it, in the present case, to be very close to  $1/16$ . If we then reduce the first approximate result in this ratio, we get a second approximation which we may regard as our final result, and which will be very close to the true value. This does not mean to multiply or divide the first approximate result by  $1/16$ , but rather to deduct from it  $1/16$  of its value. We have found that approximately  $1/16$  of its elements are counted twice, and it is these that we are eliminating.

Another, and perhaps preferable, course is to leave the original approxi-

mation unaltered. It is known to involve a duplication of cases; that is, it takes the possibility of success to be greater than it really is. This error is on the safe side; if in spite of that error our figures indicate a telepathic factor, our case is just so much stronger. This principle should always be kept in mind; and all approximations made at any stage of the work should be such as tend to make the numerical value of the probability fraction larger, making it appear that accidental success is more likely than it really is, and putting an added burden upon the experimenter who would find evidence of metapsychical operation in his results.

In this context I may say a word about a looseness of terminology which I find in much of the literature dealing with these experimental probabilities. It is a fact that as the numerical value of the probability figure increases, the probability of accidental success in the test under question increases. But we usually try to write these probability fractions with the numerator one; and an increase in the value of the fraction then involves a decrease in the size of its denominator. More pointedly, we decrease the chance of accidental success when we increase the denominator. And especially when we get to heavy improbabilities such as are represented by fractions like  $1/1,000,000$  or  $1/1,000,000,000$ , we are then apt to speak of "high figures" or "large probability coefficients" or in some other way allow the magnitude of the denominator to control our choice of words. It ought to be made a convention of this branch of psychical research to use precise terminology; and to speak of a probability of one in millions or billions as "low" or "small." Only in connection with the word "improbability" is the other type of adjective, "high," "great," etc., accurate; but "improbability" has not the same standing as a technical term of the mathematical theory that is enjoyed by "probability." We should always speak of low probabilities in cases where the evidence for metapsychical operations is strong, and high probabilities where

it is weak or absent; it being understood that the probabilities in question are always those for accidental duplication of the observed results.

There is, further, one aspect of the theory of probabilities, on which M. Sudre touches, and upon which the misunderstanding which he deplures is in fact very general. No matter how low the probability figure for a given event, if that figure is not absolutely zero the event may occur; and no matter how high the figure, if it is not absolutely one, the event may fail. Moreover, as M. Sudre points out, while we shall, in the long run, find that an event against which there is a probability figure of a millionth will occur approximately once in a million attempts, there is nothing absolute about this principle and nothing regular. The event may occur twice in succession and it may fail to occur over a stretch of millions of attempts. In fact, if its simple probability is one millionth, the probability of its occurrence twice in succession is a billionth, and it ought so to occur if we give it upward of a billion chances to do so. Moreover, if its probability of occurrence is one in a million, the probability of its failure on a given trial is  $999,999/1,000,000$ ; and we have only to multiply this figure by itself a billion times or a trillion times to determine the probability of non-occurrence in that many consecutive trials. The billionth power of  $0.999,999$  will be an extremely small quantity but it will not be zero. Therefore if we had an eternity of time in which to experiment, we should expect that we should ultimately go through a billion trials without the event's occurring so much as once. We should also expect that in the long run of the aforesaid eternity, there would be long periods over which the event would occur more often than once in a million trials, to bring its grand average up to approximately what the mathematics calls for. And we can never state with certainty that if we start experimenting now, we may not encounter one of these intervals of concentrated or rarefied occurrence. All we can say

is that the larger the number of experiments we conduct with a given event, the closer we may hope to realize the mathematical probability if there is no other cause at work than the laws of chance. And, as I have here suggested, given the true probability figure and given any observation of more or less frequent occurrence over an interval than this figure would indicate, the probability that this observed concentration or deficiency of occurrence would occur by accident in this interval may itself be calculated. It will be a definite probability figure, different from that for a single occurrence but of course dependent upon the latter figure in the sense that it is mathematically computed therefrom.

In his description of Richet's card tests, M. Sudre is sufficiently explicit, alike when he describes and when he criticizes. There is however one feature which has doubtless seemed to him so obvious as not to require comment, but upon which a word may still not be out of place. He suggests that the metagnomic results may conceivably be affected if the subject is called upon to treat a card which he has previously touched; and in fact we cannot rule out this suggestion until such time as we know a great deal more about the machinery of supernormal cognition than we do at present. Richet avoided the possibility by using new decks. Another experimenter might be tempted to avoid it by not returning the card to the deck after its drawing and attempted divination. This would be in one sense quite feasible, provided we realize that it alters the probabilities for the next draw. For on this next draw, there are only fifty-one cards in the deck, instead of fifty-two. In another sense however the procedure in question would lead to confusion; for we cannot ask the subject to remember what cards have been drawn, and indeed we probably have not told him—all he can know normally is the cards that he has *named*. The condition then exists that there are only fifty-one, fifty, forty-nine, etc., cards remaining in the

deck; that the subject may still name any one of fifty-two cards; and that he may name one that is no longer in the deck. The proper taking account of this would be so largely a matter of arbitrary convention, and would be so differently handled by different experimenters, that it would seem inadvisable to follow this technique. Unless, indeed, the cards previously dealt with were exposed on a table, and it were understood that the subject was to look them over in exclusion before attempting divination. This, however, would doubtless introduce so large an extraneous factor of normal mental concentration as to inhibit the operation of any metapsychical faculty. So we seem driven to the conclusion that we must use a fresh deck for each separate divination; or else submit to whatever atmosphere may be set up about the cards by virtue of the fact that they have been previously dealt with by this psychic.

I am divided in my mind as to the significance to be attached to partial successes. Certainly the choice between suits, or between faces and numbers, or between colors, or between denominations; being in each instance simpler than the entire choice necessary to identify a card completely, will be more subject to psychological factors. Certainly the proportion of individual digits present in a three- or four-digit number will be much more influenced by the preference for 9's, 7's and 6's than will that for the full number sought; and this is true, whether or no we give consideration to successful placing of individual digits in their proper positions. The proper weight to be given such partial successes is, I think, a subject which should have thorough threshing out, to a degree making it impossible to give it space here. But of course, if the clairvoyant faculty be in any sense a paraperceptive one, its valid operation must be open to errors of paraperception exactly similar to the normal errors of normal perception; so that for instance, the confusion between the correct reading of a seven-spot, and the erroneous interpretation as a six or an eight, must

be expected. With respect to cards, where quick perception is a matter of counting the pips or recognizing their number from their position, rather than one of reading the printed numeral, this would be more the case than in straight numerical tests; so the recording of successes with the three-card sequences of which the stated card is the central element should apparently be carried out, so far as pip cards are concerned. But when we come to aces and faces the case is otherwise. An ace should be recognized without any error; and with pictures, the queen should be the subject of less confusion than the kings and knaves. Further, deuces and treys should lead to much less error than eights and nines; tens present a permis-

sible sequence of two cards only instead of three; and the same is valid of deuces if we agree that aces should be infallibly recognized. It will be seen from all this that experiments of apparently very simple subject matter may turn out to involve psychological questions of extreme difficulty; and particularly, that the subject matter of any experiments must be examined with utmost care from every conceivable viewpoint. So on every ground we may concur with M. Sudre that such experiments may well be given over in the presence of any acceptable substitute; and that the more general testing material which he suggests constitutes such a substitute, and in fact one of extreme acceptability, can hardly be gainsaid.

## EXPERIMENTAL INQUIRIES INTO TELEKINESIS—II

An Account of Experiments Made with the Mediumship of  
Mrs. Anna Rasmussen

BY PROF. CHRISTIAN WINTHER, S. D.

[Continued from the January issue]

### 5. THE FIRST SET-UP

THE investigation was carried out partly in my laboratory and partly in a work-room in my house. In the laboratory we used for the suspension of the pendulums a solid four-legged tabourette (Fig. 2) 69 centimeters high. The top was 31.5 centimeters square; the distance across the legs was 28.5 centimeters above and 31.0 centimeters below. Rungs connected the legs at a distance of 19.7 centimeters from the bottom. On the under side of the tabourette-top two hooks were screwed 9.0 centimeters apart, and to these the suspension wires of the pendulums were fixed. On all four sides of the tabourette, glass plates were clamped to prevent air-currents.

The distance from one of the pendulum bobs to the nearest glass surface, measured along the direction of the line joining the bobs, was 10.2 centimeters. The distance between the facing surfaces of the bobs was 7.3 centimeters, and the bobs hung down to a point 3.0 centimeters above the top of the large table on which the whole outfit was placed. In my residence we used in just the same way a flower stand one meter high. The extreme width of this was 12.0 centimeters above and 30.0 below. It had a shelf 25.0 centimeters square at a height of 27.0 centimeters from the bottom. Here also all four sides were ordinarily covered with glass.

For the pendulums we used initially two massive steel balls. The weights

were 28.8 grams for the one hereafter designated  $P_1$  and 28.6 grams for  $P_2$ . Small hooks of copper wire were soldered to the bobs, and the latter were suspended on lengths of sewing thread of 59.6 centimeters. These pendulums

about the pendulums, which had been placed on the floor in a corner of the room. Right at the beginning of the séance, I said something about new apparatus which was very ungraciously received by "Dr. Lasaruz" because "it

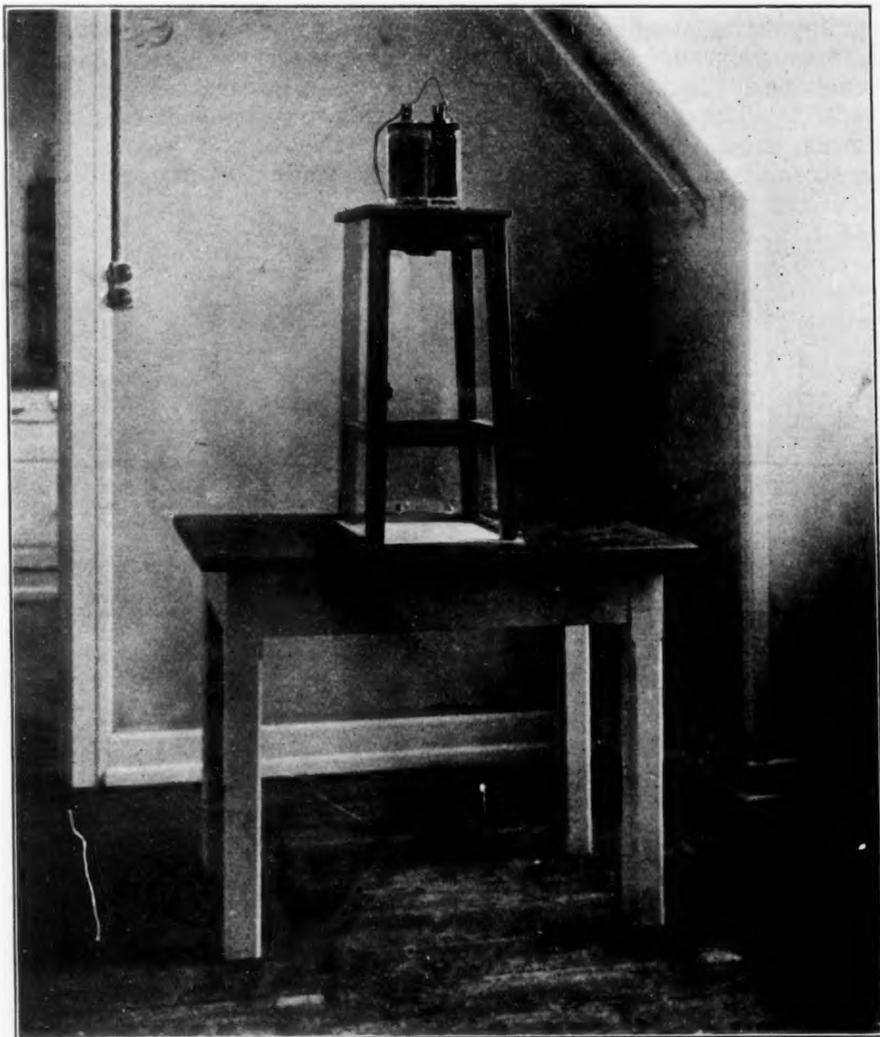


Fig. 2

made twenty complete double swings [from one extreme point across to the other and back] in 30.5 seconds.

The first séance with this set-up was held in my laboratory on the morning of September 22nd, 1922. Up to this time we had been working with balances. The medium knew nothing

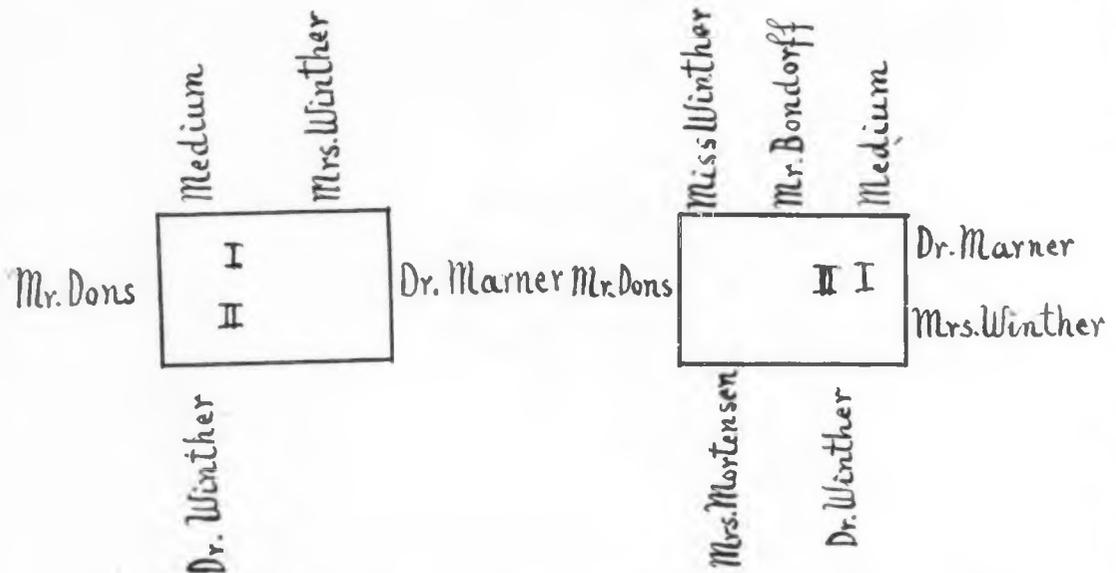
is not permissible to talk about apparatus so soon." We then put one balance and later two on the table, but got no further communication from "Dr. Lasaruz," ostensibly because one of the sitters had shown distrust. We had then to wait for two hours, during which nothing at all happened. When

we finally succeeded in moving "Dr. Lasaruz" to answer us, we placed the two balances, at his demand, some distance from another, and during the following ten minutes they moved, sometimes one and sometimes both at once. At the suggestion of "Dr. Lasaruz," the balances were then removed and the pendulum apparatus placed on the table. The sitters were arranged as in Figure 3. The exchange of apparatus was complete at 5:52. The pendulums began to swing at once. At 5:55  $P_1$  was swinging strongly and  $P_2$  more weakly.

lowed a couple of swings without striking and finally six distinct blows. Under existing convention this meant "good bye" (the Danish word for which, "Farvel," contains six letters).

It is worthy of emphasis that this very promising result was obtained at the very first séance with the pendulum apparatus, where the medium had no knowledge or notice of the impending change in apparatus, and hence was in no way to practice or prepare anything.

In the second séance (September 23rd, evening, at my residence) entire-



The Roman numerals I, II in these diagrams indicate the position of the pendulums.

Fig. 3

Fig. 4

At 6:02 I asked that  $P_1$  be damped and  $P_2$  accelerated; this at once occurred. At 6:03½ I asked that  $P_1$  be accelerated and  $P_2$  damped; which immediately occurred. At 6:05  $P_1$  was damped and  $P_2$  accelerated again at my request. Still again at my request  $P_1$  was then made to swing wider, so that at 6:09½ it struck sharply against the nearest plate of glass, while  $P_2$  swung in the same direction, but more weakly. We now proposed to close the séance. Immediately four distinct blows were struck against the glass with  $P_2$ ; there fol-

ly similar results were got. Here the above-described flower-stand was used. The seating was as in Fig. 4; that is, the pendulum were now in another place, with reference to the medium, than at the first séance. The Mrs. Mortensen who appears here is the medium's mother. Here again, at the end of the sitting, six blows were struck in "adieu" upon the glass with  $P_1$ ; and in addition the words "Jeg vil" (I will) were spelled out on the glass with the same pendulum. During this séance the pendulums moved, at our demand,

at the same time and in directions mutually perpendicular; and the two pendulums alternately struck against the respective glasses. Finally we also got swinging with two pendulums of rubber, whose normal periods for twenty double vibrations were 24.2 and 24.6 seconds, respectively.

During part of this sitting a glass of water stood upon the table. The water remained calm while the pendulums went into strong action, and also when

arrangements were employed, with the one improvement that a four-volt incandescent lamp was introduced under the top of the tabourette. The shadow of the pendulum bob fell upon a sheet of graph-paper ruled in millimeter squares which was placed on the main table under the tabourette. When the flower-stand was in use, this paper was put on the square shelf; and the light came from a lamp in the corner of the room. By observation of the shadow on the paper it was possible to determine the amplitude of the pendulum at either side and hence the length of the swing.

In the first séance after the introduction of this improvement (September 11th, afternoon, at my laboratory), two glass balls were used as pendulums. The weight of  $P_1$  was 16.0 grams; of  $P_2$ ,

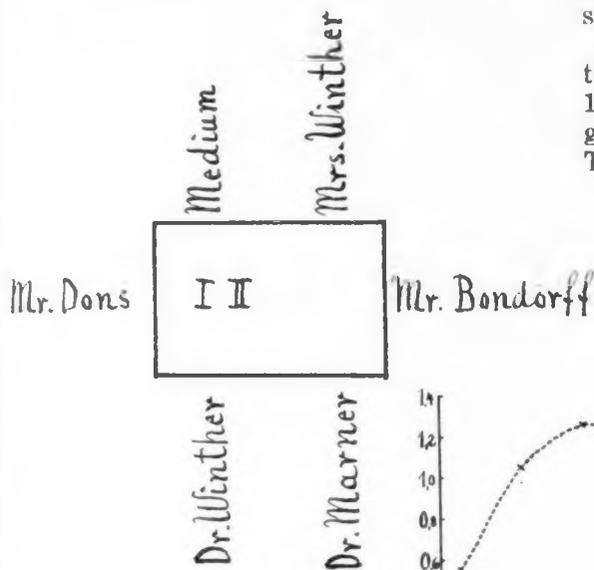


Fig. 5

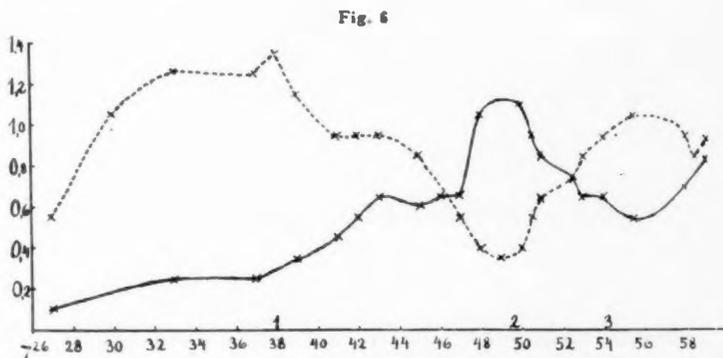


Fig. 6

the pendulums changed their direction and amplitudes.

During two afternoon sittings on September 25th and 26th, in my laboratory, the table carrying the pendulum outfit was illuminated from two strong arc lamps; and the oscillations, which varied strongly at our demand, were recorded by motion-picture camera. We used about fifty meters of film, which exhibits the swinging and its alterations to excellent advantage.

During the next series of séances (November 10th-16th, 1922) the same

16.4 grams. The seating order is indicated in Fig. 5. Fig. 6 shows the results, the time being given as abscissas and the amplitude in centimeters as ordinates. In this and all following figures of the same sort, the curve for  $P_1$  is drawn solid and that for  $P_2$  is dotted. The index numbers which will be seen immediately above the horizontal axis indicate the following commands given by me to the "controls."

1: Accelerate  $P_1$ , damp  $P_2$ .

2: Continue the present motions without change.

3: Increase the amplitudes.

Three minutes after this last command the sitting was ended.

At the next séance Professor Bondorff estimated visually the amplitude of the swings for  $P_1$ , Dr. Marnier for  $P_2$ , and I for both pendulums. Subsequent comparison between our individual records showed no greater deviation than one millimeter. The sitters were arranged as at the preceding séance. The results are displayed in Figs. 7 and 8. In the former diagram,  $P_1$  is of rubber, weight 3.1 grams,  $P_2$  is a ball of equal size of lead, weighing 27.4 grams. At

small pendulum of steel, weight 8.4 grams, the thrust was always very small, and approximately the same for both pendulums. At 5:02  $P_2$  was replaced by a hollow celluloid ball, weight 0.4 grams; this, however (Fig. 9, lower curve), did not give good action. At (1) the order was given to move  $P_2$ . At 5:24 a colored ball of sugar weighing 3.6 grams was substituted for  $P_2$  (Fig. 9, lower curve). At (2) the command was given to move  $P_1$ . At 5:38 the two pendulums were again replaced by the large steel bobs (Fig. 10).

Substitution of this sort were ordi-

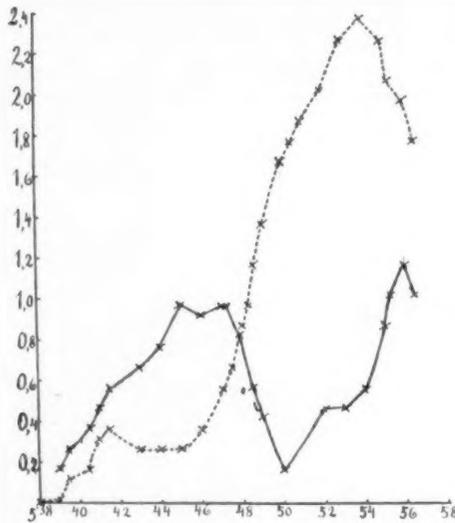


Fig. 10

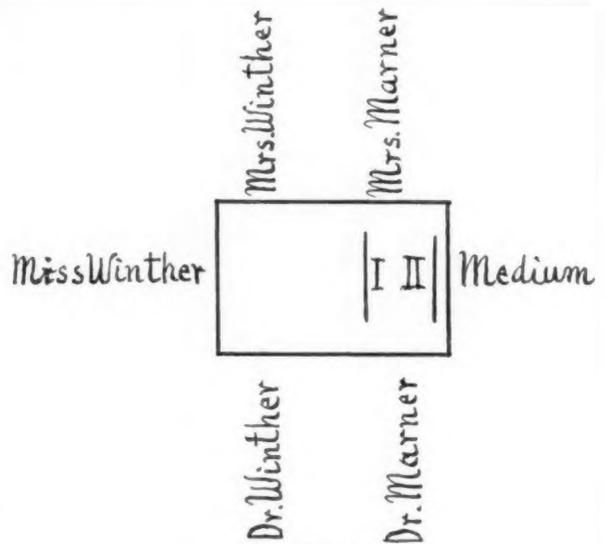


Fig. 12

the point marked (1) the command was given to make  $P_1$  swing. In Fig. 8 the pendulums are both of steel; and at (1) the order was issued to make both pendulums swing.

At the séance of November 13th, in my laboratory, Herr Dons was withdrawn and Mrs. Marnier introduced. The oscillations were registered as in the preceding séance. Although the medium was apparently in the best of spirits, it was only with the greatest of difficulty that we could get so much as a few weak raps. No coffee had been served, and the medium was just come from the dentist. The first sequence of tests (Fig. 9, upper curve) was with a

narly made at my pleasure, though of course the consent of "Dr. Lasaruz" had to be obtained—ordinarily without any difficulty. But if this step were omitted, there was always the possibility that nothing further would occur.

At the next séance, of November 14th, in my laboratory, Professor Bondorff was absent. This sitting was one of the poorest that we ever had, though the medium apparently was in excellent spirits. We had, however, had no coffee. The results are expressed in Fig. 11. The upper curve, at 5:02 o'clock, shows the behavior of pendulums of chocolate ( $P_1$ , 12.5 grams) and sugar ( $P_2$ ); the lower left curve deals with

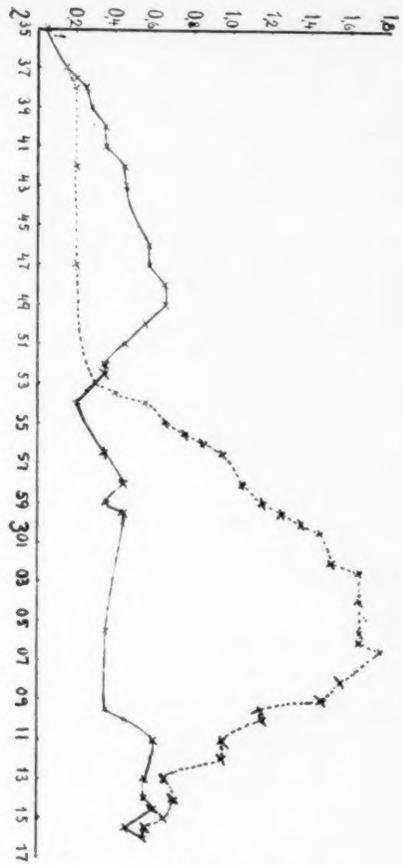


Fig. 7

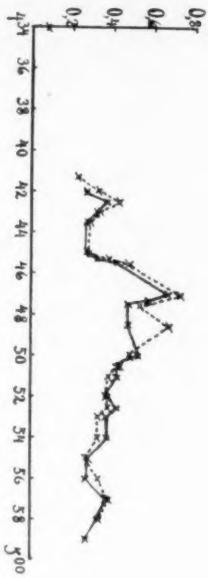


Fig. 8

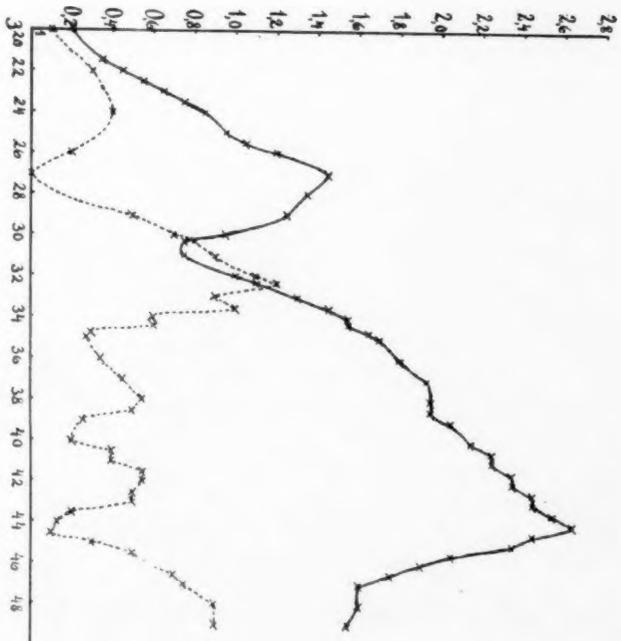
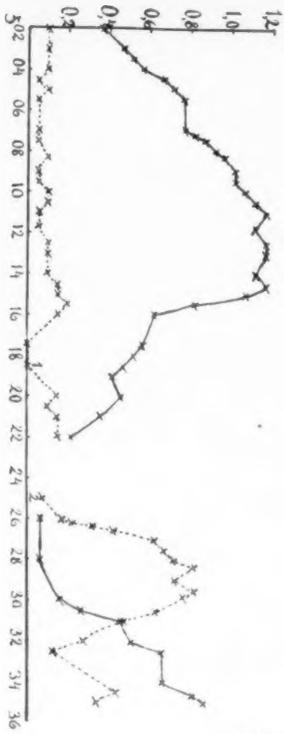
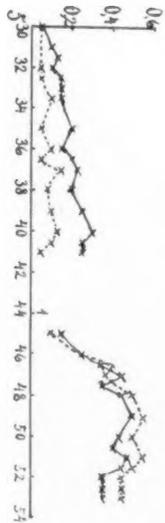


Fig. 10



Fig. 11



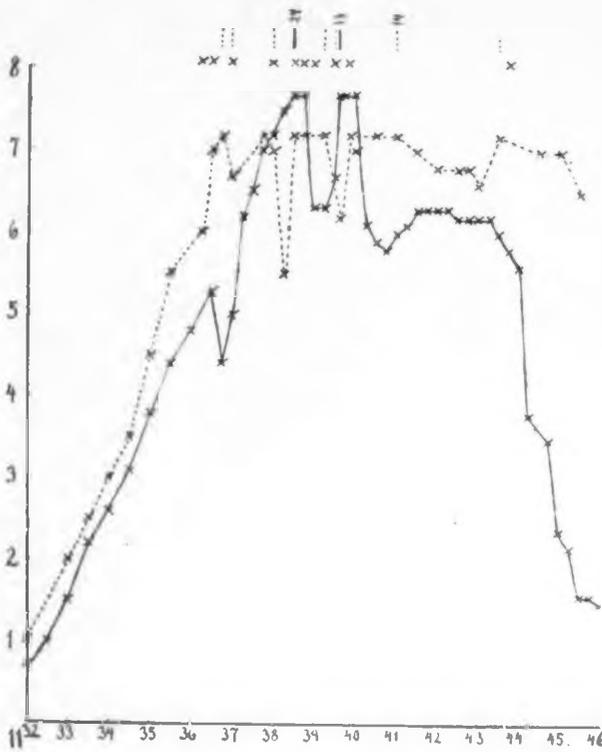


Fig. 13

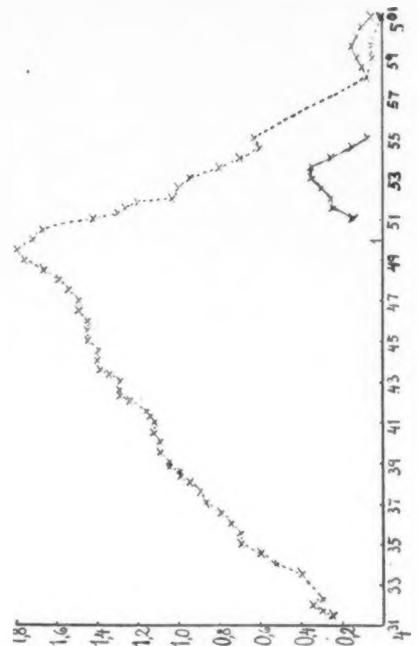


Fig. 15a

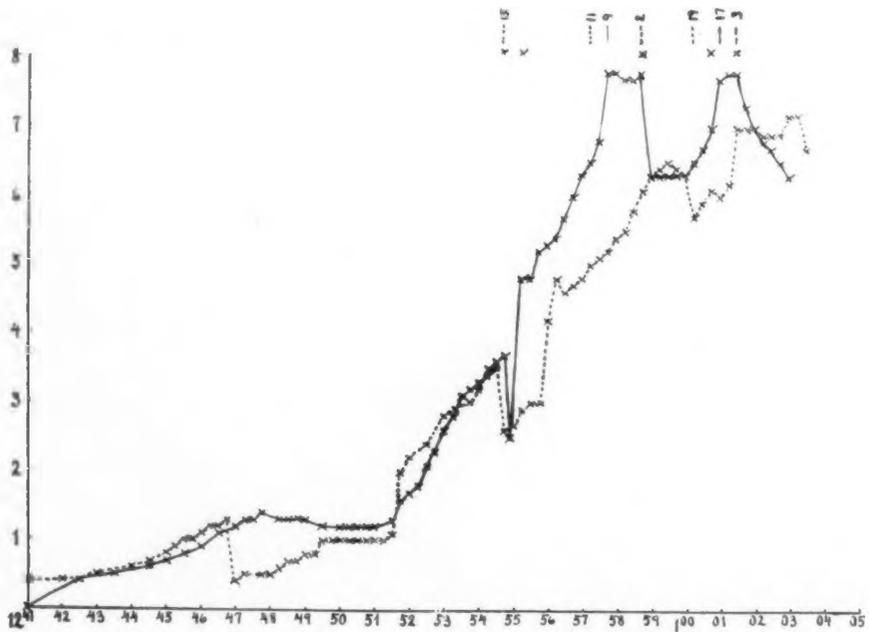


Fig. 14

pendulums of wood ( $P_1$ , 0.9 grams) and sugar ( $P_2$ ); the curve at the lower right records the behavior of the large steel-ball pendulums. At 5:44 I ordered  $P_1$  moved. This curve shows the same general characteristics as the upper curve in Fig. 9: small displacements and no difference between the conduct of the two pendulums.

On the evening of the same day, with Professor Bondorff still absent, we got, for the first time at my residence, a registration of wide deflections, with collision against the glass, as in the first sitting at the laboratory. At the start we sat as in Fig. 12. Glass was present only on the two sides of the flower-stand indicated by the strokes in this figure. At first nothing occurred. It was then spelled out, with raps: "You are not sitting right." By questions we ascertained that Mrs. Marner and the medium were to exchange seats; and this was done. Immediately after this the pendulums began to swing longitudinally of the table, that is to say, *not* towards the medium. Presently we began to record the action, Dr. Marner observing  $P_2$  and I myself  $P_1$ , while my wife noted the collisions between the two pendulums and with the glass (Figs. 13, 14). All these tests were carried out with the large steel bobs.  $P_1$  was suspended on the customary white sewing thread,  $P_2$  at the advice of "Dr. Lasaruz" on red silk thread. Just before the beginning of the record at 11:31, I demanded that both pendulums be put into strong oscillation as

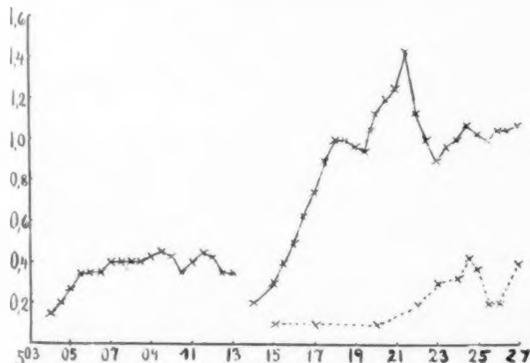


Fig. 15b

quickly as possible. The result is shown in Fig. 13. The crosses on the curve indicate collisions between the two pendulums; the single long dashes mark collisions of  $P_1$  with the glass; and the multiple short dashes serve the same purpose for  $P_2$ . The numbers attached to the dashes indicate the number of collisions at the points in question.

On the afternoon of November 15th, in my laboratory, Professor Bondorff was observing  $P_2$ . Dr. Marner and I both pendulums. The results appear in Figs. 15. In the first part of this figure (15A)  $P_1$  was originally a wooden pendulum; which however gave no motion at all until, at the point (1), I requested that the motions of the two pendulums be reversed. This immediately occurred.  $P_2$  throughout was a steel pendulum. At 4:55 the wooden bob was replaced by a hollow celluloid ball. For the lower part of this figure  $P_1$  was initially of sugar, replaced at 5:13 by the large steel bob, which was here suspended on a thin copper wire in order to try the effect of an electric conductor here.  $P_2$  here was a large steel ball throughout.

The séance of November 16th, evening, at my house, the last of this series, was a very long one, from 8:35 P. M. to 3:10 A. M. While very taxing, this sitting offered brilliant results. On demand of "Dr. Lasaruz" we took our seats as in Fig. 16. Mrs. R. was a guest who, contrary to our custom, was admitted to this experimental séance. The medium on this day had been exposed to various unfavorable influences; besides, she had visited the dentist and on this account was in very bad humor. Although the séance started with coffee at 8:35 we were not permitted to put the pendulum apparatus on the table until 10:27 and it was not until 11:07 that the first motion occurred. Professor Bondorff noted collisions of the pendulums with one another and with the glass; Dr. Marner the vibrations of  $P_2$  and I those of  $P_1$ . The results are represented in Figs. 17-20.

In Fig. 17,  $P_1$  was the large steel bob

suspended on a silver wire.  $P_2$  was a specially made ball of woolen yarn weighing 2.7 grams. This woolen pendulum, however, gave no motion at all and was replaced at command of "Dr. Lasaruz" by the steel bob, which was immediately thrown into violent motion and collision with the glass. This same game was played repeatedly, as the upper part of the figure indicates. At 11:22  $P_1$  was replaced by a large steel ball hung on a heavy copper wire.

In Fig. 18,  $P_2$  was replaced by the steel bob, which was hung on a silver wire. There again occurred a series of

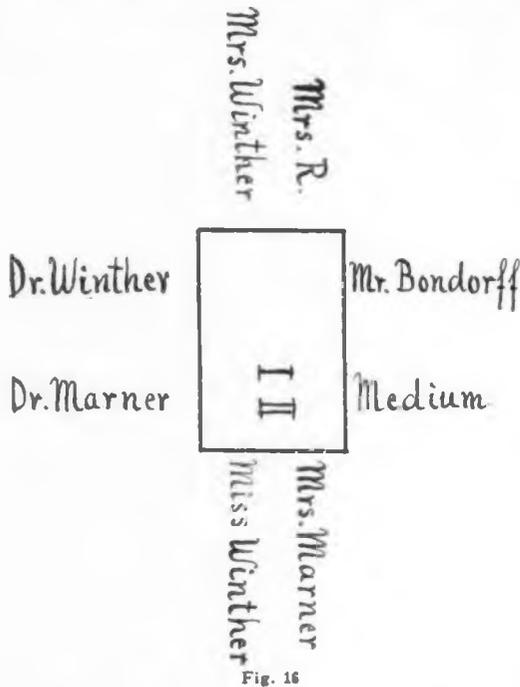


Fig. 16

collisions of the pendulums with one another and with the glass. The symbol



indicates that the two pendulums alternately struck against the glass, like chimes.

In Fig. 19,  $P_1$  was replaced by a large wooden bob weighing 8.6 grams. This pendulum, like previous ones, struck repeatedly against the glass.

In Fig. 20,  $P_1$  was replaced by the

chocolate bob. At 12:15 I asked that this pendulum be put in motion. At 12:27½ the end of the table next the medium was suddenly lifted; one of the glass plates came loose and fell upon the table. At 12:30  $P_1$  was replaced by a hollow celluloid ball. This ball exhibited very little motion, until I demanded, at 12:38, that it be brought into collision with  $P_2$ ; which was immediately done. The balance of the séance was given over to conversation and spontaneous phenomena.

It is very difficult to give, to those who have never seen tests of this sort, a proper impression of the obviously intelligent fashion in which the collisions between the pendulums or between pendulum and glass were managed; of the

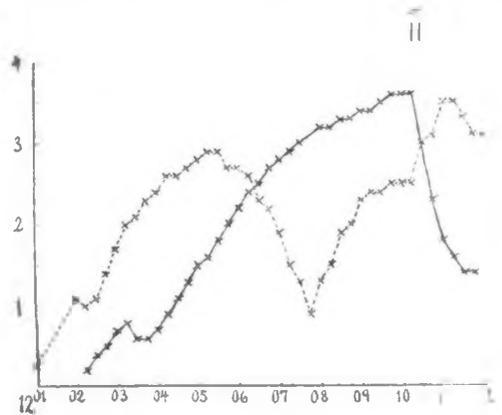


Fig. 19

skill and address with which, for example, the two steel bobs were swung at just sufficient angle to their line of junction to enable them to pass without collision; etc. The observers have never been in doubt when the pendulums were being "worked with" (when they were "alive"), and when they were being left to themselves (when they were "dead"). Even when the oscillations were damped in approximately the same manner for the two cases, the free swinging of the pendulums of their own accord was still very easy to recognize through the wholly casual and constantly changing path; in distinction to the controlled swinging, in which the

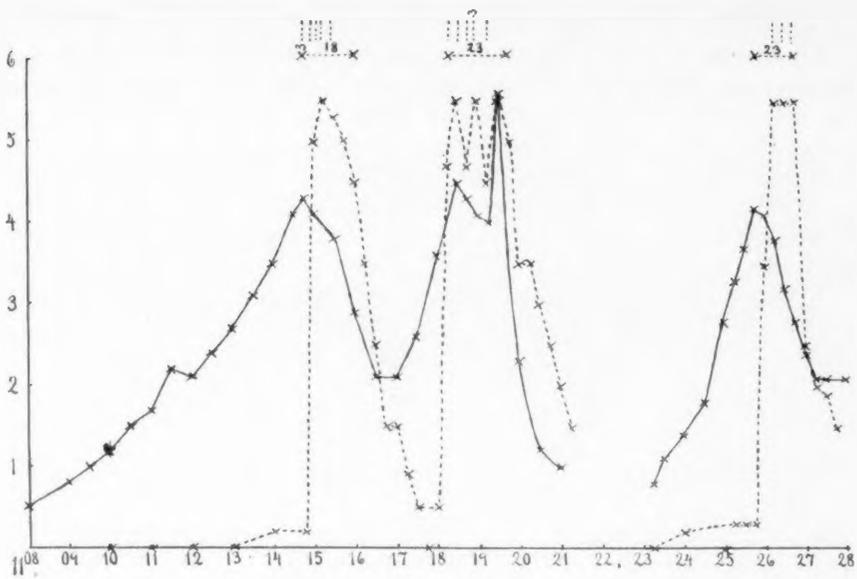


Fig. 17

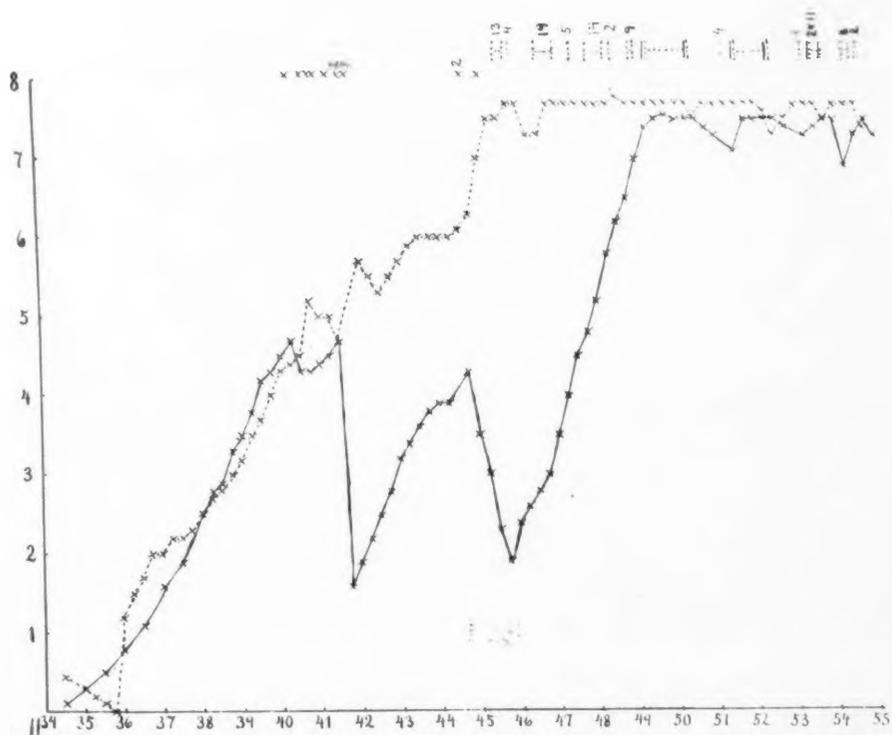


Fig. 18

In the above figures, collisions are represented as in Fig. 13; see text of page 89 for explanation; also page 90.

path would often remain absolutely in the same plane for many minutes. In addition the observers very often had the impression that the two pendulums swung together according to a definite plan, so that one of them, without actually colliding, would for some time "push" the other, as it were, in order to drive this other to greater amplitude. I am quite aware that this observation has only a purely subjective value, but I set it down just the same; partly to give a somewhat fuller notion of the

collisions of the pendulum, or of pendulum and glass. Since two strangers were present, the registration was not carried through with the usual exactitude; on which account the curves are not reproduced here. The only notable feature consisted in the fact that the pendulums (both with large steel bobs) swung frequently in a diagonal direction, and hence toward the legs of the flower-stand; so that finally they came into alternate collisions with the legs and the glass.

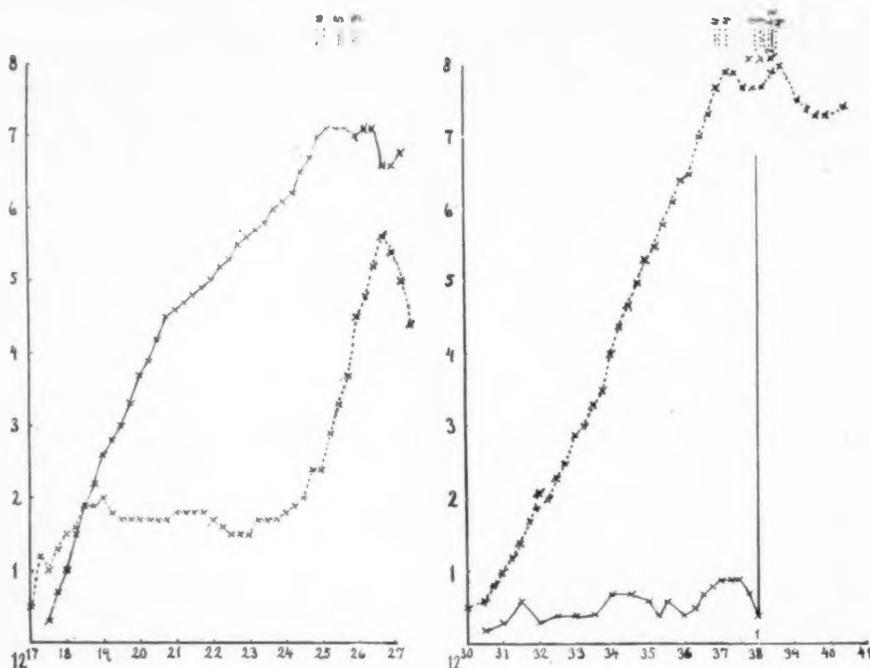


Fig. 20

character of the swinging than can be had from a dry description of the records, and partly because the photographic registration which was later attained has demonstrated that our subjective interpretation of these things has some background in reality.

On June 14, 1923, in the evening, a single séance was held at my residence. Outside the ordinary sitters there were also present the medium's husband and a lady friend of my own family. The séance exhibited exactly the same character as its predecessors, with many

## 6. THE SECOND SET-UP

By this time all the observers had full personal conviction of the reality of the phenomena which they had been watching. Beyond this it seemed possible to us, from the measurements now existing, to draw conclusions as to the magnitude of the force at work and its distribution in space. But before publication could be thought of, it would be necessary to rebuild the technique of our procedure in such fashion, and to refine it to such degree, that even to

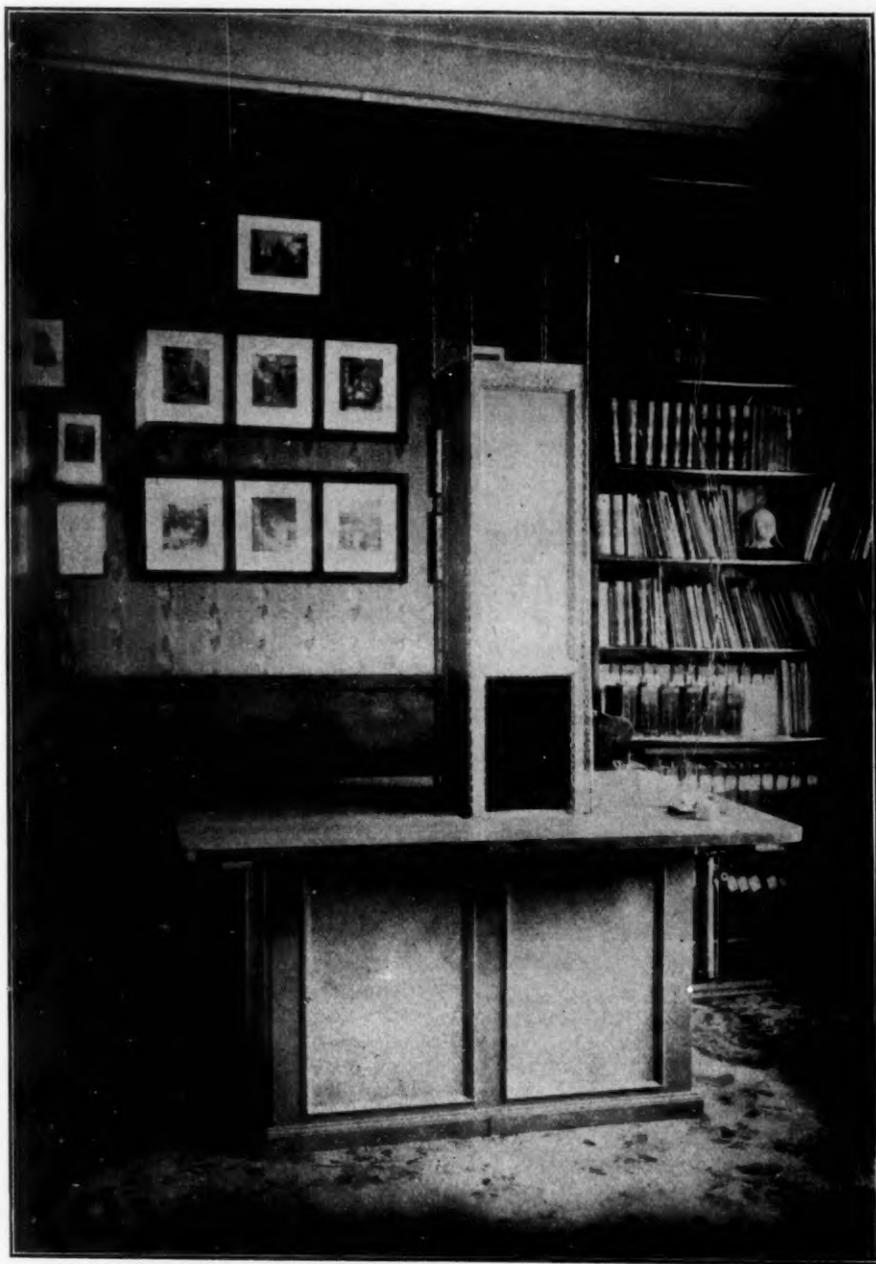


Fig. 21

those who had had no part in the work it would be inescapable from the very character of the observed phenomena that these could not have been produced through normal means under the given conditions. In special particularity must every possibility of hallucinatory errors be absolutely ruled out. Already, the cinematographic films which we had obtained gave us fair security in this direction. They were, however, obviously not well suited for reproduction, and they are likewise very poorly adapted to measurement [since successive positions of the bob appear only in successive panels of the film, never on the *same* print—J. M. B.].

We were accordingly forced to turn to a straight photographic recording of

whole room was brightly and uniformly lighted. In the center of the concrete flooring a hole was broken, and a massive concrete pillar (A in Figs. 23-25) was carried up from a depth of half a meter. This pillar was 50 x 60 centimeters in cross-section, and it reached a height of 55 centimeters from the floor. Between the pillar and the flooring there was left a gap of two centimeters, partly filled with sand. In the floor around three sides of the pillar there was also cut a groove for the reception of a wooden table-frame, 98.5 centimeters long, 56.5 centimeters wide, and 67.3 centimeters high (see the three Figs. 23-25, and likewise Fig. 21, where the table is shown set up in my work-room). Upon the table-frame thus pro-

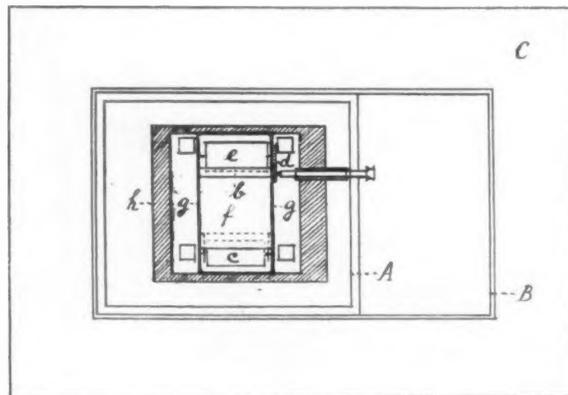


Fig. 25

vided there was laid a table-top (C in Figs. 23-25) 138.5 x 95 centimeters, and 3 centimeters thick, which therefore projected on all sides about 20 centimeters from the frame. Along the underside of the table-top parallel cleats were fastened on all three sides, so that the three members of the supporting frame fitted tightly into the grooves formed by these cleats. On the floor between the table-frame and the concrete pillar, space was left at one end for a heavy iron stand (D in Figs. 23-25), on which were firmly screwed a tenth-horsepower electric motor and two heavy fly-wheels to cut down the high speed of this motor. From the second fly-wheel a belt was run up to a shaft

The room, which was rather small, was illuminated by two lamps on the ceiling. The walls were painted white above and yellow beneath, so that the





Fig. 22

bearing firmly in a wooden frame which in turn was screwed to the concrete pillar. This shaft drove a small rubber cylinder (*a* in Fig. 24) which, in conjunction with an idle roller of silvered brass (*b* in Figs. 23-25) unrolled from a wooden drum (*c* in the Figs.) a strip of photographically sensitized paper 15 centimeters wide. By means of a gear-wheel (*d* in Figs. 23 and 25) driving a second wooden drum (*e* in Figs. 24-25) off the first one, the paper was tightly rewound on this latter. The paper passed over a wooden platform (*f* in Figs. 24-25), to which the rubber and brass rollers were likewise made fast. This platform could be taken out of the wooden case (*g* in Figs. 23-25) into which the entire registering apparatus was built. The box *g* itself was mounted upon the same frame (*h*) that carried the bearing for the drive. In this frame four large holes were bored, fitting over four screws that were made fast in the top of the concrete pillar. Around these screws there was set a rubber packing which could be tamped firmly into the holes, and then held securely against the frame by female screws. These arrangements were effected in order to exclude every possibility of the transmission of vibrations from the motor and the drive-shaft to the tabourette carrying the pendulums. To the same end, alternate strips of lead and felt were worked into the interstice between the frame *h* and the top of the pillar.

The tabourette for the suspension of the pendulum stood directly upon the top of the concrete pillar, passing through a large hole in the large tabletop and around the outside of the small plate *h*, without in any way touching either (see Figs. 22-24, particularly the former). The tabourette was of wood, 119.5 centimeters high and 27 x 31.2 centimeters in cross-section. Its top was 2 centimeters thick, its legs 3.5 centimeters square. Twelve centimeters up from the bottom of the legs it was braced by square rungs (*i* in Figs. 23-24) 1.5 centimeter thick. From these rungs, up, all four sides were cov-

ered with glass up to a height of 32.4 centimeters; and this glass was tinted with a diffused gelatine solution of red dyes [*echtrot* and *tartrazin* are given in the German original as, presumably, the proprietary names of the substances used—J. M. B.] in order to protect the photographic emulsion [a silver bromide one] on the paper from the light in the room. From the altitude at which it has been indicated that the glass sides terminated, the entire upper part of the tabourette was enclosed on all four sides with boards. Between the wooden frame *h* and the top of the concrete pillar there was inserted a mesh of iron wire, holes being left in this for the passage of the tabourette legs. In connection with a Faraday cage which could be set over the entire tabourette (see Fig. 21) without touching the latter, this mesh was intended to prevent any disturbance of the apparatus by the static electricity which was bound to be induced in the room by the high temperature and dryness that were so essential for the success of the research. The cage was used only in a single series of sittings, since we found it without any influence upon the course of the phenomena. In order that we might be able to reach the two pendulums at any time, one side of the wire cage as well as the corresponding wood and glass encasing members of the tabourette was easily removable.

Since it was intended that the pendulums register their own motions, they were built in the form of light-projectors. At first we used the two pendulums shown in Fig. 26. They were made from brass tubing 2.5 centimeters in diameter, and cut to 9.6 centimeters length for  $P_1$ , to 8.1 centimeters for  $P_2$ . They were tapered conically below, but to a small orifice and not to a complete closure; and this orifice was closed with an aplanatic lens magnifying 18 diameters. At the upper end a wooden hook could be inserted, to carry the mounting for a small lamp of six volts and four candlepower. In the entire construction no iron was used [with a view to eliminating any discussion of mag-

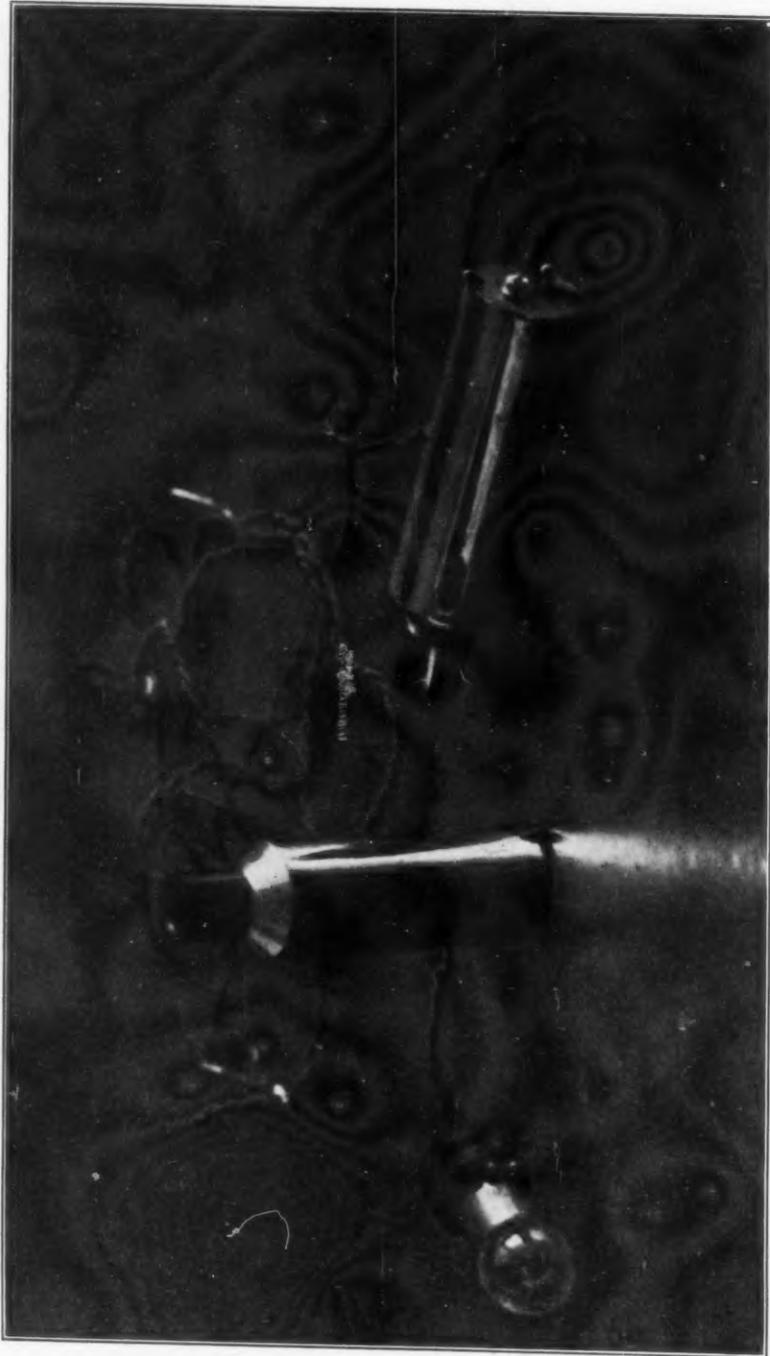


Fig. 26

netic fraud—J. M. B.]. The pendulums were at first hung directly on soft conductive wires, fastened firmly to wire hooks in the under side of the tabourette top and hanging loosely from these hooks to the points at which they passed through the top to reach the [wet] battery, which at first stood out on top of the tabourette. Later, at the demand of "Dr. Lasaruz," the battery was moved to a table elsewhere in the room, and the connection with the tabourette maintained by light conductive wire, hanging loose. Under both arrangements, to prevent the accumulation of static charges the wires inside the tabourette, as well as the whole upper surface of this latter and the entire registering apparatus, were covered with aluminum bronze, and the open places under the tabourette were lined with tinfoil. But this made the conducting wire pretty stiff; so we later tried hanging the pendulums, as in the earlier tests, on sewing thread, with the wires of the lamp circuit hanging loosely alongside. The pendulums could be

hung in two ways. When their line of junction was approximately parallel with the longer dimension of the bromide-paper strip, the distance between their middle points was about 7.1 centimeters. The curves obtained with this arrangement, however, partially overlapped one another, and on this account were not well suited for careful measurement. Accordingly the pendulums were usually hung so that their junction line ran skew with the long dimension of the paper; and the distance between their middle points was then 9.1 centimeters. Their weights were  $P_1$ , 73 grams;  $P_2$ , 70 grams.

A third projector was finally mounted on one of the legs of the tabourette in such a way that it could be used to make a little dot on the paper roll to mark a given point of time. The lamps of the pendulums and of this time signal as well could be switched on and off separately from my seat. The switch for the motor was similarly located at my side, along with a rheostat for varying at will the motor's speed.

(To be continued)

## TELEPLASMIC THUMBPRINTS—II

Sitters, Conditions, and Other Routine Elements of the Seances in Which This Latest Aspect of the Margery Mediumship Has Been Observed

By MARK W. RICHARDSON, M. D., JOSEPHINE L. RICHARDSON, and E. E. DUDLEY.

THE sequence of events leading up to the thumbprint experiments was approximately as follows: We had had in the first instance the paraffin glove of 1924, but this had been very rudimentary in character and the circumstances of its formation had not been adequately controlled. Then, too, flashlight photography had shown either upon or below the flapper of the bell-box a large, pudgy hand. The paraffin glove, moreover, like the more

nearly perfect ones of the Kluski mediumship, showed in part perfectly normal skin-markings. In 1926, therefore, when in cooperation with Walter, Margery's control, we took up with success the production of paraffin gloves, the idea of characteristic finger-prints came naturally and spontaneously to Dr. Richardson's mind.

As to the methods, those employed by the police came, of course, first to mind. The use of printer's ink did not, how-

ever, appeal to Walter, possibly because a soiled terminal reabsorbed into the medium's organism might not be to her advantage. At this juncture we experimented with several substances as bread-dough, plasticene, and soft paraffin, without much success. Then, reverting to police methods, we wondered whether, on a clean glass plate, Walter could make so-called latent prints which, subsequently dusted with appropriate powders, could be adequately photographed. Success seemed most probable for, on the glass top of his office desk, Dr. Richardson made many prints from his own thumb and brought them out quite beautifully with talcum powder. Then, too, Walter's hand being cool and apparently somewhat damp should be an excellent instrument for making an impression of its surface.

An attempt was made to get such a latent print on glass, but it was only a partial success; for Walter through some misunderstanding wiped his terminal on the edge of the paraffin pail before using it to impress the glass plate.

Later at Walter's suggestion Dr. Richardson dipped a glass plate in the melted paraffin. In this soft paraffin film Walter then made a few fair prints. Further attempts along this line were then abandoned for the dental wax, kerr, soon proved itself a perfect medium for the demonstration of the skin markings.

Passing over, for the present, the period of preliminary experiment with other media for imprinting than the "kerr" (dental wax), we find that the first "Walter thumbprint" that was both legible and approximately complete was obtained in the kerr during the seance of July 30th, 1926. It is accordingly from this date that we count the sittings of the thumbprint sequence. The circle ran, clockwise as always in the reports of this case: Margery, Mr. Charles S. Hill, Dr. Mark W. Richardson, Mr. E. E. Dudley, Dr. Crandon. No others were present; hence the responsibility for control is entirely spe-

cific. The glass cabinet<sup>1</sup> was in the room at this date, and was being freely used for purposes of demonstration and for seances of routine character; but for teleplasmic work, and particularly for anything in the way of new experiment, it was and is still customary to sit in the older open cabinet with personal control. The amount of time consumed in starting and ending the seance under the glass-cabinet-with-lashed-control technique affords ample justification for this. All the thumbprint seances have been held under the older procedure, with the exceptions that will appear and be duly stressed as we go along.

On the present occasion (July 30th, 1926) a piece of the kerr was placed in a deep dish of hot water, which in turn was held in position on a board by Mr. Dudley. There were sounds indicative of activity in and around this dish, and Walter made some remarks about the temperature of the water. Subsequent experiments indicated that it had been too hot to give the best results with the kerr. Incidentally, it was too hot to permit a normal hand to remove the wax without being scalded; for while a finger which has just been dipped in ice water can endure an instant of boiling water, there was on this occasion no cold-water supply present.

After about two minutes something was heard to fall to the floor at the left of the Psychic and the right of Mr. Hill, who had control of her left hand. Walter said that he had dropped the wax; from the sounds heard by the rest of the group and from the description by Mr. Hill of what he heard and to some degree what he felt, it appeared that Walter was trying to retrieve the wax. Then there was another sound as though this had been replaced on the board. Almost at once there followed renewed activity in the dish of hot water, and then some audible operation on the board. In about two minutes Walter said that he had completed the impression.

<sup>1</sup> See Mr. Bird's description, this *Journal*, July, 1926.

In every instance, the kerr is put in the water as a flat cake; and after the imprinting process, it is found in the forms which we shall ultimately show in the various photographs. These forms, as photographed, are entirely unaltered from the state in which they are found at the end of the seance, save for the addition of the identifying numbers and dates. A study of the present piece indicates that the wax stuck to the dish, confirming Walter's comment about the excessive temperature of the water; and that in addition to a legible print on the front, it carries a portion of another print on the back. The wax showed evidences of having been reheated before the making of the second impression. The complete impression is judged to have been made second, because it is so located that the pressure employed in its production would necessarily have effaced a portion of the print on the reverse side; and precisely this effacement of the latter print is observed. The reverse side of the wax, where it is flattened out to the detriment of the earlier print, shows the pattern of the grain of the wood; indicating that the second impression was really made, as the sitters had judged, with the wax on the temporary board shelf, which was unpainted. At later seances, directed solely toward prints rather than toward several different ends, there was less apparatus present and a simpler procedure was adopted; the table top then afforded a better working surface and the use of the shelf was abandoned.

The evidence of the wax confirms the observations of the sitters, and the statements of Walter. The first print, while certainly a Walter print, is so defaced that we may ignore it; the second is a normal positive, concave. A full discussion of these and other descriptive terms applied to the prints will be duly given.

The size of the print and the line pattern thereon prove that it is not the thumbprint or fingerprint of any of the sitters or of the psychic. At this and all other print sittings the psychic wore

stockings; and all of the other sitters of course wore shoes. The suggestion has nevertheless been put out that the "Walter print" is in fact a print of Margery's great toe; or more precisely, this accusation has been light-heartedly made, without any attempt at the production of evidence in its behalf. In point of fact, aside from the physical impossibility of the use of Margery's or any sitter's toes in this way in the seance room, there is a more general objection to this criticism. It is true that toe-print patterns resemble in a general way those got from fingers; and it is doubtless true that with a very young child, one could not say with certainty whether a given print was from toe or finger. But after the toes have been used for walking through thirty-odd years or more of life, their ridges and grooves are flattened down and spread out, according to expert testimony, in a way making it impossible to mistake their print for a finger impression.

The second sitting for thumbprints was held on August 5th, 1926; in Lime Street, as always in this article save when otherwise specified. The sitters in order were: Margery, Mr. Hill, Mr. Carl Litzelmann, Dr. Richardson, Mr. Dudley, Dr. Crandon; again no others were present. Two prints were produced, one being illegible and the other a normal positive, concave. It was after this seance, and after comparison of the print therein obtained with the one of July 30th, that the sitters were able to say that so far as their lay examination could detect, the two prints were of the same organ.

At a conference seance in the interim between these two dates, Walter had complained about the effect of the hot water on the teleplasm, and had made the suggestion outlined by Mr. Bird in the first installment of this paper: that we use a shallow dish for the hot water, place a strip of cloth across this, and lay the kerr over the cloth in depositing it in the bath. He said that he believed he could draw the cloth out on to the table, and with it the wax, without hav-

ing to touch the hot water with the teleplasm at all. The suggested procedure has been employed at all subsequent sittings for these prints. In each instance we find the cloth on the table near the dish, the finished print either on the cloth or near it, and water slopped upon the table to about the degree that one would expect to result from the operation as described. Usually the wax shows the imprint of the particular cloth in use; but we have a few examples showing that the kerr was on occasion imprinted while in contact with the board top of the table rather than with the cloth, and one or two suggesting that it was held free in the teleplasmic hand during imprinting. The upshot of all this is a series of sounds during the seance suggesting how the print is being made, followed by the observation later on of characteristic markings on the wax which are always consistent with these sounds.

It has been customary always to mark the piece or pieces of kerr that are to be put into use each evening. These marks have been applied by various sitters. For the first seven sittings, to and including that of March 5th, 1927, Dr. Richardson marked the tablets. During many of the succeeding seances Mr. John Fife, a fingerprint expert whose connection with the case will be more fully gone into in later installments of these papers, did most of this work as part of his process of handling the fingerprint problems involved. In his absence, or when several pieces of kerr have been used in a single seance, it has been customary to have some one sitter mark a piece of wax, retain possession thereof, and place it in the hot-water dish at Walter's signal; and it has been the attempt to extend this privilege to as many persons as possible. Where the record indicates who did this, the present text gives the information; but it is probable that in some instances there has been failure to record it. The essential facts, however, are that the kerr is frequently marked by comparatively strange sitters; that a very considerable number

of such strangers have at one time or another thus officiated; and that very often though not always the imprinted tablet is recovered after the seance with the marks unmistakably present; and that this is true as well of marks secretly applied as of those put on openly. Numerous persons who have attended the thumbprint seances can testify to all this.

Aside from one or two of the earlier sittings, Dr. Crandon has never touched any of the wax blanks during the seances nor until after they have been examined and identified in white light at the end of the seance. It is evident from the photographs that the wax has often been manipulated to suit the particular type of print being made; and that this manipulation is sometimes sufficient to involve serious risk or even approximate certainty of obliterating the identification marks on the blanks, as just suggested. Nevertheless, the identity of the kerr tablets is clearly established in a majority of the cases.

Sometimes there are interesting supplementary checks, as at the third thumbprint seance, of September 4th, 1926. There were here present, in order: Margery, Mr. Joseph De Wyckoff, Mr. Dudley and Dr. Crandon; and nobody else. The seance started in the usual way, but after the wax had been in the hot water for about two minutes Walter requested that it be cut into two equal parts, so as to leave smooth surfaces. In red light, the sitters found that the cloth had become embedded in the warm wax, which was wadded up into a large irregular ball. Dr. Crandon cut this in two as instructed, and left the pieces on the table. Walter, pounding on the table a little after this, said that he was flattening the wax out into surfaces suitable for imprinting. In confirmation of this the sitters found that one of the pieces had been reduced from a roughly hemispherical form to that of a circular disk, no more than a quarter-inch thick; and that it carried a normal negative impression of a Walter thumb, so centrally located as to

give the general effect of a medallion.

Justification for all this indirection may be seen in the fact that almost immediately after the kerr had been first placed in the bath, Walter said that the water was too hot; and when the kerr was recovered and bisected as described, the sitters were all agreed that in fact it was too soft for use in the fingerprinting process. While Dr. Crandon was cutting the gob of wax in two, cold water was added to the hot; and at the same time, the apparatus was placed on the table for Walter to experiment with an ink process for print making. This however he seemed to find not at all suited to his needs, so he asked for and got a little more hot water in the dish and returned to the wax. In about two minutes he said that he had completed a second print in this medium; and this was then found on the table. Subsequent examination in white light showed that the first wax print was clean, while the second had ink marks on its face. As additional confirmation that the seance sequence was to be taken at its face value, a careful examination of the hands of all present, made immediately after the seance, showed no ink stains of any sort. One of the pieces of imprinted wax had portions of the cloth still adhering to it and firmly embedded in it, just as it had been left by Dr. Crandon when he tried to free the wax from the cloth. The second print was a normal positive, though the first one had been a negative. In general, one may say that of two or more prints obtained on the same date, all may be of the same type or there may be differences in type as here.

On the following night, September 5th, 1926, another thumbprint seance was held: the fourth of the sequence. There was a much larger group than had been present at any of the preceding print sittings, and one must infer that on that account the generalities of control could not have been so precise. The circle, in order, ran: Margery, Mr. DeWyckoff, Mr. Hill, Miss Laura Crandon, Dr. Edison W. Brown, Mr. Dudley,

Mr. Frederick Adler, Mrs. E. W. Brown, Dr. Crandon. Two prints were got, both being normal positives, and the first being rather unusually flat.

The medium's time and energy during the fall of 1926 were heavily taken up by serious sittings for the benefit of eminent persons attending the Philosophical Congress in Cambridge. This period was followed by one of illness in the family, and that by a vacation trip through the far west lasting throughout practically the entire month of December. Accordingly, while we shall come ultimately to some very curious inked prints got in this interval, the next date in the wax-print sequence does not occur until January 18th, 1927. On this date, at the fifth seance of the series, the circle was made up of: Margery, Dr. Richardson, Mr. Dudley, Mrs. Richardson, Dr. Crandon. Perusal of the record, with its prominent mention of trance, reminds us that no statement covering this detail has yet been made; so we state now that for all thumbprint seances the medium goes into trance and remains in that condition without interruption, even though considerable intervals of white light have to be given for normal manipulation of hot-water supplies, etc., by the sitters.

On the present occasion, Dr. Richardson marked the kerr for identification; but the cloth on which the blank had lain became so deeply embedded in the wax, due to the excessive softening of the latter in the excessively hot water, that its unusually coarse texture made marks in the wax of such depth as to obliterate those of Dr. Richardson. Following this experience, it became customary to make the identification marks by incision in the sides instead of the bottom of the tablet; the number, position and character of such marks being obviously susceptible of a sufficiently wide variation for all the necessities of identification. One would infer that if the wax were being handled only as it appeared necessary to handle it for the *prima facie* purposes of the sittings, these marks would be obliterated only on the rare

occasions when the entire mass was wadded and crumpled up in the teleplasmic hand; and experience bore this out.

The single wax blank used on this date was made the vehicle for two entirely separate impressions. One was a normal negative and the other a normal positive, in general; but the one classified as a negative had certain positive characteristics which will be more fully discussed in a later installment of the series of which this paper forms a part. It seemed at the time to the casual examination of the sitters, all of whom were layman so far as knowledge of fingerprint science goes, that the one print possessed mirror characteristics as compared with the other; but it was ultimately decided that this was not the case to any sufficient degree to warrant classification as other than a normal imprint. Of the two prints, it is clear that the negative was made first. In general, it may be stated that the elapsed time for double impressions like this one is approximately the same as the average time for a single print; so evidently the preparation of the wax is the dominant factor, rather than the imprinting process itself.

For the sixth thumbprint seance, held on February 3rd, 1927, the order of sitting was: Margery, Dr. Richardson, Mr. Dudley, Mr. F. Bligh Bond, Dr. Crandon; and Mrs. Stinson, Margery's and Walter's mother, was in the room also but not in the circle. Two pieces of kerr were submitted to Walter's operations. On the first there were produced two imprints, both normal negatives; on the second, a single normal positive.

Several sitters to whom the fingerprint phenomena had not previously been shown were present at the seventh seance of the series, on March 5th, 1927. While this number included the Research Officer, no separate record of the present sitting by him is introduced for the reason that his contact with the phenomena on this evening was not a particularly close one. Ample testimony will come from him in connec-

tion with later sittings; for the present one, he was simply one of the sitters. The circle ran: Margery, Mr. William Cannon, Mr. Bird, Mrs. John Moody, Miss Florence Haven, Dr. Richardson, Mrs. Richardson, Mrs. Cannon and Dr. Crandon. All these sitters whose names have not previously appeared in the present record are members or officers of the Society from New York. Mr. Cannon took with him in his pocket to the seance room three fresh cakes of kerr, on each of which he had made a secret identification mark. These he put into the hot water one at a time, and on each Walter made a thumbprint. On one of the finished pieces the identification mark was clearly recognizable; on the others, which had been unnecessarily softened, it was obliterated. All three prints were normal negatives; but one of them was markedly inferior in execution to the other two.

The possibility that mirror characteristics might be present in a print which was not a complete mirror image of the normal prints is not one that would easily occur to a critic until it was forced upon him by the observed facts. The prints of January 18th, which were ultimately adjudged to possess partial mirror relationship but only to a degree failing to justify actual classification in terms of that relationship, nevertheless display the mirror effect sufficiently to appeal to any careful eye; and it was on the basis of these prints that the occurrence of the mirror effect was first brought to the attention of the sitters. In the speculation which this effect would obviously provoke, a prominent place would obviously be taken by the fourth-dimensional hypothesis, under which a simple rotation through hyperspace of the normal original would lead to the mirror effect. And it was in connection with this very sketchily formulated working hypothesis that Mr. Claude Bragdon, prominent author of hyperdimensional literature, was invited to attend a seance and did so attending on March 21st, at the eighth sitting of the series.

The circle on this occasion was made

up, in order, of Margery, Dr. Richardson, Mr. Barss (instructor in mathematics at Andover Academy), Mr. Bragdon, Mr. John W. Fife, Dr. Brown, Miss "Patty" Richardson, Mrs. Richardson and Dr. Crandon. Outside the circle were Mr. Bond, Mr. Dudley and Mrs. Stinson. The marking and normal handling of the blanks was done wholly by Messrs. Fife and Bragdon. On one of the pieces marked by Mr. Bragdon with his own signature, the Walter thumbprint was found to cover a portion of this signature but to leave the letters still faintly legible in the bottom of the print; this print, a normal negative, was given to Mr. Bragdon to take away with him. Of four other pieces of wax submitted to Walter on this evening, one remains unaccounted for; one carried a partial print in the normal negative style; one two prints, equally illegible, which we shall not try to classify; and one a normal positive. With regard to the missing piece: there were two half-tablets in the water at the same time; one of these yielded the normal positive and the other is believed to be the missing one. Apparently its submission to Walter was recorded, with failure to record the fact that nothing was done with it by him.

There now ensued a suspension of the thumbprint sequence, pending the submission of the results already got to expert scrutiny. The results of this examination will be duly cited, but not in the present installment. The ninth séance, as a result of the delay occasioned by the waiting for authoritative statement of the status to which the project had carried, was not held until June 9th, 1927. The circle comprised Margery, Dr. Richardson, Mr. Fife, Mrs. Richardson and Dr. Crandon. Two prints were got, a normal negative and a normal positive.

On the following night one of the really important séances of the series was held, as number ten in the sequence. For the first time the thumbprint phenomena were sought outside Lime Street and under conditions of mechani-

cal control. The séance was given in distinctly official style to Mrs. Mary C. Derieux and Mr. Hamlin Garland, of the Research Committee of the Society's Board of Trustees; and was under their entire supervision. Pending their publication of a report, it is necessary for us to anticipate them to the degree of describing their control and, so far as the prints are concerned, their results; but this we do of course entirely on our own responsibility and without at all binding them to our version of the facts as observed by us.

Mr. Garland and Mrs. Derieux placed a tape around each of the psychic's wrists, stitched each tape to the corresponding sleeve of her kimono, and tacked each to the corresponding arm of her chair; the two ends of the tapes being then carried to the floor and tacked thereto at a distance of two feet from the psychic. It seemed entirely obvious that every conceivable means of escape would then have been thwarted if at the end of the séance these tapes were found undisturbed. Similar means were employed to secure the feet and ankles of the psychic to each other, to the chair legs and to the floor. A ribbon was then tied about the psychic's neck and thence passed to the back of her chair and tied there. All these hand, foot and head controls were found to be in exactly the same condition at the end of the séance as at its beginning.

The séance was held in Dr. Richardson's residence, with no cabinet at all; nothing but the chair for the psychic, and the table in front of her and well out of her reach had she been free. The order of the circle was: Margery, Mr. Garland, Mrs. Richardson, Dr. Richardson, Mrs. Derieux, Mr. Fife, and then Margery again; Dr. Crandon being excluded from the room entirely. Before and after the séance Mrs. Derieux searched the psychic to her best ability and found nothing to report. It will be observed that both hands of the psychic were held by the investigators, counting Mr. Fife as such—his position with reference to the whole inquiry will be

made plain in a later installment; and that in fact the only junction to which the slightest objection can be urged from the most detached viewpoint is the one involving Mrs. Richardson's left and Dr. Richardson's right hands.

The séance was for general purposes, not at all for the prints exclusively. A wealth of telekinetic phenomena entirely characteristic of the mediumship was obtained; and one piece of wax was submitted to Walter. It was recovered by the sitters with a single impression, somewhat imperfect, apparently a normal negative. That any fingerprint result at all should have been got under the stated conditions seems extraordinary.

The eleventh thumbprint sitting was held on June 30th, returning to Lime Street. The circle was a large one, including, approximately in order: Margery, Dr. Richardson, Mr. Fife, Mr. Donald Frothingham, Miss Harriet Richardson, Mrs. E. V. Frothingham, Miss "Patty" Richardson, Mr. Dudley, Mrs. Richardson and Dr. Crandon. Two prints were obtained: a normal positive of rather concave character and a normal negative.

At the twelfth séance of the series, held on July 6th, there were present in order: Margery, Dr. Richardson, Mr. Fife, Mr. Russell Conant, Dr. M. Zeligzon of Cleveland, Mr. Dudley and Dr. Crandon. There was obtained a single print, different from the Walter prints and stated by Walter to pertain to Mark Richardson, deceased son of two of the present authors, whom Walter constantly represents to be among his assistants.

Mr. Bird was again present at the thirteenth séance of the group, on July 9th, 1927, and assumed a large share in the direction of the sitting. The circle was made up of Margery, Dr. Scott Nearing, Mr. Bird, Dr. Eric Twachtman of Cincinnati, Mrs. Twachtman and Dr. Crandon. Mr. Bird had marked the two tablets of kerr that were used, and he did all the normal handling of these in the séance room. On one piece two prints were obtained,

one a normal negative and the other also a negative, but seeming to show sufficient mirror characteristics to be classed as a mirror negative. However, this print is too illegible to be classifiable and because of the high quality of later impressions it sinks into comparative insignificance. On the second piece there was obtained a normal negative, somewhat smaller in size than most of the prints. The two prints on the one piece show sufficiently definite variations in quality to lead us to the belief that a considerable interval elapsed between their separate making.

The sitters at the fourteenth séance, on July 12, 1927, were, in order, Margery, Dr. Richardson, Mr. Fife, Mr. Dudley, Dr. Crandon. Walter announced that Mark would make another print, and one was delivered identical in pattern with that of July 6th, already attributed to Mark; it was plainly a negative, as indicated by the positions of pores and sweat glands, and Walter stated that it was normal rather than mirrored. In addition, at this séance, there was produced on a second wax blank an ordinary Walter print, of the normal positive variety. This it will be seen was the first occasion on which two prints of different pattern were presented on the same evening.

It was at this period that the interest of the medium, the sitters and the control in the print sequence was at its height, and the sittings were therefore held at very short intervals. The fifteenth came with no intermission at all, on July 13th; the circle being the small one of Margery herself, Dr. Richardson, Mr. Fife, Mr. Dudley and Dr. Crandon which we meet so often in this series. The two prints obtained on this evening were regarded as the cleanest impressions yet produced. Both were normal and convex, but one was a positive and one a negative. Both included the entire thumb to a point beyond the first phalangeal joint; and in both the pores were unusually clear.

The sixteenth of the thumbprint sittings occurred on July 14th, 1927, the circle being: Margery, Dr. Richardson,

Mr. Fife, Mr. Dudley, Dr. Crandon. Walter, in conversation with Mr. Dudley during the early stages of this sitting, said: "Dudley, I'll make you one that will worry you. I'll make one with the central trough in the loop broad, but all the others normal." And among the four prints delivered, on four separate blanks, during this séance, was a normal positive to which this description was applicable, as will be seen when it is illustrated and described in a later installment. The remaining prints of this date included two normal negatives and a third negative which shows normal and mirror effects in a degree of combination that rather baffles definite classification. Of these three negatives, one is wholly convex, on a piece of wax that has been doubled over; the doubling and consequent convexing having perhaps been effected after the print was made. A second is unusually flat, on a large piece of the kerr.

At the seventeenth séance, on July 15th, the attendance was somewhat augmented, the circle comprising: Margery, Mr. W. K. Butler, Dr. Richardson, Mr. Litzelmann, Mr. Fife, Mr. Dudley, Mr. Bird and Dr. Crandon. Outside the circle were Prof. H. H. Reiter of Lehigh University and Mrs. Hamilton. The séance was mainly devoted to general telekinesis, but the wax blanks were offered to Walter and he worked on two of them, the kerr being handled by Mr. Fife. On one piece there was got a single normal negative; on the other piece, two normal negatives, imperfect because of the folding of the blank.

The eighteenth séance of the thumbprint sequence afforded the climax of control and general rigidity of conditions. The séance was held at Dr. Richardson's residence in Newton Centre, rather than in Lime Street; the only sitters aside from Margery herself were Messrs. Bird and Fife; and six prints were obtained, on six wax blanks. The séance was given over entirely to the production of these prints, nothing else being sought either by the sitters or by

Walter. The full record, by Mr. Bird, may therefore be pertinently introduced here the date was July 16th:

Dr. Crandon, Messrs. Dudley, Bird and Fife, and the Psychic arrived by motor at the Richardson residence, in the absence of Dr. and Mrs. Richardson. The latter two came into the house only after the séance had been going on for some fifty minutes; and they entered the séance room only after all six prints had been produced, and this part of the séance terminated, as indicated below. Crandon entered the séance room prior to the sitting only for the purpose of substituting a red bulb for the white one ordinarily therein; this he did under Bird's observation; and after then immediately leaving the room he did not reenter it until after the thumbprint phenomena had been brought to an end and the imprinted blanks had been secured by Bird.

A small uncarpeted room off the dining room was used for the sitting. The window was carefully fastened; and throughout the sitting Bird's position was such that the door could not open more than two inches without striking his chair. The room was carefully examined by Bird immediately before the sitting started, and no unauthorized persons or other improprieties were found. The Richardson maid attended to the heating of the water, a supply of which was ready at the start of the séance.

The psychic wore only a slip, stockings, and low shoes. She was not searched prior to the séance, there being no woman present to do this; but search was made at the end, as shown below.

The apparatus present included a kettle of hot water, almost boiling at the beginning; an oblong salad bowl on the table, into which the hot water was to be poured; and a large bucket into which this bowl might be emptied when its contents were too cool for further use. The hot water supply and the slop-bucket were on the floor. Fife had in his pocket a supply of kerr, three pieces in all; one slab had been signed

by Bird across its back, the others were unmarked.

Bird sat at the psychic's left and Fife at her right. The psychic's chair was a bit uncomfortable, and she found the easiest position to be with her feet on one of the front rungs. This propped her knees up in air, and both Bird and Fife maintained their clasp on her hands by resting the joined hands on her corresponding knee; there was thus a completely effective control of her feet as well as of her hands. This control was continuous by Fife of her right hand throughout the sitting, with no interruption at any time, according to his report, except when he had three times to drop her hand momentarily to get the kerr from his pocket and place it in the dish. Bird's control of the left hand was similarly uninterrupted through the business periods of the séance; but he had to leave his post several times to handle the water or go to the door (see below); during all of these intervals after the first two, there was good red light in the room, turned on by Bird immediately after letting go of the psychic's hand. Both Bird and Fife were satisfied with each other's report of continuity of control, and both were satisfied that the control was wholly adequate for the prevention of fraud of any description.

A light was maintained in the room outside the séance room, to add to the impracticability of invasion via the séance-room door; and this room was empty, Crandon and Dudley remaining in the room beyond, according to their own report and according to Bird's best judgment. They were unquestionably in the more remote room when it was necessary to call Crandon to the séance-room door (see below).

The psychic lapsed into trance within two or three minutes of putting out the light in the séance room; and Walter's whistle was heard within a minute or more. Voice and whistle were continued with loudness and clarity throughout the sitting, sometimes occurring when the red light was on. Several times, with the control as de-

scribed, Bird was touched at various points; less often Fife reported touches. Most of these were mere brushings against an arm, etc.; but Bird had his hair vigorously pulled over an interval of several seconds, at a moment when control was unquestionable and when the Walter voice was to be heard unmistakably higher up and in a different direction. Also, with the perfect control described, frequent manipulation by Walter of the bowl and the kerr could be heard; while twice Walter drew a finished piece across Bird's hand or laid it against that hand. These incidents are mentioned because the smallness of the circle and the perfection of the control made them unusually impressive; though they were of course quite incidental to the main course of the sitting, the sole business of which was to get prints in the absence of the other sitters particularly Crandon.

Bird found the trance and the behavior of Walter in no sense different from what he is accustomed to in Crandon's presence. Walter was entirely cheerful, entirely satisfied with the sitters and the occasion, etc.

It had been the strong suggestion of Crandon that a single print be got under these conditions, and that he and Dudley be then called in. Fife for this first print put out the kerr carrying Bird's mark. Walter delivered this in about the usual time; then he called for another piece of kerr and fresh water, and insisted that Bird might have all the red light he wanted in this connection. The psychic's trance was in no sense disturbed by this light. The séance continued, with the delivery of two more prints, one after the other; and with lively conversation by Walter about the state of Crandon's feelings during his unexpectedly long exclusion, the probability of his "busting in," etc. Walter seemed keenly to enjoy the situation created by an extended and successful séance from which Crandon was barred.

After all the kerr and all the hot water in the room had been used up, Walter was still going strong; so Cran-

don was called to the door and instructed to supply more of each. The door was slightly opened three times in this connection; twice with the dining room temporarily darkened, once without this measure. In the latter instance considerable white light streamed through the partially open doorway, but with no apparent embarrassment to Walter or the entranced psychic. On one of these occasions there was exchange of repartee between Walter and Crandon through the crack of the doorway. On none of these occasions did Crandon enter the room or offer to do so. At all times during the séance Walter spoke so loudly that he could be heard by one standing outside the closed doorway.

A victrola was played outside the séance room, but at some distance, the music being audible within very much more faintly than is usually the case in Margery's séances. The red light was brighter than that to which we are accustomed in Lime Street, there being no rheostat. Bird had some concern on this point, but Walter was insistent that he might have the light as long as he needed it for changing the water, etc. During these intervals of red light the psychic sat with head sharply bent over but displayed no further concern. The trance was deep, with bubbling and snoring; the knees and legs were very quiet; body and head were quite restless; arms were almost as quiet as the legs.

Six thumbprints of varying characteristics were obtained. So far as Bird is aware at this writing, all were normal negatives.<sup>2</sup>

Their concavity or convexity, the presence or absence of a high border and other details were, however, widely divergent. One in particular was in shape emphatically a finger rather than a thumb; but it carried the regulation thumbprint. One showed the nail very distinctly; two or more showed the first joint very distinctly. Some were flat and showed the cloth pattern on the

reverse, suggesting a technique of imprinting with the blank resting on the table; others were highly curved and twisted underneath, giving indication of having been held free in the hand that made the impression. All were marked for future identification by Bird. All were got under the same conditions, as described; conditions to which neither Bird nor Fife had any conceivable objection to offer.

After the delivery of the sixth print, Walter instructed that Mrs. Richardson be called in to search the psychic, she and Dr. Richardson having arrived in the house some little time before. After this he wanted a word or two with the entire group. Mrs. Richardson's report was entirely negative, save in its verification of the claim that catamenia was present. The sitters then gathered in a large circle in the dining room, away from the table. Despite the presence of much red and white light in the meantime, Walter returned for a little conversation. Particularly in the smaller room after the call for Mrs. Richardson had been issued, he talked very loudly in the red light.

This record is drawn by Bird from memory on the morning of July 17th. It represents his very clear and carefully conserved recollection of the séance; he attests its substantial completeness, and its complete accuracy so far as it deals with matters of his own knowledge or observation. So far as it deals with matters reported to him by others, it is in accordance with the reports so rendered to him, and credited by him.<sup>3</sup>

The nineteenth séance of this series was held in Lime Street, as usual, on July 22nd, 1927. The circle was made up, in order, of Margery, Dr. Richardson, Mr. Fife, Mr. Dudley, Mrs. Richardson, Dr. Crandon. Behind the circle sat Mr. and Mrs. Daniel D. Walton, of New York; Mr. Walton being a Trustee of the Society. On one piece of kerr there were got two normal negatives, about equally legible; and on three

<sup>2</sup>This is correct.—M. W. R., E. E. D.

<sup>3</sup>A word from me, assuming full responsibility for the above record, may not be out of place here.—J. M. B.

other pieces single prints were obtained. Of these two were normal negatives and one was a mirror negative.

At a brief informal séance on July 27th, 1927, which is not actually a part of the fingerprint series, conversation which had for some time been going on between the sitters and Walter was brought to a climax; resulting in Walter's agreement that on the following evening, July 28th, flashlight photographs might be taken of his teleplasmic terminal in the process of making the impressions. The twentieth séance was held in accordance with this agreement, the circle including, in order: Margery, Dr. Richardson, Mr. Fife, Mr. Dudley, Mrs. Richardson, Dr. Crandon. Outside the circle were Messrs. Bond and Litzelman as spectators, and Mr. Frank Conant as photographer, acting in place of his brother Mr. Russell Conant who has usually done the photographic work for the Lime Street group. Inasmuch as the séance was concerned with a demonstration of the presence and activity of the teleplasmic terminal, the following full record is pertinent here, despite the fact that in spots it goes considerably afiel from the strict limitations of the thumbprint matter.

A quartz-lens camera was set up facing the table and the psychic. Walter came through in about three minutes and proceeded to carry out the following experiments:

1. Something was heard to flop on the table and Walter asked for a luminous doughnut.<sup>1</sup> At once we saw silhouetted over the doughnut a fairly good sized and shaped hand. Someone thought there were fingernails on it; whereupon Walter scratched Dr. Richardson with it and asked: "Is there any doubt about it?"

2. Then in periods about five seconds apart and each lasting about five seconds or more, we had four times a view of a large masculine right hand on the table in front of Dr. Richardson. It had a broad wrist and forearm, running down to between the psychic's

thighs. It seemed to contain all the bones and knuckles; and there were wrinkles over the latter. There were five heavy and perfectly finished fingernails. In good red light this hand was now seen to lift itself and move over to the left towards Dr. Richardson, and lay itself upon his forearm; this was the fourth time we observed it.

3. In the dark, this hand of Walter shook hands in a normal manner with Dr. and Mrs. Richardson, Mr. Bond and Mr. Dudley. Each declared that it felt like a normal hand, but cold and clammy; each counted five fingers, with a good nail on each.

4. Dr. Richardson, at Walter's request, felt of the hand and of the cord connecting it with the psychic. He said that the wrist seemed to be bony, and to extend with a kind of ridgepole away down to the top of the back of the hand. Mrs. Richardson followed the cord from the forearm up between the psychic's knees, where she said that it tapered like the umbilical cord of a new-born infant.

5. Dr. Richardson was allowed to feel and examine the five fingers as they were laid over the nearer edge of the hot-water dish.

6. The luminous coordinate board<sup>2</sup> was put on top of the dish on the table and then Walter put his hand thereon so that the five fingers could be seen. He then said: "I am going into the cold water;" and at once we heard him splash about therein.

7. Walter's hand was now put into the dish and was there seen by all.

8. The red light was put on for a piece of kerr to be put in the dish; and during this entire time of fully twenty seconds Walter's hand was seen by all lying on the table.

9. In the next dark period Walter said that he would be ready for the first picture. He said that he was putting his hand in the dish to pick up the kerr; and at that moment the flashlight was taken.

10. Walter now said: "I will show

<sup>1</sup> I. e., a flat luminous ring of paper.

<sup>2</sup> A rectangular piece of cardboard marked off into squares with luminous paint.

you my thumb making a print; shoot!" At this a second flashlight was taken.

11. Walter now told Dr. Richardson to take hold of the edge of the kerr which had just been used, and said that he, Walter, would hold the other edge. This was done and at Walter's instructions a third flashlight was taken.

12. The piece of imprinted kerr carrying Mr. Fife's identifying mark was now handed by Dr. Richardson to Mr. Fife, to be retained by him.

13. Walter now allowed Dr. Richardson and Mr. Dudley to make a detailed examination of the hand with their fingers. They agreed that it had a normal firmness as though it contained bones; that there were normal knuckles; that the temperature was cold and the feeling clammy. The cord was about two inches wide and two inches thick; the skin was soft and irregular with normal markings.

14. Walter showed his hand picking up a handkerchief off the table; he then touched Mr. Fife's hand and laid his hand over Dr. Richardson's.

15. Walter now arranged a fourth flashlight, to show his hand shaking hands with Dr. Richardson. Dr. Richardson, just before this picture was taken, had Walter's hand between his own two.

16. Dr. Richardson was now allowed to feel the hand, and he felt a soft mass like an empty skin lying on the table. The bones were all gone, and as he felt it from time to time it became more like cold cooked macaroni, until finally it was to be felt no more. During all this part of the séance, Walter was heard frequently dipping into the cold water dish, and there were constant sounds as though something were being washed with a wet cloth. With this there was much humorous comment by Walter revolving mainly about the idea that the smoke from the flashlights had to be washed off the teleplasm.

The print obtained during this séance was a normal negative; the flashlight photographs all came out well and will be duly reproduced. All of them show the extra hand and are in all agree-

ment with what the sitters saw or felt at the time.

The twenty-first thumbprint séance was attended only by Margery, Mr. Fife, Mr. Dudley and Dr. Crandon, who sat in that order; the date was August 18th. Five normal negative prints were got, two being convex and three concave. A most extraordinary feature of this sitting was the rapidity with which the prints were executed. Mr. Dudley was in contact with the strip of cloth which Walter uses to get the blank out of the hot water, and he could tell by the motion of this when the withdrawal was started. It was therefore possible for him to time the interval between the removal of the blank from the hot water and the verification, by Mr. Fife, of Walter's statement that the finished print had been dropped into the cold water to harden. This interval was no more than eleven seconds for any of the five prints obtained on the present evening, and it was as short as six seconds for one of them. It is hopelessly impossible, on the basis of all our experience, to make a normal impression in the soft wax and to extricate the original in anything like so short a period as this.

On the evening of August 23rd, 1927, it seemed that everybody whom the Crandons knew in any part of the world was in Boston with a friend and clamoring to sit. The result was a séance in which the circle included, in order, Margery, Mr. Bird, Mr. Theron F. Pierce (of New York and the A. S. P. R.), Mrs. Pierce, Mr. W. T. Hutchinson (of Cincinnati and the A. S. P. R.), Dr. Crandon, and Mr. Fife; and in which there were no less than fourteen other persons present in three outer rings, filling very full the space at the back of the room. The fact that Dr. Crandon did not sit next the medium, and to some lesser degree the filling of Dr. Richardson's place at her other side by Mr. Bird, will in some degree compensate for the presence of this large audience whom it was not possible to catalog completely. Mr. Pierce, Dr. Twachtman (from the back of the room) and Mr. Fife each had in his

possession a marked tablet of the kerr, and all three tablets came into use and were imprinted by Walter. Mr. Fife did all the manipulation of the water vessels, and Mr. Bird recovered the finished prints. Prior to the presentation of the first blank, while engaged in general conversation with Walter, Mr. Fife, while not presenting any actual demand for a new print, said substantially: "Walter, we've seen a lot of your right thumb. What's the matter with you; haven't you got a left thumb?" Walter's response was entirely non-committal: "You'd be surprised," or something of the sort. But when the three prints obtained on this evening were examined, they were found to be duplicates of one another so far as the line pattern was concerned, but entirely different from either the Walter print or the two prints to which Mark's name is attached. Recalling that Mr. Fife's suggestion of a new print was wholly spontaneous and that the psychic could have had no warning of it, this is extremely suggestive. This, of course, ranks as the twenty-second print séance.

The twenty-third came along three days later, on August 27th; the sitters being only the psychic and Mr. Fife. Instead of the usual personal control in the open cabinet, this sitting was held under the strictest possible application of the wired control in the glass cabinet. Mr. Fife attended to all the details of the lashing; then locked the door, leaving only himself and the psychic in the room. Mr. Dudley sat outside the door and took from Mr. Fife dictation of a running record of all that occurred. With the door thus locked, Mr. Fife thoroughly searched the room in white flashlight and found no invader. He put a table opposite the psychic and went through the motions of a thumbprint séance. He got two prints on marked tablets of kerr; both normal negatives. The first impression was obtained in forty-five seconds, the second took two minutes and forty seconds. The control will be best appreciated by reference to Mr. Bird's ar-

ticle in the July, 1926, issue of this *Journal*, to which reference has already been made.

The twenty-fourth and last séance in the thumbprint sequence within the period covered by the present report fell on August 30th, 1927. The circle comprised, in order: Margery, Mr. Litzelmann, Mrs. and Dr. Whittemore, Mr. Dudley, Mrs. Litzelmann and Dr. Crandon. The séance was more or less for the definite purpose of producing a mirror positive print which should give satisfaction to Mr. Dudley, who of all the regular sitters (outside Mr. Fife, of course) was showing the greatest interest in the fingerprint technicalities involved and the greatest ability to deal with these. Mr. Dudley was not altogether satisfied that the prints previously obtained contained any which he could honestly and unreservedly classify as a mirror positive. The one delivered at the present séance he can and does so classify, as regards the characteristics essential to identification.

Summarizing, then, we have listed twenty-four séances as pertaining to the thumbprint sequence. The figure stated in Mr. Bird's article of January, twenty-five, was from a count that included one séance earlier than the one with which we here start; and since he prepared his text, we have concluded that the count as here presented is more accurate. In these séances there has been presented a total of approximately 55 prints, on approximately 48 pieces of wax; the total differing from Mr. Bird's again in that the present revised count excludes certain illegible prints. It is difficult to know just where the line should be drawn here, hence the use of the word "approximately." Of the 55 prints here recognized, all but five are the so-called "Walter print;" in view of the difficulty of classifying certain of these as normal or mirror, we refrain from attempting a numeration of the results in these senses. Of the five residual prints, there are two varieties, of which one has occurred twice on different evenings and the other three times on the same evening.

In addition to these five, mention should be made of two prints got on September 16th, 1927, after the period covered by this report had closed. These two were alike, different from any other prints in the series; and Walter states that they are normal negatives of John Richardson's right thumb. This increases the number of non-Walter prints to seven, the number of different print patterns received to four, and the total number of prints seriously reported upon to approximately fifty-seven.

A detailed and more or less technical description of the fingerprint characteristics of all these prints, with discussion of the technical problems involved, will constitute the balance of the discussion. This will carry through several further installments, and will be in large part contributed by Mr. Dudley, as the result of his own examination of the prints and his compilation of reports received from experts to whom the material has been submitted.

[To be continued]

## INTERNATIONAL NOTES

By HARRY PRICE

IN the *Outline* for December 10th, Dr. P. Chalmers Mitchell attempts to "answer" Sir Oliver Lodge's brief for psychical research which we reprinted in this *Journal* for January; but as might have been expected he puts up a poor show. It is not very clear why Dr. Mitchell should have been chosen as "counsel for the defence"—or is it still the prosecution? He is the secretary of the Zoological Society of London, but I have never heard his name mentioned in connection with psychical matters. I doubt if he knows the first thing about psychical research. Then why choose him to reply to the work of a man who has made a life-long study of these phenomena? It is like asking a bricklayer to criticise a paper on tool-setting written by a skilled mechanic.

Professor J. Arthur Thomson "sums up", in the *Outline* for December 24th, between the very definite pronouncements of Sir Oliver Lodge and the nebulous vaporings of Dr. Mitchell. Referring to the possibility that some conditions at a séance may inhibit phenom-

ena, Prof. Thomson says: "Yet if some of the extraordinary phenomena alleged have some actuality, they may be of a very subtle nature such as the presence of a recalcitrant sceptic would inhibit. A child who lisps in numbers in the play-room may be tongue-tied in the presence of a literary critic." Professor Thomson concludes:

"We agree with Sir Oliver Lodge rather than with Dr. Chalmers Mitchell in regard to the condonation that should be extended to psychical research because of its youth. Most of the sciences have passed through a pre-critical phase, alchemy before chemistry, astrology before astronomy; and we would be gentle with psychical research because it is just emerging from the crepuscular-metaphorical as well as literal. When Dr. Chalmers Mitchell says that psychic science is far older than orthodox science, his nimble blade has surely failed to touch. For while the "psychic" phenomena and a belief in them are doubtless very old, older than the Witch of Endor, the scientific analysis of them is modern. The science of

parapsychology is just born—the arrogant would say still-born—and we should be gentle with the infant. Changing the metaphor, we see the hatching of a small egg, called parapsychology, and our biological hope would be for a long caterpillar stage before the larval science tries too hard to be a butterfly.

“We have confessed our personal limitation that we are so much pre-occupied with protoplasm, especially em-minded protoplasm (for we cannot accept Dr. Chalmers Mitchell’s dogmatic assurance that mind is always associated with a brain) that we don’t care a fig about ectoplasm, some of them repulsive, and the problem that intrigues us is how these scientifically-trained men came to believe what they said. We do not doubt their good faith—though their powers of accurate narrative a little; we do not fancy ourselves as knowing the limits of the possible; but something of the things we have heard about ectoplasm are so biologically upsetting that, pending further enquiries, we cannot but regard them as pathologically psychological rather than psychic.

“We live in an age of mechanism and of mechanistic superstitions, and one welcomes almost anything that may save a man from coming to regard himself as apsychic—a bundle of reflexes and tropisms, and so forth, not so different after all from the automatic contraption called Hammond’s ‘dirigible dog’ that follows you round a dark room when you flash the light of an electric torch into its selenium eyes. But the cure for this superstition is more study of life as it is lived in Nature, and of mind as it expresses itself and emancipates itself more and more fully in an evolving world. But there is a deeper superstition still, against which parapsychology is probably in part a sub-conscious protest, the superstition that scientific method is the only right of way towards the truth.”

\* \* \*

Dr. Neville Whyment on December 20th delivered a lecture, “Some Valian-

tine Sittings and Oriental Voices” to a crowded meeting of the National Laboratory. Mr. G. R. S. Mead (editor of *Quest*) presided. Dr. Whyment told us the story of his adventures with the alleged voice of Confucius and put on the gramophone records of the “voice” which Lord Charles Hope (now a member of the Laboratory council) secured at his London flat. The address was very interesting; many questions were asked; and a number of ingenious hypotheses were suggested as possibly explaining the supposed phenomenon. Mr. Mead in a scholarly speech from the chair thought that, assuming the “voice” really emanated from a source outside of this sphere, might it not be that of a follower or student of Confucius rather than that of Confucius himself? He was led to this theory by examining the answers to some of the questions which Dr. Whyment set the alleged “Confucius”.

\* \* \*

I lunched with Jasper Maskelyne yesterday (Dec. 29th) and had a most interesting two hours’ talk with him. I came to the conclusion that the Maskelyne family is not nearly so black as it is painted. Jasper, though the youngest son (the late Nevil Maskelyne,—son of John Nevil, the “original” Maskelyne—left four boys: Henry, Captain Clive, Noël and Jasper) is now managing director of Maskelyne, Ltd., the company which owns the St. George’s Hall “theatre of mysteries”. There is a tradition that this family is bitterly opposed to the possibility of all forms of abnormal phenomena and that it does its best to damn all psychic activities. As a matter of fact, I found Jasper entirely sympathetic towards psychical research and he related a most interesting incident which recently occurred to him.

One night Jasper dreamt that he was at some sort of theatre and that his father (Nevil) and his grandfather (John Nevil) were sitting on either side of him. But on the stage, curiously enough, he again saw his grandfather performing an illusion which in real life he had attempted—but had not en-

tirely succeeded in doing on account of his inability to perfect a piece of optical apparatus which was vital to the trick in question. For years "John Nevil" worked on this illusion, without much success.

As Jasper watched this animated dream picture of his father's illusion, it was suddenly revealed to him how the effect was being produced. Soon after he awoke and the following day he proceeded to construct the illusion, the optical portion of which had so puzzled his grandfather. The principle of the effect which he saw in his dream worked perfectly when translated into glass and metal and he is about to stage the illusion at his theatre. He is also constructing an illusion (using the same optical effect) for a big London theatre which is shortly staging one of Shakespeare's plays.

Jasper Maskelyne denies that his family ever ridiculed genuine psychical research or the honest endeavor to elucidate the apparently marvellous; but they were always "up against" the fraudulent medium and the charlatan—and heaven knows, they have had enough cause!

I pointed out to Jasper that his grandfather, on his own showing, was a believer in both mental and physical phenomena and he said that was so. In Jasper's dressing room at St. George's Hall is a large wicker hamper containing all of "John Nevil's" papers, including the documents connected with Archdeacon Colley's lawsuit (the "£1,000 ghost"), the great "box trick" case, etc. Jasper has given me *carte blanche* to go through these at my leisure and extract anything worth while.

\* \* \*

Apropos of René Sudre's interesting article on "Animal Metapsychics"<sup>2</sup>, I do not think it is generally known that the account of a "talking" or "psychic" dog, of historical authenticity has come down to us. This animal belonged to

Prince Rupert,<sup>3</sup> and accompanied his master (together with a pet monkey) into every action against the Roundheads in which Prince Rupert was involved. The dog's name was "Boy", a white poodle, which in contemporary woodcuts looks more like a lion than a dog. It is interesting to note that poodles, nearly three hundred years ago, were shaved so as to represent the lion-like mane—as they are today. It is no wonder that "Boy" and his master, the Cavalier prince—a strange pair—should provoke the satiric ire of the Roundheads.

"Boy" was credited with extraordinary powers. It was asserted by Roundheads and Cavaliers alike that the dog warned his royal master of the approach of danger; that he talked with the prince; that he could foretell the future, etc. Prince Rupert also had a tame hare "which used to follow him about and do his bidding with facility". When he was imprisoned at Linz in 1641 these were his sole companions.

According to Eliot Warburton<sup>4</sup> "Boy" was a "beautiful white dogge" and was given to the prince by Lord Arundel. It was "of a breede so famous that the Grand Turk gave it in particular injunction to his ambassador to obtaine him a puppie thereof". His nationality is given in a tract<sup>5</sup> as being either of German or Finnish breed and he soon attracted notice. Although Prince Rupert did not arrive in England (after his release from prison) until February, 1642, the following year saw several tracts dealing with the wonderful dog. The following is a short extract from the dialogue contained in the tract already cited:

*Tobies Dog*. . . . I heare you are Prince Ruperts white Boy.

*P. Rup. Dog*. I am none of his White Boy, my name is *Puddle*.

*Tob. Dog*. A dirty name indeed, you

<sup>3</sup>1619-82, nephew and general of Charles I. He was the son of Elizabeth, daughter of James I and of Frederick V, Elector Palatine, King of Bohemia, and was born at Prague. He was employed by Charles I throughout nearly the whole of the civil war against the Parliament.

<sup>4</sup>*Memoirs of Prince Rupert and the Cavaliers*, London, 1849.

<sup>5</sup>*A Dialogue or Rather a Parley betweene Prince Ruperts Dogge, whose name is Puddle, and Tobies Dogge, whose name is Papper*. . . . London, 1643.

<sup>1</sup>I quote chapter and verse in an article, *John Nevil Maskelyne as a Believer in the Occult*, "Light," Oct. 11, 1921.

<sup>2</sup>This *Journal*, November, 1927.

are not pure enough for my company, besides I hear on both sides of my eares that you are Laplander, or Fin land Dogge, or truly no better than a Witch in the shape of a white Dogge. . . . You are of *Brackley* breed, better to hang than to keep.

*Pr. Rup. Dog.* No, Sirrah, I am of high German breed;

*Tob. Dog.* Thou art a Reprobate, and a lying Curre; you were either whelpt in Lapland, or else in Finland; where there is none but divells and sorcerers live.

This supernatural idea seems to have had its rise in "Boy's" accompanying his master always, even on the battlefield, enjoying a marvellous immunity from harm.

In another tract<sup>6</sup> are plentiful allusions to his being a witch: "Thou wouldst be a rough bed fellow for the Divell himself; if thou art not a Divell thyself, thou hast conditions sutable to thy shape, for thou doest snarle and bite at the Parliament, and hast learnt that quality from other Popish Dogs; good thou canst do none to the Prince, for that is contrary to the nature of a witch", etc.

Another tract<sup>7</sup> speaks of "her cousen Prince *Ruperts* with her white Tog, which as her moderns hold a Prince disguised". And Cleveland<sup>8</sup> in his "ode to Prince Rupert" vilifies poor "Boy":

They fear the Giblets of his Train,  
they fear

Even his Dog, that four legg-d Cavalier:

Lastly he is a Devil without doubt;  
For when he would lie down, he  
wheels about;

Makes Circles and is Couchant in a  
Ring,

And therefore score up one for Con-  
juring.

According to the *Dialogue* already cited "Boy" is accredited with being

<sup>6</sup>*The Parliaments unspotted Bitch: in answer to Prince Roberts Dog called Boy. And his Malignant She Monkey.* London, Printed for R. Jackson, 1643.

<sup>7</sup>*The Welsh Embassadour. Or the Happy Newses his Worship hath brought to London, etc.* London, J. Underwood, 1643.

<sup>8</sup>*The Works of Mr. John Cleveland,* London, 1687.

invulnerable: "Thou worme of Wickedness, fritter of Folly, spawne of doggedness, and piece of mungrele stuffe; . . . . And although I hear thou art impenetrable and likewise besmeared with inchaunted oyle, so that no weapon, bullet nor sword can enter thee to make thee bleed; yet I have teeth which I have newly whetted shall so fasten and teare your German or Finland hide limb meale, and then flea thy skin and hang it on the hedg".

Though "Boy" went scatheless through many engagements he met his death at Marston Moor on June 2nd, 1644, and the Puritans waxed joyfull at his end. In another rare pamphlet<sup>9</sup> I find a woodcut depicting the death of poor "Boy", with a hail of Roundhead bullets (of the size of cricket balls!) flying around him. And to keep up the idea of his supernatural birth a witch is standing by lamenting:

Lament poor *Cavaliers*, cry, howl,  
and yelp.

For the great losse of your *Malignant Whelp*

Hee's dead! Hee's dead! No more,  
alas, can he

Protect you *Dammes*, or get Victorie.

So famous was "Boy" that the different news sheets of the period gave his death as a special piece of intelligence: "I may not omit to tell you that Prince *Rupert* lost his Bever, and his horse, and also his Dog was slain, and lay dead, neere the Beanfield. . . ."<sup>10</sup> Again: "As for newes from the North, I heare it further confirmed, that the rumour which was here about Towne concerning Pr. *Ruperts* hiding himself in a Beane field. . . . But though his Necromantick Dogge, his Mephistophiles, was slaine, yet he seemes he

<sup>9</sup>*A Dogs Elegy, or Ruperts Tears for the late Defeat given him at Marston moore, neer York, by the Three Renowned Generalls . . . . Where his beloved Dog named Boy, was killed by a Valiant Souldier who had skill in Necromancy. Likewise the strange breed of this Shagg'd Cavalier, whelp'd of a Malignant Water-sitch: with all his tricks and feats.* London, 1644.

N.B. — What are now known as "Rupert's Tears" or drops are small pear-shaped bubbles of glass, formed by dropping molten glass in water. They explode when the tail end is fractured.

<sup>10</sup>*The Kingdomes Weekly Intelligencer,* London, June, 1644.

made a shift to get secure into Yorke."<sup>11</sup> And again: "Amongst the Dead Men and Horses which lay on the ground, wee found Prince *Ruperts* Dog killed (This is onely mentioned by the way; because the Prince his Dog, hath been much spoken of, and was more prized by his Master than Creatures of much more worth."<sup>12</sup>

So much for poor "Boy". Whatever his alleged psychic faculties may have been at least he had a reputation for being a canine wonder of the first order—and he died a hero's death!

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Dr. Henry Ridgeley Evans, of the Bureau of Education, Washington writes me that he is bringing out a third and revised limited edition of his *Old and New Magic*. I understand that he is practically re-writing the book, which has been out of print for years and has become scarce. *Old and New Magic* is a fascinating work and has long been a classic amongst magical literature. I can thoroughly recommend the book. Dr. Evans' new edition is being published by Mr. W. W. Durbin, Kenton, Ohio, at the price of two dollars. Subscribers' names are now being taken, and no money should be sent yet.

\* \* \*

Dr. Baron von Schrenck-Notzing sends me a reprint of his reply to the Vinton attack on the Schneider mediumship which was published in the *Zeitschrift für Parapsychologie*. The Baron puts up a vigorous defence.

Dr. Baron Alfred Winterstein likewise sends me a copy of the Vienna *Neue Freie Presse* for the 24th of December containing his answer to the attack. He reviews the various reports which have been published concerning the Schneider phenomena, and gives his own experiences.

It is a fact that I am now getting adverse reports about the Schneiders. Has their star set? When I get these

stories of faked phenomena (which, apparently, are so crude that even the untutored tyro sees the imposture) I always think of that gloriously sunny May, 1922, when Dingwall and I accepted Baron Schrenck's invitation to have sittings with his *protégé*, Willy. We had three sittings at the Baron's Munich residence, and each séance was divided into three portions—really nine séances. We were permitted to do whatever we liked in the way of control. We turned the Baron's room inside out; we examined and guarded the apparatus; we set our own seals on the séance room door; we saw that there was sufficient red light in which to witness the manifestations. In fact, the experiments were held under *our* conditions. Our combined knowledge of the arts of trickery made it impossible for anyone present to fool us. We witnessed the repetition of brilliant phenomena and both Dingwall and I signed statements to this effect. We were perfectly satisfied that we had seen manifestations which could not be duplicated by trickery under the conditions obtaining at these séances. What has happened since? What is responsible for these disturbing stories which reach me? How is it that novices, with no knowledge of the art of producing pseudo-phenomena, now attend the Schneider séances and come back with tales of trickery which, to say the least, sound plausible?

When I returned from Munich and told the story<sup>13</sup> of our great adventure everyone said "At last we have a genuine medium!" In *Psyche* Whately-Smith (who was then editor) wrote a foreword to my article and especially commended it "to the notice of those who are rightly sceptical about the accounts of mediumistic phenomena which they ordinarily encounter". Again he says: "Mr. Price, and his colleague Mr. Dingwall who accompanied him to Munich, possess a knowledge of fraudulent methods which is probably unrivalled, in addition to a very exten-

<sup>11</sup>A Continuation of Certain Speciall and Remarkable passages informed to the Parliament . . . London, July, 1644.

<sup>12</sup>A Continuation of true Intelligence from the English and Scottish Forces. . . . June, 1644.

<sup>13</sup>"Convincing Phenomena at Munich," *Psyche*, April, 1923.

sive experience of mediumistic phenomena of all kinds. . . . no one will be likely to suspect them of any undue bias in favor of the authenticity of the 'physical' phenomena of mediumship which they may encounter". And yet five years after, the same review publishes an account of some Schneider séances written by an amateur who implies—and not unplausibly—that the phenomena are fraudulent and the "mediumship" a joke. I reiterate, *what has happened?*

\* \* \*

I had lunch with Hannen Swaffer at the Savoy on December 30th and he told me that the private medium with whom he is experimenting is developing satisfactorily. The séances are held in full light and the telekinetic displacement of a heavy piano has been witnessed. A conjurer who saw this last phenomenon was satisfied that no trickery was employed.

\* \* \*

The Council of the National Laboratory of Psychical Research has been enlarged owing to the absence abroad of some of its members. Lord Charles Hope, Mr. Joseph De Wyckoff, Mr. A. W. Trethewy, M.A., and Mr. Roy Holmyard have already been elected. Mr. De Wyckoff (who of course is a member of the Board of Trustees of the Am. S. P. R.), like Mr. Holmyard, spends a portion of each year in Europe and will be able to attend occasional meetings of the Council.

\* \* \*

A fascinating lecture on "Medieval Ghost Stories" was delivered by Professor A. Hamilton Thompson at a gathering of members of the York branch of the English Association, in St. Williams' College, recently.

Professor Thompson pointed out that medieval ghost stories had no literary merit, and were often told clumsily, a good deal being left to the imagination. A characteristic which differentiated them from modern ghost stories was that there was no conscious attempt on the part of the writer for them to disbelieve the stories. On the one hand

they missed the atmosphere of romantic excitement found in famous ghost stories, but on the other hand they were penned with a tedious appendix of proofs. The conception of the dead person revisiting scenes of his life was countenanced in medieval times.

The lecturer read amusing extracts of medieval writings giving details of the visits of demons, etc., in monasteries and choirs to the great trouble of the Abbots and Priors.

Whilst it could not be claimed that medieval ghost stories shone in a literary sense they should remember the object of the tales was pious edification. They had the supreme merit of belonging to the medieval period and were believed in.

\* \* \*

Over and over again in these pages I have drawn attention to the change that is slowly, but surely coming over the British press in its attitude towards psychical matters. A very few years—I nearly wrote months—ago cases of alleged hauntings or other abnormal psychical manifestations were either jeered at, sneered at, or refused a hearing in the columns of the great London dailies. Today all is changed and we find the *Daily Mail* (one of the last-ditchers) printing the following as a leading article in the issue of December 6th. It is entitled "The Fascination of Ghosts":

"Among the subjects which have a perennial fascination for mankind, ghosts and haunted houses occupy a foremost place. At this season of the year especially people love to gather round the fire at night and make each other's flesh creep by strange tales of ghostly visitations. To be sure, few of these stories bear much investigation, but the very fact that there may be something in some of them and that nobody can definitely tell us whether there are ghosts or not helps to keep alive a pleasantly gruesome interest in the subject.

"Certainly there are many recorded instances of queer happenings which are beyond all logical or human ex-

planation. The story of the haunted London house which appeared in the *Daily Mail* yesterday would seem to be one of these, and it is reasonable to suspend judgment in such cases. To regard all ghost stories with invincible scepticism may lead us as far astray as to swallow them all with too facile a belief. Our knowledge is fragmentary and uncertain, and it would be rash to jump readily to any definite conclusion. There are undoubtedly cases, which seem to be well authenticated, of people who have just died or are on the point of death appearing to their friends hundreds of miles distant. Though such cases may be explained away by various means, we ought not to dismiss the supernatural explanation as utterly impossible."

\* \* \*

Mr. J. S. Jensen of Copenhagen has arranged for a lecture tour in England commencing the middle of February. It was Mr. Jensen who staged the psychic exhibition in Denmark a few years ago, which exhibition I later brought to London. A full account<sup>11</sup> appeared in these pages at the time.

\* \* \*

On Tuesday of Christmas week many people fell into the curious error of dating their letters, etc., December 21st when it should have been the 20th. One of the staff at 16, Queensberry Place first told me casually that she did not know what was the matter with her that day but she was continually misdating her letters. Then later in the day I met a man who told me the same thing. Next morning the *Mail* commented upon the fact with the added information that hundreds of people in London offices had fallen into the same error, all mistaking the 20th for the 21st. Some student of mass psychology can perhaps furnish us with an explanation; personally I think it may be found in the fact that as it was more or less of a holiday week, one *subconsciously* imagined that Christmas day (Sunday) was actually *nearer* than it was in real-

ity, and so anticipated the festival by one day. The fact that Christmas day fell on a Sunday (both holidays) would add to the subconscious mental confusion.

\* \* \*

Under the head "Girl's Stigmata Gone," there appeared in the *New York Times* for February 6th, a special wireless despatch from Berlin announcing the termination of the Teresa Neumann case in Konnersreuth, Bavaria, which was current during the recent International Congress in Paris, which was there reported on, and which greatly aroused the interest of all the delegates. The *Times* tells us:

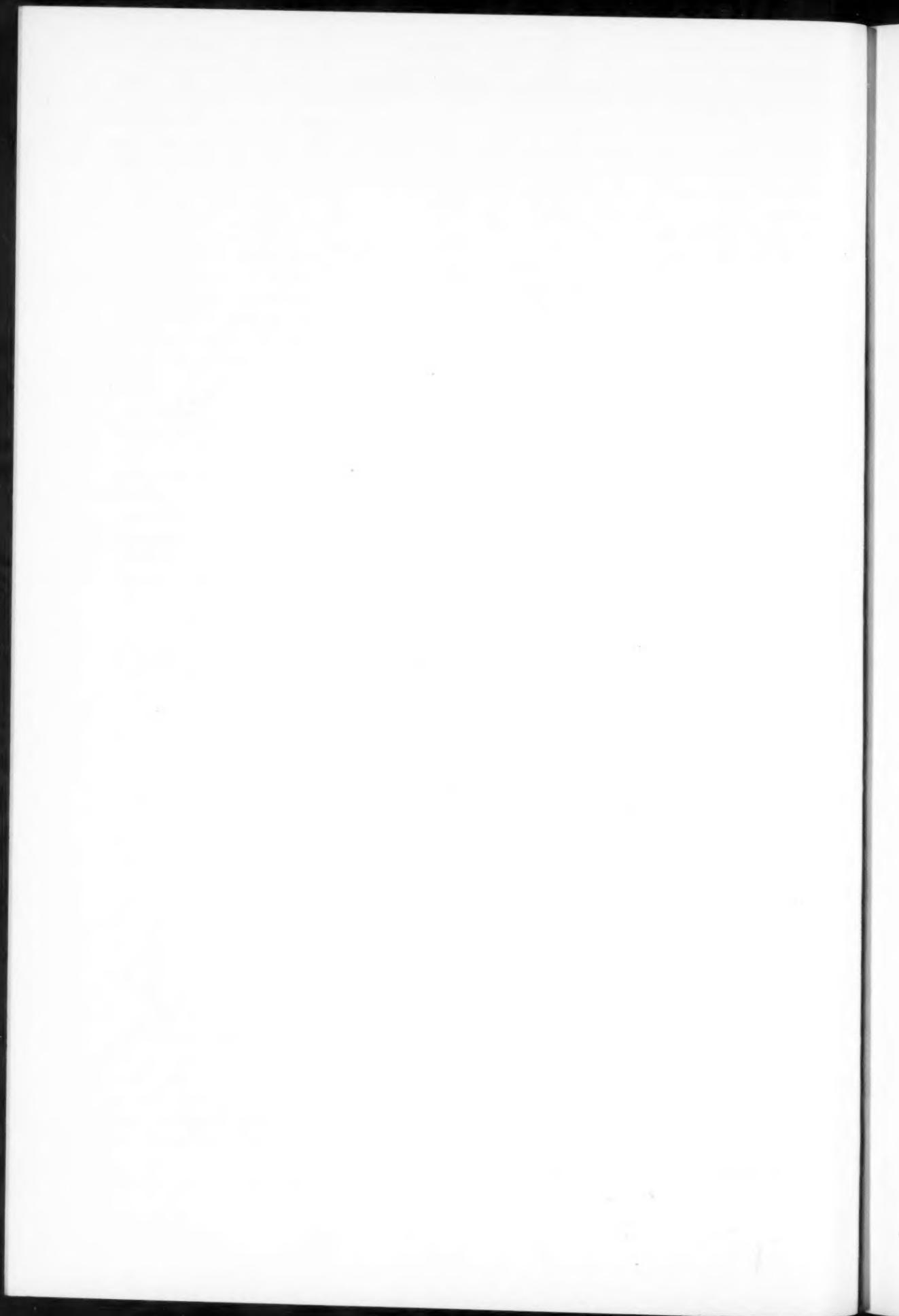
"Theresa Neumann of Konnersreuth, South Germany, has ceased to show signs of stigmata, and the girl who for a year was regarded as a religious phenomenon is now again a normal rural lass. For three weeks the usual Friday visions, accompanied by the bleeding from eyes, feet, hands and side, have failed to appear.

"It was asserted that Theresa had not eaten for more than six months. Pilgrimages to see her made the town famous in Germany and other countries. Often several thousands passed her bedside during the hours of her torment. Now the girl is eating regularly and working just as she did before the stigmata appeared.

"Neither priests nor doctors offer any explanation, and Theresa herself refuses to talk."

In the same issue of the *Times* (New York), appears a short despatch by the Associated Press from Vienna, stating that Paul Diebel, a Silesian miner, well known for his simulations of the agony of Christ on the cross with nails driven in his hands and feet, has been forbidden to perform in Vienna because he refused to give a free exhibition before the police in order to prove the genuineness of his performance. Diebel says he does not mind performing, but thinks the police should pay him.

<sup>11</sup>Am. S. P. R. Journal, July, 1925.



# ENDOWMENT ANALYSIS

## BEQUESTS

Warren B. Field Estate.....	\$6,639.31
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	\$173,268.77

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Life Associates .....	2,400.00
Miscellaneous Gifts, about.....	2,777.19
	104,903.69
Total Endowment.....	\$278,172.46

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(Market value at May 23, 1925)

Bonds .....	\$103,315.00
Mortgages .....	109,600.00
	\$212,915.00
Max Petersen Bequest (American Trust Company) .....	40,000.00
Warren B. Field Trust Fund (Kings County Trust Company) .....	6,639.31
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# PSYCHIC RESEARCH

THE JOURNAL OF THE  
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## SOME THEORETICAL ASPECTS OF PSYCHICAL RESEARCH

BY J. MALCOLM BIRD

*On October 18th, 1927, while in Europe to attend the International Congress of Psychological Research, Mr. Bird delivered a lecture under the above title before the members of the National Laboratory of Psychological Research, in London. He has edited and somewhat expanded the stenographic report; and he has incorporated in the text certain elements arising out of the discussion from the floor and his response thereto, following his lecture. He regrets that his unacquaintance with his British audience prevents his acknowledging his indebtedness to several individual members thereof, for ideas thus made his own in the text herewith.—*  
THE EDITOR.

PSYCHICAL research started as a purely observational science. Very properly, the pioneers, refusing to consider more advanced problems until the fundamental one was more or less settled, confined their attention to the single question: Is anything happening, under the conditions of mediumship, clairvoyance, spontaneous hallucination, etc., which requires an explanation beyond what orthodox science as it exists can supply? And attention can be given to this question only by a long and persistent course of collecting and collating data, and doing nothing else.

Psychical research then started, deliberately, as an organized campaign for doing just this. But a time must obviously come when it is necessary for us to stop the mere

collection and collation of material, and make some attempt to judge the significance of the material that we have collected; and by this I mean more than merely judging whether supernormal phenomena occur. This latter question will more or less automatically answer itself as we go on collecting and collating. For in that process, we are going to reject all data which can be systematized under any existing scientific dogma. We are in fact going to exercise all possible ingenuity toward such rejection. If in spite of all we can do in that direction, the body of data awaiting explanation continues to grow, the question of supernormal occurrence must ultimately be regarded as having answered itself, affirmatively. I think we are all agreed that this state of affairs has existed for some years.

But we have in rather indefensible degree failed to go on to the next step which follows and which is inevitably implied by this first one. We have, to be sure, given more or less attention to the spirit hypothesis, because it is so strongly inherent in the *prima facie* aspect of some of the phenomena that we cannot accept these without at least discussing that. The discussion which we have had however impresses me as in many ways unintelligent, in that it has consisted so largely in an airing of emotional reactions for and against the spirit hypothesis.

In any other field of science, the gradual amassing of a body of unexplained data having a fractional part of the mass and the impressiveness of ours would long ago have led to systematic theorizing. Clever and highly informed minds would have been busy formulating various hypotheses and testing these out against the phenomena and rejecting those that fail and retaining for further examination those that do not fail. This would have been done equally in the large, with respect to the broad general principles governing the phenomena; and in the small, with reference to minor mechanistic variables and working details. This sort of thing, psychical research has notably failed to do. We have allowed ourselves to fall into the rut of observing, cataloguing, classifying; and we have forgotten that this rut leads nowhere. The ultimate end of our work is not our observations themselves; it is what these may lead to. It is high time that we gave them a chance to do some leading; high time that we took our eyes off the microscopic contemplation of the individual trees, and began giving our regard to the forest as a whole.

Now with reference to the broadest question of theory which our studies as yet suggest, I purpose to say little. This question of course is: Are we to accept the spirit hypothesis which is so strongly suggested by the superficial aspects of certain of the phenomena, or are we to look further and find an alter-

native? We have, of course, certain individual cases which we know *not* to be spiritistic ones; and certain entire groups of phenomena regarding which we can make the same pronouncement with some degree of confidence. But with regard to the general case the question remains open; it will I believe long remain open; and we have apparently not yet reached the point where theorizing on this problem will yield results. The bald fact would seem to be that so many of the phenomena are so entirely amenable to both the explanations which are current at the moment, and there seems such good possibility that other alternatives not at the moment current may later come into view, that there is no good end to be served by driving one's self to a present judgment on the spirit hypothesis. I will therefore make but one observation thereon:

If we go into a seance room, and are confronted by a brilliant display of supernormal knowledge on the medium's part, or a brilliant display of the supernormal objective phenomena, we have not wholly explained these phenomena, in either case, by attributing them to spirit action or to the medium's subconsciousness. In either case, we have still to supply the mechanistic half of the explanation: assuming that a spirit is present and doing certain things, or that certain unidentified faculties of the medium are functioning to do these things, how is it that in the one event the spirit or in the other the supernormal faculty works? Just what are the psychical wheels involved and just what makes them go 'round? This question must be fully answered, and I submit that it must be fully answered as a prerequisite to, even as a means for, an acceptance of the spiritistic or the anti-spiritistic view. We shall most certainly approach the solution of the broader question by thus solving some of the narrower ones; by learning first what sort of machinery is involved in the phenomena themselves, and *then* giving thought to what sort of intelligence—incarnate or discarnate—would

most probably be involved as intelligent operator of such a mechanism.

These remarks make it obviously all the more in order to let the large question of spirits vs. prosopopesis go for the time, and to occupy ourselves with some of the minor theoretical aspects that present themselves. The data now available as the result of many years of compilation offer a most fruitful field for speculation of this sort: speculation which will turn out to be of ultimate value, regardless of whether we ultimately decide to pin our faith to the spirits, or to the subconscious minds of our mediums.

Let us, for example, see what the phenomenon of materialization has to offer us, when studied purely with reference to its mechanistic implications. The word "materialize" and its several derivatives are certainly ill defined, and certainly have been used with vicious looseness. Nevertheless, I think they are entirely available for our use if we will but halt for a moment to decide how we shall use them.

Temporarily during a seance there appears to be present in the room a material object or body or mass which is not permanent. It is not a mere question of impermanence in one place, of transfer by normal or supernormal means from place to place. The mass or object to which we refer is impermanent intrinsically; in the sense in which things of ordinary experience are permanent, it is *not* so. Without waiting for theoretical justification of the behavior of these evanescent forms, we must have words for them, words which will set off these objects of an apparent but an apparently temporary materiality from the objects familiar in daily life. Just as we use the term "teleplasm" in this empirical sense, so may we employ "materialize".

Now the greatest advance made in psychical research in recent years has been the demonstration, sometimes accidental and sometimes studied, of its points of contact with more orthodox science. I purpose to develop at some length an argument showing one such

*possible* correspondence, which if it turn out to be actually realized will be of extraordinary importance alike to us psychical researchers and to the orthodox physicist. So far as the subject matter of psychical research enters into my remarks in this argument, it is to be understood that I am on wholly speculative ground. I am trying to exercise a scientifically bridled imagination; and all I can hope is that what I say may be suggestive and may help to turn experiment and theory into a correct path. As regards what I say about recent developments of orthodox science, I am of course citing partly the facts determined by recent investigation, and partly the scientifically bridled imaginings of orthodox scientists who are doing what they can to extract the meaning from their own observations.

A great deal has been published of late on the subject: "What is matter?" It used to be regarded as something quite by itself, something mysteriously and fundamentally different from anything else in the universe: from energy, from electricity, from ether, from nothingness if the latter have any existence as something different from the thing we have in concept when we say "ether." Matter was entirely apart from these or any other things—entirely apart from time and space, for instance; it could be converted into nothing else nor could anything else be converted into it. It was unique and self-contained; and as a necessary consequence of all this it was *conserved*. That is to say, since it could neither be destroyed nor brought into being, the sum total of matter in the universe must be fixed.

Today our ideas are undergoing a revolution here, the significance of which cannot possibly be exaggerated. We now believe matter to be nothing more nor less than a singularity in the ether which pervades all space.

Everyone knows that the term "ether" has long been applied to a more or less hypothetical medium filling or constituting the space of the universe. Of its existence there is a certain

amount of evidence, though direct observation of its presence is always defeated. Of its properties very little is known. It has however always seemed clear that it must be entirely homogenous in every conceivable respect all through space; with the slight reservation that scientists have not been sure whether to think of it as existing inside matter and in the same place with matter, or as displaced by the ultimate particles of matter. That it exists around and between these ultimate particles has always been clear.

The new concept is simply to the effect that the ether is absolutely all there is. Ordinarily it is absolutely homogenous everywhere; but at certain points or in certain regions it displays an absence of homogeneity, a curious or anomalous structure or condition of some sort—a *singularity* is the precisely correct word, if one knows the precise technical meaning of that word. Where these singularities occur is where we observe matter to be. Matter, in a word, *is* a singularity in the otherwise homogenous ether of space.

As I have said, the character and properties of the ether itself are largely speculative; the nature of such singularities as may exist in it must therefore be even more speculative. Sir Oliver Lodge, trying to bring the thing down to more or less homely language, refers to matter as "holes in the ether;" Eddington in the same way speaks of it as "knots in the ether;" and numerous scientists have developed the general notion that it may be a state of motion in a generally stagnant ether. Thus, the notion of matter as constituting whirlpools in the ether is one of the oldest forms in which the idea of an ether-singularity has been put out; and the very newest such form, coming out of the great research laboratory in Schenectady within the past year or two, pictures matter as a series of extremely localized waves in the ether. In any event, we have the generalization that matter is just a curious abnormal condition of the ether. Perhaps it is wiser not to try to form a more

definite picture than the very sketchy one afforded us by this generalization.

If this is to be accepted, we may feel that the riddle of original creation has been pushed back one step nearer its indissoluble fundamentals. It is certainly easier to wonder how, in a hypothetical, originally wholly homogenous ether, the singularities which we know as matter can have come into being, then to inquire about the original creation of matter in any other terms which scientific speculation has as yet suggested. And when we so wonder we can hardly escape the thought that if the appropriate conditions were brought into being, more ether might be transformed into matter by the creation of more singularities; that existing matter might be returned to the form of ether by elimination of existing singularities; and hence that we have a very direct suggestion that matter is after all not conserved.

And at this point the very new theories of relativity enter, to inform us that sure enough, as a matter of observation matter is not conserved. Matter and energy may be interchanged, and the equation telling us how much of the one corresponds to a unit quantity of the other is known. Similarly we find that matter and electricity are interchangeable; and we know exactly what must happen to the units of either to make them function as units of the other. What *is* conserved is not the sum total of matter or of electricity or of energy in the universe; but the sum total of all three combined, or of all three plus ether.

All this generalization out of the latest advances in orthodox science I would now bring into the presence of the phenomena of teleplasmics and materialization as we observe these in the seance room. We have been in bondage to the old ideas of material conservation; we have unwittingly felt that what appears as matter or as pseudo-matter in the seance room must have a continuous existence *somewhere*, as matter or pseudo-matter. We have found the medium's organism to be the

most convenient locus of such continuous existence; so we have thought of the teleplasm as belonging therein, and as flowing out for the seance period. Certain superficial aspects of the phenomena as they occur fall in line with this view; we identify what in many respects behaves like the path over which the extrusion of the teleplasm has taken place.

I would emphasize that this super-normal biology is at far wider variance with normal biology than the super-normal physics of teleplasm which I am about to suggest is at variance with normal physics. Briefly my suggestion is that the medium generates a field of force, in which are temporarily set up those singularities of the ether that constitute matter. The medium must be the center of this field, and we should have to think of the force as being exerted over some path. This path lies in the ether, and would very likely acquire some of the singular characteristics that cause the ether to appeal to our senses in the form of matter. The teleplasmic cord would then be, not the path of material outflow, but the path of force.

A certain amount of force would presumably be necessary to hold the ether in its temporary state of singularity. Why this condition does not become as permanent as it is with the ordinary matter of ordinary origin would perhaps be a matter of the amount of force available. That force or energy is used and later released in the seance room we know from the thermometric observations on Stella C. That it be released would be a necessary part of the theory which I am suggesting, since we find the teleplasm always disappearing in the end.

One of the most baffling things, from any other viewpoint, is the behavior of the teleplasm in different regions of the spectrum; and its behavior in the same region at different times. Now it is visibly present; and now it is not visible. Certainly if we could explain this alternation between visibility and invisibility, we should have a far greater

economy of hypothesis than if we were obliged to differentiate between two fundamentally distinct types of telekinesis—the one being teleplastic, and the other independent of any teleplasmic structures. We can explain it; and in the same breath we can explain why sometimes the teleplasm which makes no impression on a photographic plate through a glass lens will, presumably through the agency of ultra-violet light, affect another plate through a quartz lens. We could rationalize all this by thinking of the artificial and temporary creation of several types of ether singularly. One type would perhaps be identical with the singularity which we know as ordinary matter. Other types would give rise to the teleplasms of different behavior and properties which we observe. Or perhaps even we should find that all materialized structures are of a type different from the normal type; that if the normal singularity were to be created, it would persist just as it does in normal experience.

I would point out here one extremely plausible factor of the above argument. I have suggested that the reason why some teleplasms behave differently from others is because they constitute ether singularities of distinct types. The difference in behavior on which this comment is based is mainly a matter of opacity or transparency to electromagnetic waves of different lengths. And since these waves are *in the ether*, it seems extremely likely that ether-singularities of different types might show varying permeabilities toward such waves. Of course the weak point of this argument is that in ordinary matter we have transparency and opacity in a wide range; and we are more or less forced to regard all ordinary matter as an ether singularity of constant type, and of a type fundamentally different from the hypothetical, teleplasmic types of which we speculate. A fundamental variation in type is then not necessary to produce variations of electromagnetic permeability in ordinary matter, and so should not be necessary to produce them in teleplasms. But

even if not *necessary* to produce them, it might very well be *sufficient* to do so.

I am confident that every observation made on genuine teleplasm could be systematized more readily under this philosophy than under that which looks upon the substance as a flow from the medium's organism. As for the superficial appearances that the latter is the case, we need not hesitate to explain these away if we can do so logically. Many of us explain away, with some decidedly arbitrary hypotheses, the superficially spiritoid character of numerous mental and physical manifestations. Orthodox science explains away very convincingly the apparent conversion of a horsehair into a worm, the apparent raining down of lizards, etc., from the skies, the apparent motions of the sun and the other heavenly bodies. Superficial appearances which give any reason for theoretical distrust are the last thing that need cause us pause.

In the present case, I am confident that no person will testify to having actually seen anything flow out from the medium. Many of us will testify to having observed an accretion of the teleplasmic mass from small beginnings, but this is quite in harmony with the hypothesis that I suggest. Perhaps the nearest thing to an actual obstacle would be the correspondence between the weight of the teleplasm and the loss of weight by the medium—if this were accurately observed. But Crawford, whose observations are the only ones that can seriously be urged in behalf of this correspondence, very pointedly failed to prove the correspondence in question. Moreover, even if the correspondence should ultimately appear to be valid, we might perhaps find that it is a systematic coincidence, due to the temporary conversion of part of the medium's substance into energy, and its reconversion back to matter at the end. That a certain weight of matter turns up missing in one place and turns up present in another place certainly may point to a balancing effect of some sort rather than to actual transfer.

No: in the observations to date I see

literally nothing to prevent the adoption of the theory which I suggest. And indeed, even if in the end we find this hypothesis not to be sufficient, I am persuaded that in one important respect we shall find it quite necessary; so that even the person who insists that the teleplasmic substance really does flow out from the medium will have to fall back upon the notion that it is temporarily created out of nothing, within the medium if he insists rather than out in free space as I have been suggesting.

For unless some such theory as this is adopted, we have only one conceivable alternative to fall back upon. Unless the teleplasm *is* created temporarily out of nothing—that is to say, out of ether—it must have been present all the time in the medium's organism. And with the physical details of the medium's organism we are fairly well acquainted. There are some of his glands whose place in his metabolic economy are not yet understood, some of his organs whose functions we do not yet fully identify, some of his tissues whose role in his chemical history we do not yet isolate. But we *are* confident that there is nothing in his anatomy that is free to flow out of him and form itself into shapes of diverse sorts on the table, in self-mobile masses which would necessarily weigh several pounds if they were normally constituted. And in spite of our defective understanding of what *all* the matter present in the human organism is there for, our knowledge of that organism *is* sufficient for us to make with all confidence the negation of the sentence preceding. When we are told that the teleplasm exudes from the medium, and when we ask what it is and whence in his organism it is borrowed, the only answer that can conceivably be given is that it was developed within that organism—out of nothing.

So even Crawford, with his very precise ideas as to the machinery of teleplasmic extrusion; even my most persistent questioner at my London lecture, the gentleman who was so very positive

that we actually *do* observe a flow from within the medium's organism—even these recalcitrants find in the end that they need the materialization theory which I suggest or one uncomfortably parallel to it. Of course I am entirely sensible that in the form in which I put it forward, or in any other form in which it might at this time be put forward, it is only a rather wild and gratuitous speculation. Of this fact I am entirely sensible and for it I make no apology; it needs none. I am equally sensible to, and equally unapologetic for, the further fact that the theory I suggest, even if verified as a matter of principle, would require a deal of filling in. In spite of this, I feel that I may in complete fairness and propriety insist upon the paramount advantage which this theory possesses: that it supplies us with a stronger linkage to what science in general knows and believes and infers, than is achieved by the older teleplasmic theory.

To even better effect this linkage is displayed in quite another direction. The phenomena as they occur in the seance room fall in many respects clearly into the pattern which they would follow if we knew definitely that the intelligent operator were working from and in a fourth dimension. This is of course equally valid whether this operator be regarded as the spirit which he claims to be, or as a fraction of the subject's own personality; though I think it true that in some respects it is easier to conceive of the spirit's working in this way in a milieu so foreign to that of the normal personality, than to regard a fraction of the latter as able so completely to invade and master the hyperdimensional realm.

I need not in the brief compass of this article go over the familiar explanations which are customarily offered to the layman as to what an extra dimension is and what it is not. I have done it elsewhere<sup>1</sup>; and it has been done much more extensively in an earlier volume<sup>2</sup>, likewise the result of a prize

essay contest engineered by the *Scientific American*. Further, we have in the literature of psychical research a volume<sup>3</sup> which not only gives this introductory matter, but sets forth very comprehensively some of the hyperdimensional aspects of our phenomena; and I myself have discussed the particular phenomenon of 'apport' in this light. I may summarize here what I said there: that if one has an object in a closed space, and if this object suddenly disappears therefrom and reappears outside the walls thereof, we may much better assume a passage via the fourth dimension than consider any such notion as a molecular filtration through the walls. Further, as I pointed out in the article in question, the enclosing walls are a mere safeguard on the validity of the phenomenon rather than a condition of its valid occurrence or of its classification. The Zugun case has strongly emphasized this by supplying us with phenomena of apparently unquestionable validity, which apparently must be classed as apports, but which do not include the condition of the sealed compartment. In Eleonore's presence objects vanish out of our world for indeterminate periods and then reappear. Mr. Price has presented a description of this, and the Countess Wassilko has coined the extremely vivid phrase "holes in the world" to describe the effect which one gets in observing the moment of disappearance or return. The whole body of observation here fairly demands the hypothesis that the objects involved have been projected out of our world into a larger world of some sort that includes ours, and then projected back again into ours.

I need introduce no further evidence here. Whately Smith has discussed the matter thoroughly; the Zugun case is cited specifically only because it is an extremely important body of evidence acquired since he wrote, and because in the one detail which I have just now emphasized the evidence which it affords is new in kind as well as in de-

<sup>1</sup> Bird: *Einstein's Theories of Relativity and Gravitation*.

<sup>2</sup> Manning: *The Fourth Dimension Simply Explained*.

<sup>3</sup> Whately Smith: *A Theory of the Mechanism of Survival*.

<sup>4</sup> *This Journal* February, 1927.

gree. And I must also lay extreme emphasis upon the fact that we have here a linkage with orthodox science.

Orthodox science has not, it is true, ever definitely painted the universe around us in hyperdimensional colors. Orthodox science, however, as represented by mathematics, *has* always been playing with the idea of hyperdimensionality; and particularly has for a century or more understood thoroughly that we have absolutely no positive evidence against this idea. The entire theoretical structure of a four-dimensional physics is self-consistent to the last word, and further is not out of consistency with anything that we know. The only evidence against it has been our complete failure to observe the extra dimension, either directly or in any of its effects. Today, however, psychical research contributes numerous facts which may be interpreted as constituting such effects; and at this very critical juncture, orthodox science finds further reason, independently of our research, for inferring that the physical world may in fact be hyperdimensional. Here of course I refer again to the relativity theories, the hyperdimensional aspects of which require no further emphasis than they have received.

And having thus come back to Einstein, we may have a word to say about the possibility of getting further light from this direction upon the phenomena of telekinesis. I have said a bit indirectly a few paragraphs back what every careful student of the physical phenomena knows: that telekinesis presents two strongly different aspects. There are the cases where a teleplasmic machinery is observable; and there are those where it is not. As I stated earlier in the present text, the two sorts grade more or less insensibly into one another through differences in the degree and kind of the observability presented by the teleplasmic terminals; and it may on this account well be that there is no true differentiation to be made, that something in the nature of an extremely occult teleplasm is present in cases presenting the strongest non-tele-

plasmic aspect. But it may equally well be that telekinesis does actually fall into the two categories; and in this event, relativity offers, for the non-teleplasmic type, a possibility of explanation which we should not overlook.

Once we decide that there is no teleplasmic arm manipulating the seance-room paraphernalia, we are apt to turn at once to thinking in terms of a force of some sort radiated from the medium. Save for the questionable data of Cazzamali, however—questionable because of the uncertainty as to their proper interpretation, as stressed in several discussions in this *Journal* by M. Sudre and myself—we have no direct evidence that this radiation exists, and considerable that it does not. Instead of thinking of this type of telekinesis in terms of a field of force surrounding the medium, we may better turn to Einstein's ideas and think of it in terms of a field of abnormal space structure around her.

The general theory of relativity, as distinguished from the special, presents an explanation of gravitation in precisely these terms. The classical theory, as laid down by Newton, predicts the behavior of bodies under the gravitational influence but does not in the slightest degree suggest any reason why they should so behave. Newton and all his successors have in fact sought vainly for such a reason. We have examined the universe for the machinery of gravitation and we have not found it. Einstein tells us that this is because the machinery is non-existent. The idea which he gives us to take the place of an energetic gravitation is an extremely difficult one for the lay mind to grasp, but shaken down to its very simplest terms it comes to about this:

Any body, if left absolutely to itself, free from all extraneous influences, must proceed in some natural path. This path may be one of absolute rest, or of uniform motion in a straight line, or of any other character that imagination can suggest. What character this free path will really have is obviously determined by the fundamental intrin-

sic properties of the universe; and probably by properties so very fundamental as to be incapable of explanation in terms of anything simpler. We must expect then that the last statement we can make is that, in absolutely free space, a body that is not interfered with travels in such and such a way; and that it does this because the universe is so constituted.

Apparently, the only way open to us for determining what this natural path of a free body is, is by observation. But we are unfortunately circumstanced. We can never observe free bodies. We can observe only bodies which are surrounded by other bodies. It may be that the presence of neighboring bodies makes no difference. It may, however, be that it does. Particularly we should suspect that it would, if we stop to reflect that the universe is supposed to be filled with an ether that is homogeneous except for the presence of certain singularities which we recognize as matter. We must suspect that the natural path of a free body is in some way a property of the ether; and if we then tie the ether into knots and call these knots "matter," the presence of other material bodies in the neighborhood of the one we are observing may very well constitute an ether singularity of such type as to alter the natural free path in that vicinity.

Einstein's theory of gravitation is precisely this. He assumes that the natural free path of a free body alone in the universe would be in a straight line at uniform velocity. He assumes further that the presence of other material bodies introduces into the ether a singularity or into the structure of space a curvature, of such sort as to alter the path of a free body and cause such a body to move through time and space in precisely the way we observe in the case of falling bodies. He then observes very carefully the behavior of falling bodies, and by means of a mathematical analysis beyond the powers of all save a very few persons highly specialized in one particular branch of this subject he is able to deduce the precise nature and

extent of the curvature in space which would have to be induced by the presence of other bodies, if the observed behavior of a falling body under all circumstances is to be accounted for. This curvature at any point in space is of course a function of the distance and the mass of the body or bodies causing it. So we have the complete notion of gravity as a matter of geometry or space structure rather than one of force.

In general, of course, all material bodies have the same effect upon the properties of space. It does not, however, seem at all out of the way to wonder whether certain types of material bodies may not have certain very special effects. If this is ever the case, we can hardly escape from the supposition that a so very complex mess of material and non-material properties as the human organism with whatever of spirit or soul or mind it has, may very probably be among the things that react upon the universe in a somewhat eccentric fashion. In a word: may there not be fields of space curvature in the immediate neighborhood of some or all human beings, sufficiently different from the gravitational fields induced by the mere presence of a hundred and fifty pounds of matter so that the behavior of small objects in these fields will be observably non-gravitational? All of which is again wild speculation; but it is still permissible to offer it as such, for what it may be worth. Verification would be extremely difficult, for the intensity of the mediumistic field which we are thinking of as superposed upon the gravitational one, would certainly depend upon other factors than the medium's distance and her physical weight; and how are we to recognize these factors? But there it is; and if we find that there really is a non-teleplasmic type of telekinesis, I am strongly inclined to think that there lies the best hope for explanation. And such abstract speculations as this are the more pertinent in direct proportion with the degree to which they bring psychical phenomena into line with

those of more orthodox sciences. I would not presume to suggest a theory of any sort which did not present some measure of hope for this unification; but any theory whatever that occurs to me and that does imply any degree of linkage with other branches of science I will present with the utmost boldness.

So much for the objective phenomena of psychical research. When we come to subjective mediumships, we are even more confident of some of our linkages with the orthodox sciences. This is made evident the moment we drop the older spiritistic terminology, and speak of supernormal cognitions as constituting the backbone of the phenomena which we are called upon to explain; and of the communicators and controls as extra personalities. Whether under a spiritistic or an anti-spiritistic viewpoint, it surely simplifies our problem to take this latter step. For we do have extra personality in ordinary psychology, sometimes of pathological origin and sometimes not. These ordinary extras do present often the direct claim and always more or less the suggestion that they are invaders from without. If we regard spiritoid control and communication as a mere special case of this, in which the possessing personalities present rather more evidence and rather better evidence of their independence than is usual; a somewhat different claim as to their nature than is usual; and a distinctly different series of conditions governing their ingress and egress—well, I think that whatever our ultimate verdict regarding their claims of identity we shall have made our problems easier. Let us get this right: the spirit of your deceased grandfather, when and if he truly comes to you through the medium, is by virtue of that very mode of appearance a dual personality and is properly and profitably to be dealt with as such.

One attempted linkage with orthodox science, however, which every layman makes for himself whether we make it for him or not, is to be strongly deplored; for the very sufficient reason

that it does not accord with the facts. We have a mass of supernormal cognitions that plainly transcend the normal senses and so require some other vehicle. We have thousands of people in the state of mind expressed by the statement, so often heard: "Well, since I have experienced the radio I can believe that anything may be possible." And so very naturally there arises in most minds a pretty definite picture of curious waves of some heretofore unknown species, going out from mind to mind through space, or even from lifeless objects to minds of mediums. But the facts are that the more we study telepathy and clairvoyance and psychometry and other types of supernormal cognition, the more we are driven to conclude that these occur without transmission of energy, and by some non-energetic process that again brings in the relativistic parallel. So the loss of a linkage with orthodox science is after all only an apparent one; we are prevented from linking up with the physics of electricity but are allowed the linkage with relativity.

This is made plain to us in more ways than one. For example, the relativity theories demand that the present constitute part of the future, and the future part of the present. When people were found foretelling the future in such a way as to make it plain that the future was actually presented to them, the conclusion was inescapable that the time element of the universe was not the sort of thing it had always been supposed to be; also that either the future was part of the present or that the medium could project himself into the future. The whole picture lined up exactly with the theories of relativity, and I think one could be fairly defied to suggest any other explanation with which it would line up. When the future was found entering into these supernormal cognitions it did call for the relativistic explanation; this theory could then be applied at once to the rest of the phenomena. Einstein was not acquainted with psychical phenomena. Had he been he might have in-

stanced these as another case where the observed phenomena agreed with his scheme of philosophy rather than with the classical scheme. It is entirely plain to anybody well acquainted with the mediumistic field and at the same time with relativity, that here lies the explanation of the metagnomic faculty, whether exercised by the medium himself through the subconscious or by a spirit.

I am in the habit, when talking to the public, of giving my audience the choice between the spiritistic and the naturalistic explanation, and sometimes I am asked: "Yes, but what about prophecy?" My answer always is: "If you explain to me how a dead man can prophesy I shall probably be in a position to explain to you how a live man can prophesy in the same way". And out of a clear sky, this way of looking at it gets support of the strongest sort from an entirely non-psychical source. I have spoken in these columns of the book, "An Experiment with Time," by the English physicist Dunne. He actually finds that the gift of prophecy is not confined to mediums, and states that anybody who successfully follows the instructions set out in the book will find in his dreams a large element of vision into the future. No one who reads that book intelligently can fail to realize that in the dreams of all persons, normal as well as abnormal, there occurs this element of pre-vision. But why only in dreams? The answer is that in normal waking life, if one were able to suspend the extreme concentration which is customary upon the affairs of the passing moment, there would also come these curious little snatches of future vision.

This I suppose we must construe as evidence against the spirit hypothesis, or at least against its universal applicability. There is a deal of such evidence; and there is a great deal of evidence in favor of the spirit explanation. I myself am unable to say in which direction the preponderance of evidence seems to lie. We must give weight to

the fact that the division of personality and the exercise of the metagnomic faculty occur independently, either without the other. There are ordinary cases of the division of personality, and cases of clairvoyance entirely free from any appearance of spirit control. So it is rather difficult to give a categorical answer to the question, "If these things occur independently, why do you need to have a brand new theory involving spirits when they occur together?"

On the other hand, the man who adheres to the psychological explanation also has difficulty in explaining the specific character of many of the phenomena. Certainly in many cases the easiest explanation is the frank assumption that a person who is dead has not ceased to exist but is present and functioning. But even the spiritualists admit that there is evidence the other way, and that in the seance room there function other causes than spirits, such as telepathy and subconscious fabrication by the medium. The spiritualist, to save his self-respect in the presence of a lot of trifling and ridiculous phenomena, has to make that admission. But when one comes right down to what one means by proof, one finds that there are several explanations all of which would explain *some* of the phenomena, but that there are certain phenomena, fairly numerous, which yield with extreme difficulty to any except one of the explanations. I do not, however, think that there are any phenomena which absolutely defy either of the two major hypotheses at our command.

The spiritualist is always able to satisfy himself that, if he be allowed enough auxiliary hypotheses, he can explain anything that happens in the seance room; and so is the man who rejects the spiritistic theory. Of neither theory is there any categorical disproof, save through the obvious fallacy of saying that the spiritistic explanation must be wrong because orthodox biology of the current epoch does not believe that the human animal survives. In this situation most people select the explanation which pleases them most or seems

<sup>2</sup> August, 1927.

to them simplest or most logical or in accordance with the larger half of the evidence or which for some other reason they prefer. People are constantly asking me which explanation I prefer, and when I do not tell them they think I am dodging. That is not my position at all. In my cold-blooded and mathematical mind there seems no necessity of choosing between these two alternatives. It is entirely possible—and entirely proper—to keep the two alternatives in one's mind without choice or preference. And I do not see how anybody who really estimates all the evidence at its face value could take up a different position.

That brings up the question of what might constitute proof or disproof of either of these hypotheses. When people ask me this question I come closer to wondering whether I am playing the game as it ought to be played. I do not know what proof would satisfy me. I have not been able to picture to myself phenomena which might occur in the seance room and which could not be explained after a fashion either with or without the agency of spirits as you prefer. The problem is extremely difficult. But I think that one of the strongest arguments which can be presented against the spirit hypothesis is a purely philosophical one. In the first place, if we survive out of this life into another it is difficult to get any other picture than a long series of existences, and with such a picture one could hardly avoid the idea that each existence is a course of preparation for the succeeding one. From this follows the idea of a conscious and intelligent direction of the universe. But it seems to me that if one had a conscious director of the universe who was putting men through this course of successive existences, the whole point to that sequence would lie in the supposition that one was *not* conscious of what one was preparing for. I do not see how one could expect to get a reward of this sort by deliberately working for it. The whole scheme of preparation in one existence for the next must necessarily revolve about a

wholly unconscious purification; and this in turn should involve an impenetrable barrier between each term of the series and the next.

If asked what was the strongest argument for the spirit explanation I should be divided between two answers. One would be the selective character of the communications. A personality which purports to be that of your mother communicates; and out of all the welter of material in your mind, the medium's, those of other sitters, and supplied by the claim that the medium's mind is in supernormal contact with the entire universe of facts, she picks out and delivers, in the more successful type of communication, a large number of facts pertaining to you and your mother, and none that are extraneous. It is easy enough to get some sort of picture of the possible operation of the supernormal cognitive faculty demanded by the non-spiritistic theory; it is far from easy to see how it can carry this selective process through to so successful a conclusion.

The other very powerful argument for the spiritistic theory, as I see it, is this: There are vast numbers of sitters, vast numbers of mediums, vast numbers of communicators. There is a vast degree of overlapping here. This is greatest as between sitters and mediums; one sitter goes to scores of mediums, one medium has hundreds of sitters. The overlapping, however, extends also to the communicators; one *soi-disant* communicator comes to several sitters through one medium, to one sitter through several mediums, even to several sitters through several mediums. If the whole process is non-spiritistic, we should expect to find good and poor mediums, and good and poor sitters, but no success which could be recognized as a function of the communicating personality. If the process is a spiritistic one, we presumably will still have good and poor mediums, good and poor sitters; but we shall now have also good and poor communicators. We shall get some evidence of this with a single medium, through whom some

communicators do always well and others always poorly; but this may possibly be charged off, as so many other things are, to a deliberate trick of the operator's subconsciousness—which has to stand for so much! But it is entirely clear to me, and I am sure it will be so to others, that we have cases where the same communicator has displayed a large capacity for good work through a plurality of mediums and with a plurality of sitters. This is the strongest

sort of evidence that the communicator is an independent entity as he claims. And I think it probable that it is by such indirect considerations as these two, rather than through any attempt to get a type of phenomenon which would defy one or the other explanation, that we shall move gradually toward the ultimate exclusion of the one or the other, rather than coming suddenly upon a specific and categorical proof or disproof of either.

## WITH THE EDITOR

In the dual capacity of Editor and leading contributor I have two brief statements to make to the *Journal's* readers; and if I squeeze them into what is left of the present page I shall avoid undue verbosity. First, as author of the preceding article, I owe an explanation to the readers of the *British Journal of Psychological Research*, in the November-December issue of which there appeared the stenographic report of my London lecture. This latter text represented the stenographer's best effort to transcribe a lecture on a difficult and unfamiliar topic, delivered rather rapidly in an accent which in some respects must have embarrassed his British ears. A copy of his typescript was handed me before I left London, and I had hoped to return to Mrs. Leaning a corrected version of this in time for her edition. A rather dirty ocean passage and an incredible accumulation of my routine work awaiting me in New York prevented this and made it necessary for her to give the stenographer's draft to her readers without benefit of the author's blue-pencil. In so far as the present version actually diverges from the

other instead of merely going further than the other goes, it will be understood that the text of the preceding pages is the one for which I stand permanently responsible in the scientific sense.

In the ordinary course of events, the third installment of the series describing the teleplasmic thumbprints obtained in the Margery mediumship would have appeared in the present issue of this *Journal*. With this third installment, however, we come to a point where liberal use of illustrations is necessary. At the same time, this month's installment of Professor Winther's Rasmussen report, like last month's, runs very heavily to pictures. It has been necessary to decide whether to present our readers with an extremely ill-balanced issue, containing a far heavier proportion of cuts and a far lower percentage of text than it should; or to defer the third installment of the thumbprint story until the April number. The latter course has seemed altogether the best one, and is the one which, with this explanation to our readers, we are following.—J. M. B.

## THE BATTERSEA "POLTERGEIST"

Some Unusual Features Developed By London's Latest Mystery

BY HARRY PRICE

LONDON is so infrequently visited by an alleged *poltergeist* that when one does put in an appearance, so to speak, it naturally causes considerable excitement. This is what happened recently, the disturbances—very real, whether normal or super-normal—lasting nearly two months.

The focus of the manifestations was centered in a small villa in Eland Road, Lavender Hill, Battersea, a bustling working-class district of London with no attractions, one would have thought, for a poltergeist. This villa was inhabited by Mr. Henry Robinson, an invalid of 86, who had lived there 25 years, and who was removed to the infirmary at the request of the family when the disturbances commenced. With Mr. Robinson senior lived his 27-year-old son Frederick and his three daughters: Miss Lillah Robinson, Miss Kate Robinson, and Mrs. George Perkins, a widow, who has a 14-year-old son, Peter. The Misses Robinson are school teachers and their brother is a tutor.

The house in Eland Road is of a type of which tens of thousands can be found scattered all round the Metropolis. It has two floors and a small garden at front and rear. It is the typical abode of the London artisan. From the garden can be seen the back windows of some premises occupied by a medical practitioner who keeps a private asylum or mental home. I was told that men suffering from shell-shock are his principal patients. From the doctor's windows to the back of the "mystery house", as the press has dubbed it, is

about 80 yards. It would be possible for a person standing at the windows of the private asylum to propel, by means of a catapult, small objects such as coins, pieces of coal, etc., with sufficient force to break the windows of the houses in Eland Road.

It was just before Christmas that from a private source I first heard of the strange happenings in Eland Road; but I attached no importance to the report, which differed little from many others which I receive. I heard nothing further until the week commencing January 15th, 1928, when reports of alleged extraordinary happenings began to appear in the press. I decided I would investigate.

On Thursday, January 19th, at 9:30 a. m. I paid my first visit. I thought I was fairly early on the scene but a garrulous free-lance female journalist—who opened the door—had arrived earlier and tried to bluff me into abandoning my investigation. Not being easily bluffed, I successfully negotiated the outer defences of the "mystery house" and entered the building. I found the family at breakfast, and my first impression was distinctly favorable as regards the family and the improbability that the inmates of the house were responsible for the destruction of their own home. For I at once saw that someone or something had caused considerable damage to the Robinson *ménage*. Broken windows, smashed furniture, and the *débris* of ornaments were much in evidence. After a few minutes' chat I withdrew and promised to call again.

On my return to the National Laboratory I found a message from the editor of the *London Evening News* asking if I would allow a reporter of that paper to accompany me to the house. I consented and at three o'clock the same afternoon a car was sent for me and for the second time that day I found myself in Eland Road—this time with a press representative. Miss Kate Robinson and Mr. Fred Robinson were the only members of the family who were in the house on this occasion, and from them we obtained the complete story of the disturbances.

"Except for Percy," said Mr. Robinson, "we have lived in the house for 25 years, happily and peacefully. Then on November 29th lumps of coal, pieces of soda and pennies began to fall on the conservatory—a lean-to building at the back of the house.

"It stopped for a few days. It began again early in December. It struck me as being extremely curious at the time that, although the pieces of coal were very small they broke the glass.

"Things became so serious that I decided to call the police. I had no other idea except that some person was throwing things over the garden wall.

"A constable came along, and together we stood in the back garden and kept watch. Pieces of coal and pennies crashed on to the conservatory roof, but we could not trace their flight. One lump of coal hit the constable's helmet. He ran to the garden wall, but there was nobody there.

"On December 19th our washerwoman said she would not work any longer in the house. She came to me in a state of terror and pointed to a heap of red-hot cinders in the outhouse. There was no fire near. How could they have got there?

"Again I called a constable, and we decided to watch in the kitchen. Two potatoes were hurled in while we were sitting there.

"It was on Monday that the climax came—at 9 o'clock in the morning—and for an hour the family was terror-stricken. There were loud bangings in

all parts of the house. My sister ran to tell the magistrate. The window panel in my father's bedroom was smashed, and as he was in such a state of fear I decided to remove him from the house. I called in a man from the street, and together we carried him from the room. Just as we were taking him out a heavy chest of drawers crashed to the floor in his bedroom.

"Previously my sister had seen the hall stand swaying and had called me. I caught it before it fell, but some strange power seemed to tear it from my hands, and it fell against the stairs, breaking in two parts."

Mr. Bradbury, the man who was called in to help move the old gentleman, confirmed Mr. Fred Robinson's account. He said:

"Mr. Robinson called me to his house, and when I arrived there at about 10 o'clock there were a fishmonger and a greengrocer discussing with him what had happened. I saw several women in the house and they appeared to be very frightened. Mr. Robinson took me up to a bedroom, where he said his father had been sleeping, and showed us an overturned chest of drawers.

"One of the women said that she was afraid to stop in the house, and that she was also afraid to go into her room to pack up her clothing. We went with her into her room, and she told us that she had been awakened by loud bangings on the door, and the crashing of glass. We stayed there until she had packed her bag and then returned to the back bedroom, where Mr. Robinson showed us pennies and coal on the conservatory roof.

"The four of us—all men—were watching these, when suddenly from another bedroom came a great crash and downstairs we heard a woman scream. We ran to the room and there we saw a chest of drawers lying on the floor. It was all very strange, and Mr. Robinson then took us to the kitchen and showed us the damage done there."

After we had heard the history of the disturbances from their commencement the press representative and my-

self made a tour of the house and carefully inspected the damage, which was considerable. Several of the windows were broken, some with small holes in them as if stones had been fired at them. Some of the panes of glass of the conservatory roof were also shattered, and lying on the roof were pebbles, pennies, lumps of coal, potatoes, pieces of soda, etc., which had been thrown there. A door inside the house had also one of its glass panels broken. In the back bedroom we found the panels of the door shattered; a heavy chest of drawers was splintered as if from a fall; and the remains of several smashed ornaments were scattered about. In the hall we saw a smashed hat stand in two pieces and we viewed the remains of two broken bedroom doors, a tea tray with one of its sides ripped off, and numbers of pictures which had fallen to the ground. In the small garden were strewn lumps of soda, coal, etc.; and Mr. Robinson pointed out two windows of neighboring houses which had received the unwelcome attention of the alleged *geist*: both had small holes in them as if caused by stones shot from a catapult.

After our tour of inspection we returned to the kitchen where the four of us—Miss Kate Robinson, Mr. Fred Robinson, Mr. Grice, the *Evening News* representative; and myself—stood chatting. We were the sole occupants of the house. Mr. Grice and I were just about to take our departure when some hard object fell with a resounding thwack in the passage at the back of us.

The kitchen is connected with the scullery by a short passage. The scullery leads directly to the garden by a door which we had just closed.

Upon the fall of the object we four at once proceeded into passage and found that a metal ferro-cerium gas-lighter, with a wooden handle, overall length about 8 inches, was lying midway between the kitchen and scullery. Undoubtedly it had been projected from behind us and had, apparently, struck the wall in its flight. We immediately

retraced our steps through the scullery and into the garden but no one was visible.

Miss Robinson told us that the gas-lighter—weight about two ounces—was always kept on the gas stove in the scullery. Certainly no one was in the scullery, garden or passage when the lighter was thrown or fell. I say "fell" because it is just possible that it may have been placed on the top of the open door that divides the kitchen from the passage. But experiment proved that a considerable push on the door was needed to displace the lighter which, however, might have been so balanced that a touch would bring it down. But the Robinsons declare that the lighter was on the gas stove when we first visited the scullery. I did not see it there myself; neither did the *Evening News* representative. It was a curious incident and made an excellent stop-press paragraph for the evening papers!

The *Evening News* representative and I again visited Eland Road the next morning (Friday) and were told that a number of phenomena had been witnessed since our previous visit. Pieces of coal, pennies, lumps of soda and stones had been thrown about and one more window had been smashed. We stayed about an hour but witnessed nothing unusual.

I arrived back at the National Laboratory about 11:30 and about half an hour later was rung up by the editor of the *Evening News* who told me that the authorities had removed young Robinson for observation as to his mental state. I was astounded at this fresh development. I had had an hour's conversation with Mr. Fred Robinson on the previous day and had found him quite normal and very intelligent. It is alleged that the police had formed a theory that Mr. Robinson junior was responsible for the manifestations and decided to examine him at St. John's Hospital, Battersea.

I again visited the house on Monday afternoon (Jan. 23rd) and had a long interview with Mrs. Perkins, the widowed sister. Mr. Grice of the *Evening*

*News* again accompanied me to Eland Road, and again went over the house with me.

The fact that Mr. Frederick Robinson was not now in the house made no difference in the alleged phenomena. Mrs. Perkins told us that during the week-end the manifestations had been both violent and varied. Besides the usual arrival of pieces of coal, etc., there had been "great activity amongst the furniture." Chairs, of their own volition "had marched down the hall single file" and three times Mrs. Perkins attempted to lay the table for Saturday's dinner. On each occasion the chairs had piled themselves up on the table making it impossible for the woman to proceed with the preparation of the meal. At the third attempt she went out into the road and asked a police officer who was on duty there to enter the house and examine the "phenomenon" for himself. The stolid London policeman naturally accused Mrs. Perkins of piling up the furniture herself. A London policeman has little imagination!

Mrs. Perkins' sister, Miss Robinson, stated that after her brother had left the house an *attaché* case "flew" from a kitchen chair to the floor; an umbrella sprang from the stand in the hall to the kitchen floor; a cruet crashed to the ground; and the table fell over after it had been prepared for dinner. She continued: "We were so frightened that we went outside. Through the kitchen window we saw all the kitchen chairs fall over. We went upstairs and found stones on the roof. An extraordinary part about it is that the furniture seemed heavy to pick up again."

Three persons appear to have witnessed the alleged spontaneous movement of the furniture, *viz*: Mrs. Perkins, Miss Robinson, and Peter Perkins, the 14-years-old boy who was so frightened—it was stated—that he could hardly be induced to sit on a chair in case it should move. He was afterwards sent to the country to recuperate.

After we had heard the story of what

had happened during the week-end we made another examination of the house. It appeared to be in much the same state as when we left it on the previous Friday. We then returned to the kitchen and the four of us (Mrs. Perkins, Miss Robinson, Mr. Grice and myself) stood chatting in the kitchen when suddenly there was a sound as if a heavy object had fallen behind us, in the kitchen, but near the passage leading to the scullery, *the door of which was shut*. To me the noise sounded like the fall of a heavy boot or brush and I at once commenced to look for such an article; so did the *Evening News* representative. In a minute or so I saw something dark under a chair in the corner and putting my hand on it I found it was a pair of lady's black shoes. Actually I put my hand on a hard object which was in the right shoe and brought it to light. It was a small bronze ornament in the form of a cherub, weighing about four ounces.

The cries of astonishment—real or simulated—with which the ladies greeted my "find" were renewed when it was discovered that the ornament was missing from the mantelpiece of the front sitting-room where, I was informed, it had reposed (together with its fellow-cherub) for twenty-five years. We were assured that these cherubim had never been removed from the front room. I continued my search of the kitchen but could discover nothing else which could have fallen. If the bronze ornament really came from the next room it must have made two right-angled turns and travelled over our heads. It is conceivable that the ornament may have been thrown by one of the women but I was within a few inches of both Mrs. Perkins and her sister and saw no suspicious movement on the part of either. Mr. Grice also declares that he saw nothing that could account for the flight of the ornament, which was quite cold when I picked it out of the shoe; if it had been held in the hand, it would, of course, have retained some of the heat.

We searched the house once more but

satisfied ourselves that we were the only occupants. Mr. Grice and I arranged to spend the next night in the house. The next day I was informed that the Eland Road House had been shut up so that I gave up the idea of staying all night. The strange occurrences were driving the family to distraction. With both of its male members away, one daughter ill, and the little boy dispatched to the country, the two remaining sisters determined to quit the house of evil associations. The crowds, too, were frightening them. During the week-end mounted police were necessary in order to keep back the gaping mob which all day and night stood in the road and gazed, open-mouthed, at nothing more thrilling than a couple of broken panes of glass. On the Saturday evening the Battersea hooligans threatened to break into the house if they were not permitted to "investigate" the phenomena for themselves. As I was leaving on Monday a burly ruffian with a Russian accent accosted me and asked if he could "mind the place" for me. He would have looked—and felt—much more at home in a *vodka* bar at Minsk. I declined his services—without thanks.

During the early part of the week Miss Robinson and her sister decided to return to the house. On the Tuesday the editor of the *Daily Express* asked me if I would make the experiment of taking a medium to the house in order to see if she could get any "impressions": I consented.

The psychic was a Miss X., the daughter of a well-known London professional man and, of course, an amateur. The *Daily Express* representative was Mr. F. G. H. Salusbury, a gentleman with whom I was already acquainted. We visited Eland Road on Wednesday afternoon, January 25th, arriving at the house about 3 o'clock. Mrs. Perkins was there—the only member of the Robinson family who entered the place that afternoon.

We took Miss X. to every room in the house in order to discover if she received any impression. She at once de-

clared that the place made her feel "miserable". This was not particularly illuminating as most suburban houses have the same effect upon me. But in the kitchen Miss X. declared she felt "chilly". There was a good fire burning in the room—in fact, the kitchen was the only apartment which was heated. Neither Mr. Salusbury nor I felt cool in this room; on the contrary, we felt much warmer. But Miss X. continued to get colder and positively shivered. Her respiration slowed down, and her hands were distinctly cold. We left her sitting by the fire watching Mrs. Perkins do her household duties. We then continued our search of the house, carefully closing the kitchen door behind us.

We again examined the upper rooms of the house inspecting and examining minutely every article of furniture, ornaments, etc., and noting their exact position. Hardly had we reached the top floor when Mr. Salusbury thought he heard something fall down below. I heard nothing myself, but we visited the lower rooms and could find nothing that had moved. The kitchen door was still closed. In reply to our query we were informed that the ladies in the kitchen had heard nothing. We returned to the upper story after again closing the kitchen door.

The rooms on the top floor of the Eland Road house are divided by a passage which runs from the back to the front of the building. During our inspection of these rooms we must have traversed this narrow and well-lighted passage at least six or seven times. Neither of us noticed anything on the floor of the passage. At this juncture we were in the front room when we both heard an object fall in some part of the house. We immediately turned to go once more to the lower part of the building and simultaneously saw in the passage, with the light falling full on it, a piece of common yellow soap as used for washing clothes. It was lying right in our path, about six feet from the door of the room we had just entered. We both declared that it was

utterly impossible for us to have passed that soap without seeing it; to do so seven times without noticing it or treading on it would have been a miracle. Curiously enough, we did not hear it fall—if it did fall.

Without touching the soap we made our way downstairs to the kitchen, the door of which was still closed. Both Mrs. Perkins and Miss X. declared that neither had moved during our tour of inspection: the door of the kitchen had not been opened and no one could enter the house except by the front door (which opened only on the inside) or through the garden, scullery and kitchen.

Mrs. Perkins accompanied us to the top floor again and examined the soap which she said belonged to the scullery. She could not account for its appearance on the top floor. The ladies also had heard something fall in the house but we all agreed that it did not sound at all like a piece of soap falling. We then carefully examined the soap which showed no signs of having had a blow or of falling heavily. Miss X. was still very cold and shivering though she had just come from a warm kitchen. We stayed in the house for another half-hour, but nothing further happened.

Mr. Frederick Robinson returned home a few days after the incident of the soap and I have heard of no phenomena since. As I surmised, Mr. Robinson was found to be perfectly normal and it was preposterous that he should have been compelled to leave his home. The Battersea "mystery house" affair died a natural death and so another "poltergeist case" has ended in a very unsatisfactory and inconclusive manner. The elder Mr. Robinson has died in the infirmary, I learn after despatching this manuscript: the Robinsons have definitely vacated the house and it is being thoroughly "done over." So unless the phenomena break out again under a new tenant, the case is in fact ended.

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It is obvious that the occurrences which I have described were genuine phenomena or were due to some mis-

chievous person or persons with a very powerful motive for disturbing the peace of the locality.

My own first impression was that the ex-soldiers at the mental home had discovered that the Eland Road house was an excellent target for their missiles. The angle at which portions of the house were struck originated this theory in my mind. There had also been "friction" between the Robinsons and the inmates of the mental home. But no normal exterior force could have smashed the crockery and broken the furniture inside the house. I was then faced with the alternative of suspecting the Robinson family of deliberately destroying the home which had sheltered them for 25 years or attributing the phenomena to a supernormal origin.

I at once acquitted the boy, Peter, of having any guilty knowledge of the disturbances, assuming they were caused normally. In the first place, he was absent when many of the phenomena occurred; secondly, he has not the physical strength to inflict the damage which some of the furniture sustained. And with a house full of people any suspicious action on his part would have been noticed instantly. And on the one occasion when I saw him, he looked thoroughly scared. Though phenomena of the so-called poltergeist type are often associated with adolescents I am convinced that in the case under review there is no connection between the boy and the manifestations.

More than one visitor to the "mystery house" has suggested to me that the disturbances were deliberately planned by some of the members of the Eland Road family in order to frighten Robinson *père* out of the house—for what reason is not stated. But that theory will not stand analysis. Though the most violent of the alleged phenomena occurred when Mr. Robinson, Senior, was in residence, the manifestations were afterwards so numerous and disturbing that, as we have seen, Mr. Robinson, Junior, was suspected of originating them and was subjected to considerable annoyance and personal

discomfort *after* his father had left the house. And no family would deliberately smash up their home for the purpose of driving out one of their number. Especially when that member is the head of the family and the responsible tenant. And it was *after* Mr. Robinson, Senior's departure that the remainder of the family were subjected to the distracting attention of the public, police and press.

The incidents of the gas-lighter, the cherub and the soap are still puzzling me. On the three occasions when I witnessed the movements of the objects I could never be *quite* certain that a normal explanation could not be found for the supposed phenomena. This opinion is shared by another investigator, the Rev. J. W. Hayes, who has sent to the British S. P. R. a report of his visit to the house.

Mr. Hayes called on me at the National Laboratory and we compared notes. On one occasion when he was at the house a penny was flung into—I think—the kitchen where it fell in the midst of a number of people who were standing there. Mr. Hayes did not see where the penny came from, but he had his suspicions. If the alleged phenomena were caused by the inmates of the house they must have produced them for their own amusement because no outsider has come forward with any proof that they were the work of a member of the Robinson family.

The "Battersea poltergeist" has caused considerable excitement in London and the newspapers vied with one another in reporting the progress of the case. Investigators, both amateur and professional have also spent much time in trying to elucidate the mystery—with little success, I am afraid. Dr. Woolley of the London S. P. R. visited the place several times, but I have not heard what opinion he formed.

It must be admitted that the problem presents some very unusual features. The removal of the two members of the household, and the suggestion that the early disturbances were caused by the inmates of the sanatorium at the rear of the house, mark the Battersea mystery as being decidedly out of the ordinary run of such cases. I feel convinced, though I have no evidence, that the disturbances were started originally by some of the soldiers who were receiving treatment at the private mental home. That the worry and anxiety caused by these disturbances reacted on some of the Robinson family seems almost certain. Whether this reaction was a normal or extranormal one is, in the absence of further evidence, a matter for speculation. But I consider that the evidence for the abnormality of the occurrences is much stronger than that for the theory that the Robinson family are wholly responsible for the trouble. And there, for the moment, we must leave it.

## "DREAM-STUFF"

BY S. A. WILDMAN<sup>1</sup>

"WE are such stuff as dreams are made of," said Prospero, the wonder-working wizard of Shakespeare's "Tempest."

What is this dreaming, what is this dream-stuff of which men are so scornful? Is it something worthy of the attention of our keenest science which probes so deeply into other phenomena? Or is it only the fantastic and worthless working of a disordered fancy?

Surely it is not the latter. Insanity is that. Insanity is abnormal; its wanderings are the product of mental disease; but dreaming is normal. The healthy child dreams. Healthy animals dream; and I doubt not that every normal man does so, whether or not he can call up the memory of his visions in his awakened consciousness. "How fades a dream!" wrote a poet; and, truly, there is no phase of life-experience more evanescent.

Dreaming is a mental process, although often suggested by bodily sense-impressions, just as conscious, wakeful thinking is so set in motion. But if it were only a physical function, which it cannot be, its large place in life would still justify the demand that it be taken seriously by science.

The whole of life is worthy of unsparing study, to learn its meaning and purpose. The eight hours in every twenty-four normally given to sleep should not be tossed aside and ignored, however difficult its research.

Puzzling, indeed, is the whole

phenomenon of sleep, whether we dream or lapse into unconsciousness. To many it seems a lower state of being, one in which we are least alive; but not so in my belief. Out of sleep we rise refreshed, rejuvenated, reinvigorated, as if we had received from some mystic source an influx of new life between even and dawn.

It is not merely a restoration or strengthening of physical functions, although that in part; but the memory becomes clearer and the logical faculty stronger. We are more intelligent than just before we drowsed off into sleep at eventide. It is much as when we have been for a time in an intellectual society or companionship, and have felt its stimulating influence.

The man or woman who lives seventy-five years, and everyone should plan at least so much longevity, will have given approximately a quarter of a century to the darkening of his windows of sense, through which he has been wont to study his physical universe.

But in what work meanwhile, through this third of a lifetime, was that other, that submerged part of our personality, engaged—that enormous fraction of us that psychical research says so much about and that even classical science begins to recognize with growing respect?

Psychologists, some of them at least, believe that there is no dreamless sleep; that with the lapsing of the conscious mind into slumber and the cessation of all voluntary bodily activity, dreaming begins and, without cessation, continues to the waking moment.

However this may be, and I have no hard and fast notions on the theory, I have a conviction that mind is not ab-

<sup>1</sup> Mr. Wildman, until recently a practising lawyer in Cleveland, served on the judicial bench for sixteen years, from 1897 to 1913; eight years of this time being on the common pleas court and eight on the circuit court and the (State) court of appeals. The experience which he has thus had in sifting and weighing evidence and in appraising arguments of counsel may be cited in behalf of his qualifications to tell us of his experiences at or beyond the bounds of normal psychology and to discuss the meaning of these experiences.—THE EDITOR.

solutely inert, even for a moment, in sleep. If it be not actively conscious it is at least passively and receptively so, and a sudden sense impression may either excite it to dreams or startle it to complete waking consciousness. I have the further conviction that at all times, waking or sleeping, there is a working mentality of some sort behind every bodily function not prompted by the conscious will. It may be conscious of itself, even though the so-called conscious mind is not conscious of it. When this mentality goes bodily life goes. Bodily decay follows; but we have found no decay in normal sleep.

Only the fragmentary endings of dreams, such is my usual experience, linger in waking remembrance. It requires an effort consciously to preserve even so much; but it is possible that immeasurably more may be subconsciously stored in the memory, for what future use we know not. Many a time I have emerged from what seemed a dreamful sleep of long duration, a drama of varying scenes and personae; but I could save only the slightest remnant of it by seizing and holding it in the waking moment. Occasionally, however, later in the day, my vivid feeling that there had been much more of the dream, has been surely verified by the sudden flashing into recollection of some additional item, recalled to my mind by an associated fact; just as in waking life a half-forgotten, but unquestionably real experience, a word, a name maybe, is often recalled; demonstrating beyond dispute that it had not been non-existent, but had been only *sleeping* in the memory.

To most minds, I suppose, dreams are so incoherent and fantastic as to be of no value except as matter of amusement. Even the societies organized for the study of psychic phenomena have given them hardly more than passing attention unless in those instances where they involved supernatural facts, supposed prophetic visions and the like.

But there is helpful suggestion in occasional, if infrequent, dreams that should commend the study of all, how-

ever commonplace, to thoughtful minds. So, as Stevenson tells us, came to him the plots of at least two of his fascinating tales. So Agassi was enabled to reconstruct his fossil fish; and by such aid missing property has been sometimes found. Once, to cite a personal experience, I awoke from slumber with assured knowledge as to the whereabouts of a trifling article for which I had vainly searched. I must admit that there was no remembered dream; but the conviction was strong on me that from my unconscious mind or some extraneous, friendly source, a revelation had come to me; a revelation quickly verified.

Relating the incident to two friends, independently, I was hardly surprised to hear from them stories of like experiences. I am, I think, justified in a belief that if three such, my own and the two related to me, have come to my knowledge; diligent inquiry would probably elicit many more. It is a field of psychical research available to every one; especially to societies organized for such study. Frederic Myers, in his persuasive work on "Human Personality," in the chapter on "Sleep," cites some remarkable dream revelations of this class; one of them involving facts before unknown to the dreamer, and consequently not within even his subconscious memory. If the narrative be true, it is of high importance as tending to refute the theory of that one source of friendly information given by dreams to the dreamer: the theory that all dreams originate, consciously or subconsciously, in the dreamer's mind.

But most dreams, I shall still be told, are fantastic, incoherent, absurd; giving no reinforcement to human knowledge, or hint of extraneous origin. I must grant that they seem so, in the dim light of our present information; but not all can be so classed. Those already cited suggest the possibility that the rest, correctly interpreted and understood, may be equally sane and useful.

We are brought by natural steps to a query whether dreams are to be taken

literally or as symbols. Literally meaningless, they may, when interpreted symbolically, convey information of value to understanding minds. Like a cipher dispatch or the waving of signal-flags the words or signs may appear to be nonsense when in fact they are charged with profound meaning.

We are prone to forget that all intercourse between and among men, unless the supposed mysterious thought-transference which we call telepathy is an exception, involves the use of symbols. Every letter of the alphabet stands for a sound; and a combination of sounds becomes a word which, according to a definition taught me in my schoolboy days, is the "sign of an idea."

Language is made up of such; but mankind is struggling with the inconvenience of having no "common language." The lack is a bar to free intercourse between races; and there has been for years an organized effort to remove it. Without the assertion of any opinion, for I have not yet formed one, I suggest the possibility that minds more intelligent and exalted than our own are attempting, through the imagery of dreams, to teach us a world language; to reinforce the effort of our reformers or remove the need of it.

Suppose for a moment, proceeding tentatively, that a dream is such an educational process; the teaching of a new vocabulary of symbols in lieu of spoken words. In such a process there will be appearances and experiences to be taken, not literally, but as suggesting something below the surface; visual appearances for sounds; mental perceptions for physical, it may be; somewhat as we use similes and metaphors in speech.

Like the processes of waking thought dreams are sometimes, not always, put in motion by sensory stimuli. We see or hear, and think; we see or hear, and dream. I have had a striking instance of the latter fact:

One early morning I dreamed of seeing a flock of crows flying over my house. Presently, without noticed transformation, they were a fleet of air-

planes, and I was totally oblivious of their having been crows a moment before. Then I awoke, immediately conscious of the loud cawing of unquestionably real crows in their morning flight. The dream was seemingly visual, but it began and ended with the sense of hearing. Of course I saw in reality neither crows nor airplanes. The sound of the cawing was my one basic fact. All the rest was dream fancy.

But what marvelous metamorphoses were wrought, all probably within a second or two of time: fact to fancy; sound to sight; crows to airplanes; and not one of the three transformations noted as it occurred by the dreamer.

Such experiences are, I suppose, frequent in the dreams of most people, and are a chief cause of the seeming absurdity and lack of congruity. Facts, objects, persons become other facts, objects, persons; and we are unconscious of the trick played on us by the unseen intelligence directing all this jugglery.

For however fantastic and incongruous the dreaming process may be, there is intelligence of some sort; and we have hardly sufficient knowledge to justify the confident assertion that the only mind at work is that of the dreamer. He is sometimes, to be sure, an actor in the play and maybe its director; but as often he seems but a spectator, and he does not consciously direct the movements of the phantasmal incarnate or discarnate folk whom he seems to see (although his eyes are shut) and with whom he at times converses (although with voiceless lips). That in his awakened consciousness he recognizes the dream as illogical and incoherent may argue only that it speaks to him in a symbolic language that he does not understand; that he has probably taken little pains to learn. I wish to treat so abstruse a theme with all caution; but I may confidently assert that the linking together in my dream of a flock of crows with a fleet of airplanes was no chance happening. The one group suggested the other. There was sufficient resemblance to make one a fit type of the other. There must have been some

mind at work, mine, subconsciously, or some alien one, where there was recognition of such a likeness and, after recognition, such a substitution.

The symbolic interpretation of supposed prophetic dreams is familiar in biblical and classical lore; and it is curiously interesting to find our latest psychologists, Freud and his disciples, making an even more general use of it.

Here again I wish not to be misunderstood. I am neither adopting Freudian theories nor repudiating them; to my mind the symbolic interpretation of some dreams is not absurdly unreasonable, but I seek the light of further investigation.

The source, the authorship of dreams is not less important than their character.

Naturally, the queries come: Why look for any source other than the normal mind? Is not dreaming merely an imperfect mental process wherein the mind is only partly conscious and only partly exerted? Is not imagination a large fraction of our mental equipment, and is not a dream merely imagination running wild, ungoverned by reason? And, finally, if we do our *thinking* with our conscious, reasoning minds, our "cerebral" minds, as a doctor might say, why not our *dreaming*?

But are we sure that we do all of our thinking, to say nothing of dreaming, independently of extraneous aid? How about telepathy, telesthesia, what we used to call thought-transference or mental telegraphy; the supposed occasional, if not habitual, commerce between mind and mind, by some occult agency?

Habitual transference, not occasional, was the stoutly asserted theory of our friend Mark Twain in his published autobiography: "Certainly," he says, writing in apparently serious mood, "mental telegraphy is an industry which is always at work—oftener than otherwise, perhaps, when we are not suspecting that it is affecting our thought;" and after giving an illustration he adds (my citation is to Vol. II, p. 222); "I imagine that we get most

of our thoughts out of somebody else's head, by mental telegraphy—and not always out of acquaintances, but, in the majority of cases, out of the heads of strangers; strangers far removed—Chinamen, Hindus, and all manner of remote foreigners whose language we should not be able to understand, but whose thought we can read without difficulty."

I might ascribe this extreme conception of telepathy to humorous extravagance if I had not, years ago, read evidently serious magazine articles by Mark Twain, expressing the same general view and supporting it with striking evidential incidents in his own experience.

But, after all, he is only one witness to the reality of telepathy; and I am quoting him not so much as an authority in occult learning as an indication of the popular trend. Most people, I think, have accepted telepathy as a probable if not a proven fact; and even scholastic science, always conservative, shows in this instance a tendency to "follow the crowd"; using telepathy, indeed, not infrequently, as a weapon with which to combat the spiritistic interpretation of many psychic phenomena.

I have thought of telepathy as perhaps one of several dawning and unperfected faculties or powers in mental evolution. Our whole mentality was, I doubt not, a slow evolution from primitive consciousness. To borrow Emerson's phrase, we cannot "expect to accelerate the births of the Eternal." It is not probable that our known senses such as sight and hearing or such familiar mental faculties as memory and expectancy existed in life's primordial forms or came in later development with startling suddenness. Evolution is still at work; and not only such already suggested powers as telepathy, clairvoyance, and prevision; but others as yet undreamed of, may be on the way.

Telepathy conceded, and whatever be its nature, whether a material vibration from brain to brain or a spiritual or mental flow from soul to soul, its mani-

festation in dreamland becomes probable. We are freer in the sleeping state from interference, from disturbing sights and sounds, and we are more passively receptive to mental and spiritual impressions.

Is the suggestion, then, an unreasonable one, that some of our dreams may have a three-fold origin and stimulus; not only our active and subconscious minds doing their part, possibly to the frequent confusion of both; but other minds intruding by that hitherto unexplained and mysterious process which we have called telepathy?

So much as to the composition of our "Dream-Stuff". But the suggestion is only the beginning of our study. If there be intrusion, from what foreign mind or minds has it come?

Probably the readiest answer will be that foreign thoughts and emotions must come from minds like our own; human minds; minds incarnate, equipped with physical brains. Thought, indeed, in the conception of materialists, is but a brain product, a brain function; and telepathy, if such a faculty there be, is but a material vibration, passing from brain to brain. Such a conception excludes the possibility of thought emanation and transmission from a discarnate, brainless entity, the spirit of what was once a man.

But this conception of thought has never appealed to me. I will not dogmatize; but I may express my firm belief that mind is not a brain function; that brain is an organ of mind rather; an efficient instrument, not a cause, of thought; a physical organ, like the liver and the heart, and like them, constructed of physical elements.

I conceive further, as a corollary, that the mind has an existence independent of the material brain; independent of the physical organism and hence not perishing with it. Unless this be true there can be no survival of human personality when the body dies; for every brain goes, in the grave, with the other bodily organs, to disintegration and decay.

Let me make myself clear: Whether

I am right or wrong in my belief that mind dominates matter; that the brain is only the passive instrument of a thinking personality; telepathy between the living at least is conceivable, and it may well be that much of our dreaming is suggested and set in motion by the thoughts and emotions of living minds, near or far.

If telepathy is a fact, distance is probably not a barrier to its exercise; and the influence on our dreams of far-away minds is an interesting possibility. I have, however, some reason for a more absorbing interest in that other possibility, already suggested, the possibility, especially in dreams, of a telepathic contact between the living and the so-called dead.

Many years ago I found myself dreaming with noticeable frequency, of discarnate folk; relatives, friends, acquaintances, who had dropped out of visible life. Such visions became so common, the apparitions of my vanished friends so much more numerous than those of my living, daily associates, that I became curiously interested.

Mere reminiscences, were these dream-folk, of lost friends? They did not seem so. In waking consciousness we have no difficulty in distinguishing past from present. That the power is lost in dreams is an assumption. The sense of the past we recognize as such and call it memory; but these dream-people and the incidents in which they appear speak to us in the present tense; not as things that once were; but as realities in the *now* of the dreaming. So we should expect them to appear if they came either as fancies or as telepathic visions; but not if they came as mere memories.

Another interesting feature of these visions of mine is that my dream-folk have almost invariably appeared as in better health and younger years than they had been when I last knew them in the flesh. So far as I have learned from other dreamers, this experience is common. A remarkable illustration was given me by a California friend a

few years ago. Her mother, for five years before death, had been totally blind, needing constant care, so that the affliction must have become a poignant, ever present fact in the daughter's memory; but she assured me that in all her frequent dreams of her mother the latter had appeared as seeing, *never blind!*

Twenty-six years ago, my father, an old man, after a harrowing illness that left him emaciated in body and delirious in mind, died. We had been more like brothers than parent and son. We had many common thoughts, opinions, and mental interests. We applied ourselves, he more assiduously than I, for I was greatly busied with worldly affairs, to psychical research. We sat with mediums, one or two of wide reputation. We had some sittings in our home circles in which tables tipped and other puzzling things occasionally happened. He read much and accumulated an extensive library of psychical lore. Although not unduly credulous, he became convinced, not only of the persistency of life beyond the grave, but of some possible communion between discarnate spirits and mortals. I remained not quite persuaded.

Then, in February of 1899, he died; and not long after I found myself dreaming of him; always, if my memory serves me, as in health; never as in the months of his last illness, a keenly painful memory with me in my waking hours.

Again in another February, twenty years later, seven years ago, the wife who had been my loyal comrade in life's adventure for half a century, vanished from my side; and my interest in the problem of human destiny was increased a hundred fold. Without continuity of life for both of us there could never be a reunion in all the ages.

The end of her bodily life came February 17th, 1919, and ten days later I dreamed of her. After that, with great frequency, she appeared in my nightly visions; sometimes alone, sometimes with others; usually discarnate people like herself; once, the 18th of June of

that same year, in a dream where my father and mother and a sister of my mother, all long gone, were participants;—four in all, and not one from among my daily, living associates.

Sometimes, to be sure, but far more rarely, I dreamed of people in the flesh; but the fact that phantasms of the dead were so largely in the majority could not be explained away, to my satisfaction, as mere chance happening. It occurred to me that if a record of such dreams were kept, perhaps some general features might be disclosed, throwing light on their purpose and meaning.

So I began to record them, the ones in which these apparitions of the dead appeared. Most of the remembered dreams seemed to occur in the morning hours, just before I awoke. It is probable that there were earlier, forgotten ones, for nothing fades like a dream, and I found it essential to the preservation of any to record my memories soon after my awaking. I have rarely postponed the writing to another day. Sometimes the dream would be gone by the time that I was fully awake; but if I had preserved in waking memory only the bare knowledge that I had been dreaming of a recognized person who had died, I noted that fact. I recorded what I remembered, much or little. I tried to be accurate, distinguishing memories from fancies; for I had no wish to deceive myself.

Looking back over the record so made, covering a period from February 27, 1919, to July 15, 1925, both dates inclusive, a trifle more than six years, I find that I have had 260 dreams in which discarnate persons were the chief actors and usually the only ones. Sixty-eight there have been in all of these phantasmal visitors, some of them appearing a number of times. My wife, as seems natural on any interpretation of the facts, has appeared far more frequently than any other person. She has been a participant in 140 of these recorded dreams, more than half of the entire number.

Probably these figures would be more impressive if I had noted for compari-

son the relatively few appearances of persons still in the flesh. I have preserved no record of such; but am sure that they have been negligibly infrequent, as compared with my dream-ghosts of the dead. I should emphasize also the fact that I was in daily conscious association with the living. Their faces were visible to me and their voices audible in the hours before I slept. It seems that my consciousness of their nearness and reality would naturally linger into my slumber and make the major part of my "dream-stuff", rather than the faces and voices of discarnate men and women, some of them long gone out of my life into the great silence and mystery.

It is not so much the character of the dreams that has impressed me as this strange intrusion of the dead. The dreams, like most dreams, may be fantastic and meaningless (unless, indeed, there be some symbolism in them); but the presence of so many men and women whom I once knew, but who have slipped out of mortal life, demands serious thought. I cannot explain it to myself as fragmentary memory. As already suggested, it appears as a present, not a past experience; and I should add that the story or drama of the dream is almost never one which could have occurred in real life, so as to have been preserved in the subconsciousness. Many of the fancied events are impossible. I know absolutely that they are not remembered experiences. Why, then, assume that the faces and voices are but memories?

The one large and conclusive deduction, if the apparitions are not mere fantasies, is that our discarnate friends still exist. If they appear, either as impalpable, etheric, but real entities; or if they appear as telepathic phantasms, projected into a living, dreaming mind; the conclusion that they have survived bodily decay is apparent. No other plausible source or authorship of the visions suggests itself. I have not meant to exclude the possible theory of my own dreaming imagination; but between such wild fancy of the dreamer

and the reality of the visions there can be no compromise. The two hypotheses may remain for such future study as I or others may find opportunity to give them.

One friend has offered the view that when I adopted the practice of noting dreams of discarnate folk, the very keeping a record became an auto-suggestion to my subconsciousness, increasing the frequency of such visions. But the dreams were quite as frequent before; and I can assert unqualifiedly that dreams of the discarnate have been the cause, not a result of their preservation.

I have, however, made one experiment, wherein it is possible, extremely probable indeed, that my strong wish has influenced the coming of my wife in visions. For convenience I have called such experiences "responsive dreams." Before sleeping, in the evening, I have asked her, mentally, to appear to me if she could do so without inconvenience or sacrifice. I have made these requests after the lapse of a considerable period, a few weeks, a month or more sometimes, without a remembered dream of her; and usually the request has met with the sought response; the vision coming in the following morning, just before my awaking; and without the slightest recollection, in the dream, that I had petitioned for it. In my record I have noted 22 such experiments, with only two or three failures. As to those, the wished-for dream may have come and left no waking remembrance of it.

If they come, these ghosts of vanished friends; or if, from an invisible universe in which they dwell they can, by some telepathic power, project apparitions of their faces and forms; it may be surmised that the intrusion into our slumbers is not an idle one. Why do they come, or why do they send us these apparitions of themselves? Is it improbable that a desire to renew the contact with us that they experienced in physical life is with them a moving impulse? That, recognizing or remembering the strong craving of humanity for immortality, they should seek to re-

veal it to us by sure proof, is no wild hypothesis. For, in the "conservation of values," the preservation in the evolution of men or races of worth-while things; of things worth preserving; I can conceive of nothing more precious than memory and love and sympathy.

Based on my record of these apparitional dreams covering so long a period, I have made some attempt to describe and classify them. There are some features common to many of them, making this possible. Thus, in a large number, the recognized phantasm of a person who had died was in association with a number, often a crowd of other people. I was conscious of their presence, but, as concerned them, nothing more. There was no impression as to whether they were living or dead. My whole attention was seemingly concentrated on the particular discarnate person or persons whom I *did* recognize and, on awaking, remembered. I know not the cause of this frequent experience and will not at present attempt the formation of any theory.

I have been much interested in one suggestive phase of a number of visions, easily susceptible of a symbolic interpretation; the fact that the discarnate person recognized appeared on a somewhat higher level than that which I occupied; a fact to which in the dreaming state and immediately afterwards I attached no significance; but which I noticed as a part of the dream when I came to record it. It might easily hint that the apparition was that of an inhabitant of a higher plane than mine; my mortal, bodily one.

Closely connected with this feature is another, equally worthy of note: My wife, who was, as already disclosed, my most frequent nocturnal visitor, had been, in her lifetime, at least as timid of physical danger as most women. She was an exceptionally womanly woman; and, I think, would have shrunk with apprehension from climbing to perilously high places; places which a man or boy would ordinarily surmount without hesitancy. But I have, at times, dreamed of being with her on some

elevation, high enough to cause in my mind a nervous fear of falling or of inability to descend in safety. I recall no instance, however, in which there was any appearance, even the slightest, of timidity on her part.

I had not contemplated a recital of any of these specific experiences; but extracts from my notes of two or three of them may be not uninteresting: Thus, on August 19, 1919, about six months after my wife's death and twenty years after my father's, I wrote:

" . . . She and I were up in the air in some sort of a balloon or airplane. She didn't seem in the least scared, but I was. I dropped the magazine (the *Ladies' Home Journal* or something of that shape and size) and wondered how we could disembark at the upper windows of the tall building near which we were flying . . . But the elderly man who controlled the machine (I don't know where he was or whether I saw him) brought us down softly and safely to the ground. . . ."

On February 14, 1920, I wrote:

" . . . As in most of these dreams I was in a throng of people, but I can recall the face of none but her. She was very white and was above me, in the air or on a stairway, descending toward me, slowly and carefully as if she had only a limited amount of strength to preserve herself from falling. But she looked pleased, as if proud of the ability so to come to us—or to me.

"As in some dreams that I have had of my father, I realized that she had been long gone out of my sight, and, believing myself awake, I thought that she had come at last from the spirit world or that she had never died and was convalescent from the illness which had so long afflicted her. . . ."

"I was, indeed, very happy in the feeling that *now* at last I *knew* of her continued existence. Her face was more distinct than in any previous dream and I could not have called up so vivid a picture of her in my waking moments.

"... I clasped my arms around her knees as she was coming down to me.

"Then I awoke, disappointed, but still happy in the consciousness that I had just had a more vivid dream of her than ever before."

Omitting for the moment specific reference to numerous intervening dreams, I will quote as follows from my record of August 25, 1925, a date a few weeks later than the period of six years for which my enumeration was made:

"In a dream this morning E. and I had got out, or at least were out, on a ledge two feet or thereabouts wide, running along the lofty wall of a high building. She showed no apprehension of falling and, walking fearlessly along, disappeared around an angle of the building. I was too fearful of falling to follow her, and while I was trying to climb back to the level from which I had come, perhaps the sill of a window, I don't quite remember, doubting my ability to do it, my dangerous predicament was ended by my awaking." Then I remembered that before going to sleep I had asked that she might come. Two or three nights ago I had made the same request, but without remembered response.

"My last previous dream of her was, as noted herein, on page 69, just three months ago, May 25th."

I must not neglect mention of some characteristics of my dreams not necessarily or always associated with the apparent presence of disembodied friends. On January 13, 1922, I wrote this into my record.

"I have been pondering some today over what I call 'expansive dreams,' of which I have had many; dreams of large rooms, extensive grounds, etc. The dream may be of some familiar place, but expanded and otherwise transformed and therefore strange. I had such a dream last night, of my own home in Norwalk. There were more and bigger rooms and the stairway out of the cellar to the south yard had higher, broader, newer steps, and an extensive green and smooth lawn stretched away down the slope into the

distance, I know not how far. I was pleasurablely impressed, as I usually am by dreams of this type."

On August 25, 1923, I wrote as follows:

"I was in a room or rambling in a series of rooms of vast expanse, and in an immense crowd of people. Efforts were being made to procure or demonstrate psychical phenomena, but they were of a fraudulent character, imitations of oriental materializations, etc. I was conscious of E.'s presence somewhere in the throng and finally saw her, sitting, looking at me, pleasantly, I think; but while I was trying to get to her through the jam of people I awoke. At no time in the dream had I any conscious memory of having asked her to appear."

I had, however, so asked her, telling her that I wished her appearance as a "test." A trifle more than a month had elapsed since my last preceding dream of her, as noted. It is an interesting fact that on this one occasion three types of dreams appeared as one experience: Expansive rooms, a crowd of people, and the presence of my wife, in response to my request, after her non-appearance for a month.

Two important questions, so it seems to me, call for a solution. I am passing them on for such aid as I can get from other students. I wish to deceive neither them nor myself: 1. Do our vanished friends still live and seek touch and communion with us in our slumbers? and 2. Do our dreams sometimes embody symbolic messages to us? An affirmative answer to the second question may be determinative of the first; for I can conceive of no plausible reason to expect symbolic messages from any intelligent source other than that of discarnate personalities; discarnate friends.

But why look for *symbols* from any source? Why expect messages to be expressed in half-hidden signs instead of easily understood words? We understand English, at least, even if foreign languages are a muddle of meaningless sounds to us. The apparitions

of my dreams were of people fluent enough in English speech during their bodily life. Have they lost the power of vocal utterance? Surely not all; not altogether; for sometimes, rarely and briefly, they have spoken.

This objection to the theory of symbolism in dreams is one which I have found not easy to meet. The same objection is relevant to ancient prophetic visions and to alleged communications in so-called spiritistic séances. Why do the spirits stumble in their speech and forget familiar names, even their own?

Possibly we may find the hint of an answer to the puzzling questions in the endeavor of our spirit friends, already suggested, to teach us a world-language of signs; or, maybe, there is an actual breaking down, at bodily death, of the memory, or at least power to recall, recollection, of words, especially proper names. Even before death, in advancing age, there is a manifest and well-known impairment of such power. If it all goes with physical decay, notwithstanding a persistency of spiritual life, we may well look for some attempt to find a substitute for vocal or written speech in some other system of symbols.

Many of my recorded dreams give some support to the theory that they are not to be taken literally, but in a symbolic sense, in that they are readily susceptible of a symbolic interpretation. In the dream there is no thought of symbolism; but after awakening a simple and apparently obvious interpretation frequently occurs to my mind almost in the moment of remembering. It has seemed somewhat as if the recollection of the dream and a rational explanation of it had been simultaneously handed me. May one not indulge the fancy of a similitude here between such dream teaching and the introduction of a child in a physical world to vocal utterance and its meaning? The dearest, first words of babyhood are but symbols of visible things, taught by maturer minds. Who can authoritatively say that dream fantasies

are not symbols of spiritual things, as yet invisible?

Before dismissing this phase of dream-study, let me quote one suggestive dreaming fancy or message, as it is recorded in my notes of February 15, 1925:

"I was dreaming or imagining, while more than half asleep, that I was on the shore of a sea or lake whose waves washed up on the sand and then retreated, their foamy crests carrying in the water the fragment of *something* that I was striving to capture and hold. I had not secured it when I became more fully awake and the thought was in my mind that it was a *dream* or the fragment of a dream that I had been trying to prevent from slipping away from me, back into the great sea of my subconsciousness whence it had come."

Thus far in my study of oneiric phenomena I have been giving especial attention to phases presented by my ghostly visitors or my fancies of such; but I must not ignore, for modesty or other reason, my own part in dreams where I was the principal, often the only actor. I have dreamed of myself as possessed of extraordinary power of locomotion,\* and have ridden a bicycle with incredible swiftness without conscious effort, over the roughest of roads; or have even had a thought of some distant place and immediately dreamed myself thither with no recognition of movement from one location to the other; or I have dreamed of flying, as some birds fly, in long leaps

\* I have resisted in many places the temptation to comment upon Mr. Wildman's text, because it is so very clear to me that if I start this there will be no easy stopping place. I cannot, however, refrain from pointing out that the dream experiences which he so justly groups here and so well describes are common to all of us and constitute a very definite category of dream experiences. I suppose with most dreamers, as with myself, the most common of all the dreams of this group is that of progressing in prodigiously long, floating strides. The attempt to explain this category of dream on a basis of race history seems to me less successful than in the case of the falling dream, the dream of insufficient clothing in a public place, the dream of pursuit from a frightful monster in which one finds one's self unable to run, etc. etc. Its explanation on a basis of subconscious desire is more plausible but not wholly satisfactory inasmuch as the desire for a more bird-like locomotion can hardly be deeply rooted enough, in enough persons, to meet the demands made upon it by such a theory. Where Mr. Wildman says that he was "in control of my movements and enjoyed the power and was proud of it" he strikes a further common denominator with my own experience, and I believe with that generally had in this dream.—J. M. B.

through the air; and once I dreamed of swinging in an imaginary and invisible swing. Thus, as recorded in my notes of January 17, 1925,

"I seemed standing and swinging in the air, but without any swing or other support. I realized that it was an extraordinary feat, and called the attention of the lady and gentleman with me to the accomplishment, especially referring to my having no support. I seemed entirely in control of my movements and enjoyed the power and was proud of it. It was precisely as if there had been ropes for my hands and a board support for my feet, only I knew there were none. I propelled myself forward and backward by the rocking motion one uses in real swinging. Finally I told my companions: 'Now I will let the old cat die'; and did, in the usual way; desisting from my efforts at propulsion and slowly coming to a stand-still, on the ground. There was no disengaging myself from a swing, as, indeed, I realized clearly that there was no swing there. It was all very pleasant."

I have had many dreams of such experiences while my body and physical senses were asleep; fanciful experiences maybe; but to that inner consciousness which is so often alert when the outer one is dormant, they seemed veritable realities. Delusions, were they?—or real soul-wanderings and adventurings? Has psychological science any infallible answer? I confess that I have none; but I am still enjoying my search. There are attempts at explanation in

the academical dream-books; but they seem uncertain and unconvincing.

Then there are the strange visions sometimes experienced by patients under the surgeon's knife, in the oblivion of anesthetics. I have manuscript stories of three such, given me by intelligent and not too imaginative friends. Professor James has given us others in "Varieties of Religious Experience." They fittingly make a chapter of their own in dream research.

And, finally, I have been greatly impressed by numerous narratives given me and stories I have read of seeming death-bed revelations to the dying; the apparent and sometimes explicitly asserted seeing of faces and forms belonging, not to the bodily living, but to friends and kindred whose bodies have long gone to the grave. People with hasty minds, too busy with visible, material affairs to tarry over hidden things, will not hesitate in calling these apparent revelations delusions, hallucinations, ignoring the reasonable probability that if they were such they would concern themselves with physical conditions; with objects and people about the bedside; with visible forms and faces and audible voices, rather than with the long unseen, unheard, and feebly remembered dead.

My dissertation is already so long as to be wearisome. I will not make it more so. I am still dreaming. Possibly I shall some day find a satisfying solution of my problems; but as yet my inquiries must end, as each began, with an interrogation point.

## HAVE WE A SIXTH SENSE?

BY RENÉ SUDRE

**M**ONSIEUR CHARLES RICHEL has just brought out a little book entitled *Notre sixième sens* (Our Sixth Sense),<sup>1</sup> which deals entirely with the facts of mental metapsychics. It is in a way a resumé of his great treatise, with the addition of new facts which have been recorded since the latter appeared—notably the cases of Forthuny and Rafael Schermann.

"A work on borderland physiology," the author says in his preface. But why physiology? The phenomena of which it treats are from all the evidence psychological phenomena. But Richet tries to show that they relate to a "sixth sense" and by consequence that they pertain in a way to the field of physiology. There is here a fundamental contradiction which it is well to stress. The human senses can be studied physiologically only through their organs, since physiology is the science of the functioning of these organs. But if it is permissible to speak vaguely, in the case of metapsychics, of a "function" which gives us cognizance of the external world independently of any of the ordinary senses, it is still impossible not alone to localize the organ of this function, but equally to make the least supposition about its existence. A physiology without organs is no physiology at all, if the words of scientific language are to possess any significance.

If metapsychical cognition of the external world were a sense, this sense having only the subjective side could not be studied except by the methods of psychology. Even if we were to postulate a superficial or diffused material basis of some sort for this sense, the

physiologist at the present moment would be as helpless before this "function" as he is when confronted by the "function" of thought. Indeed he would be even more helpless in the former instance; because the brain may, in a certain degree, be called the "organ" of thought, while no experiment gives us the least assurance that it is the organ of the supernormal cognition. Psychology remains qualified to deal with metapsychics; but for the moment it has not even any way of profiting from the aid of physiology, and it is therefore quite out of order to suggest its arbitrary dis-possession in favor of the latter.

A more detailed analysis will go to show us the disconcerting fragility of this theory of a "sixth sense." It is not quite so useless as it might seem to remark that the expression "sixth sense" has only a conventional value. The division into five senses is today not recognized. Even from the anatomical viewpoint the number of senses is much larger. The sense of touch has to be divided into two or three, because sensations of pressure depend upon other organs than do those of temperature and those of pain. There is the domain of internal sensations, which is enormously extensive. The ear is not merely the organ of hearing; it is equally the seat of the sense of orientation. It is even suggested that there is a sense of space and a sense of time. The physiologists do not believe this, and they refuse to pay attention to problems of such vagueness, simply because they cannot recognize any organ as support of these alleged senses. Always when they speak of a sense they mean a precise anatomical structure, and always one of the same

<sup>1</sup> Montaigne, Paris.

sort; a receiving organ, a transmitting nerve, a cerebral center of recording.

These organs of sense are indeed specific; but what is more important, the sensation corresponding to them is specific, having a particular form different from that of other sensations. A light in no way resembles a sound or a pressure. Each sensation has its own different quality; and it takes the entire assembly of these qualities to give us our complete knowledge of the external world. We must not confound this complete and concrete sensorial knowledge with the abstract scientific knowledge, which seems to be based upon the sole aid of the sense of sight. This cognition reduces all the properties of the world to movements, perhaps without taking account of the fact that movement is merely a creation of the visual sense. When we confine ourselves to comparison of the immediate data of sensible reality, we appreciate that these data are heterogeneous and incommensurable. We recognize, not movements and forces, but colors, odors, sounds, tastes, etc. Our life of relations with the external world is at each instant the synthesis of the eight or nine categories of sensations corresponding to our eight or nine organs of sense.

In the purely subjective life, when we suppress our contacts with the external world and give ourselves over to our memories, it is still the material brought to us sensorially that forms the matter of our thoughts. Nothing is in our mind that has not come in through the senses. Exact truth or truth only approximate, it is nevertheless true that we find in our minds nothing but the reflections and echoes of known sensations—colors, sounds, odors, pains, etc. *Our inner world is identical in its matter if not in its form with the external world revealed by our senses.* If we had a sixth sense, as M. Richet says, we should be able to establish the presence of an element irreducible to the other sensorial elements; we should discover a new quality in things which would be inexpressible but which, by association with qualities already known could give

us new cognitions. For example, if there were given off by human beings an unknown energy which under exceptional conditions could become sensible to other humans, such subjects would recognize the presence of somebody in a closed room even though all the other senses were unable to detect him. After a series of experiments comprising an education of the new faculty, they could even tell whether it were a man or a woman, of this or that race, of such or such age, etc., etc.

Is this what occurs in mental metapsychical phenomena? Not at all. The cognition which comes into the subject's mind is made up of the same sensorial materials as any other cognition, except for the predominance of the one or the other sense according to the type of imagination possessed by the subject. The supernormal cognition may impress us with its suddenness and its strangeness; it is in this respect not in the least different from normal inspiration. The prophetic dream differs not in the least from any other dream. The communication of thought is never pure; the thought transmitted is mixed with the thought of the percipient, and the latter can by no means whatever determine where the foreign thought commences or ends. In clairvoyance false details are inextricably mixed with true ones, and so entirely are the two kinds woven from the same spiritual stuff that no analysis prior to verification can possibly distinguish the one from the other. In no way, either in telepathy or in clairvoyance, can we isolate the new element which would be the mark of a sensorial category different from the known categories. This perfect assimilability of the metapsychical cognition has strongly impressed psychologists and philosophers, and Oesterreich has given it emphasis. He, too, thinks the hypothesis of a "sixth sense" to be without basis.

To find a material explanation conforming to the observed realities it is necessary to postulate, not a new sense, but a new means of bringing into action the old senses. It seems that M. Richet has confused these two explanations,

which are in fact exactly antipodal to one another. For see what he writes: "We are surrounded by vibrations of which these move and those do not move the normal sensibility." Among the latter group he cites the universal gravitational attraction; the magnetic force; currents of high frequency; the Hertzian waves; the ultra-violet and infrared rays; the emanations of radium; ultrasound. None of these radiations can we perceive directly; we may admit that our direct cognition of the world would be more complete if we *could* perceive them directly with our senses; we may equally admit—and this is the point to which M. Richet is eager to come—that there are unknown vibrations which may be perceived by sensitives. In summary: *an unknown sense, without assignable organ, dealing with unknown vibrations.* There is here a deal of the unknown for a scientific hypothesis! We have already seen that we must discard the presumption of a sixth sense. And we shall see that the hypothesis of vibrations is no better available in explanation of *all* the facts of mental metapsychics.

First of all, it is a formula more literary than scientific to say that all physical phenomena reduce to a matter of vibrations. In the period of Descartes, the most abstract idea that man could formulate about the world was that of a transformation of motions; for modern physics it becomes a transformation of energy. Now the vibratory form is one of the modes of manifestation of energy, but it is far from being the only form. It characterizes mechanical energy in some part, and electromagnetical energy in its totality: Hertzian waves, radiant heat, light, X-rays, the gamma rays of radium, cosmical rays. This domain is easily the one that has attracted most of our attention of late years, but this should not lead us to forget the domain of non-vibratory energy. A stone that is thrown, an electrical current regarded in terms of its circulation over a wire, the particles emitted by radium, a body that unites chemically with another, all imply energy transformations

of entirely different sort from those brought into play in the movement of elastic bodies, typical of vibratory movements. It is no doubt poetical to speak of "vibrations," especially if one has prefixed the adjective "ethereal," and such language may mask the difficulty of passing from the physical domain to the mental; but our senses are not affected by vibrations exclusively. This is true for vision and for hearing; but it is not true for smell. The sensation of odor is the result of a chemical combination between the particles of the odoriferous object and the olfactory cells. The same is true for taste. In all probability the same is valid for the senses of heat and of pain, (except that there of course the chemical effect is produced by the impact or by the heat directly, rather than by ordinary reaction between chemical substances). The sense of touch properly so-called is a mere matter of mechanical pressure. The major part of our senses is then excited by means other than vibratory; and a single sense only, that of sight, is a matter of electromagnetic waves.

These electromagnetic vibrations that affect our eyes have a magnitude perfectly determined: their wavelength if included between four and eight ten-thousandths of a millimeter, or fifteen and thirty millionths of an inch. With the exception of the infrared, the larger part of which we perceive as heat, all the rest of the scale above and below the region mentioned fails to react upon our senses; and physicists have explored practically the entire range down to the gamma rays of radium having a wavelength of mere billionths of a millimeter. It is still possible that there may be, beyond these, ether vibrations of even shorter wave and greater frequency; but it would be entirely gratuitous to assume that it is in this domain that we must find the "metapsychical vibrations." If we grant the provisional results of Cazzamali, it is on the contrary in the domain of very short Hertzian waves that we must seek these; and this brings us into the region of the spectrum below the infrared! The dif-

ference is prodigious. But it really makes little difference, for we are confident that no vibration of the physical ether can explain the phenomena of mental metapsychics, of telepathy and clairvoyance. For suppose that I am a clairvoyant subject and that, falling into trance, I see at this moment Mr. Bird, in his office on Lexington Avenue, in course of dictating an article to his stenographer. I am even to describe the scene exactly, including everything that I might experience in the way of visual or auditory or olfactory sensation if I were physically present—the complete reality. How is any “vibration” going to lead to an explanation of this phenomenon of “telesthesia?”

If there had been a vibration which had brought me this complete fragment of reality, it would have been necessary for this vibration to appeal to *all* my senses and to impress simultaneously *all* the sensorial territories of my brain: visual centers, auditory centers, olfactory centers, etc. This is far more logical than to admit a “sixth sense” which, by nobody knows what processes, transforms a specific but wholly unrecognized and unknown sensation into a series of definitely known ones. But after we have thus conceded the preferability of the vibration theory, if we now inquire into the constitution of this vibration which is to affect three centers, all of which are rigorously specific, we shall not be able to attain comprehension on this point. No better will we be able to understand whence this vibration of universal vehicularity emanates. Does it originate in Mr. Bird's office, or in his brain? We need only survey these hypotheses for an instant to appreciate their total absurdity. And how much more rational is that of the “astral double” which carries across space in objective form all the sensibility of the subject? Not only is this latter theory powerless to meet other criticisms, it is not even sufficient for explanation of all forms of metagnomy. However we try to envisage it, the hypothesis of a vibrational tattle-tale reporting distant events to us is impossible of clear ex-

pression or even of clear conception. When M. Richet writes: “The vibrant reality about us awakes our sixth sense,” I am unable to find in this phrase the slightest concrete significance.

In certain particular cases it is true that I could manage to bestow upon it some feeble scientific rendition. If a letter is enclosed in an opaque envelope, I could grant that the ink may give forth rectilinear radiations of some sort which carry the forms of the letters through space; I could admit that these material or ethereal radiations may be visible to a clairvoyant. How, would be a question difficult to answer. But we understand no better how a man like Kahn or Ossowiecki can read a billet that has been crumpled up, and the letters, words and lines of which would therefore be badly tangled together; even less can we understand it when the billet is burned before the experiment without affecting the success of the latter. I am happy to observe that Richet understands these aspects no better, writing of them: “If it is true that real objects give forth a vibration that brings our sixth sense into play, how is it possible for the conscious intelligence of the subject to make a choice? For example, in experimental book-tests, if all the letters of all the books in the group with which the test deals stimulate the sixth sense, how is it that they are not jumbled into a hopelessly tangled mess in the subject's perceptions?” If reason is unable to supply a physical explanation here, this is because vibrations have nothing to do with the phenomena and because there is involved no sixth sense. But of this one becomes even more confident when one tries to accommodate to the theory of radiations or vibrations the totality of the facts resulting from the most positive of our observations and experiments. Such accommodation is unreservedly impossible.

Let us take telepathy. I have already shown that if we were beguiled into considering any individual whatever as a wireless transmitting apparatus and the

sensitive as a receiving station, this intuitive explanation will not stand up under analysis in a majority of the cases. In place of a *passive* we find an *active* telepathy in which the percipient seems to explore and select from the thoughts of the agent, where there is no more a mere transmission of thought but an actual reading of thought. This reading extends not merely over the present conscious content of the agent's mind but equally over its anterior content, over that which it has forgotten. Often it is the agent's character or generalizations of comparable sort that is thus revealed rather than specific elements from among his thoughts; at other times the supposed agent serves merely as a transient intermediary enabling the sensitive to gain contact with a third party, known to the agent, and thus to attain cognitions inaccessible by any other means. How are we to explain by any vibrational theory these complicated actions, so strongly resembling the movement of thought itself freed from the conditions of time and space? How are we to represent all this by means of any material or semimaterial vibrations, or indeed by any physical model whatever. If there is on the other hand something that can free us from these materialistic concepts and give us a grip upon pure spirit, that elusive thing which the philosophers wear themselves out in trying to picture to us, that something will be precisely these complex forms of active telepathy wherein the subject seems to communicate with certain minds designated to him by the experimenter or to which he is brought by some obscure affinity.

This impression given by telepathy is largely confirmed by many forms of clairvoyance. Between the thing we call perceptive metagnomy, or divination confined to the present reality, and preterfined metagnomy or prophetic metagnomy in which the divination carries over the past or over the future, it would seem that there is only one conceivable means for achieving continuity: to regard the physical reality as existing *en bloc* with the mental reality

in a world from which the idea of time has been eliminated. Philosophically speaking, is it possible to attribute to a "sense" or to "vibrations" this formidable intuition of the metapsychic subject? How in particular are we to understand the perception of the future in the same picture with the past and often mixed with the past as though it were a thing of the same nature? M. Richet is content with a deterministic explanation: "The future is included in the present. Present reality implies future reality. Laplace has said that the future depends absolutely upon the present, and that one who knows the *entire* present will also know the entire future." Very good. But from this postulate it follows that, to know the smallest fragment of the future reality, it is necessary to know the whole present for the *entire universe*, since the most insignificant or the most obscure or the most remote detail of the present universe might be just the one that would critically affect the object of the prophecy. It would not even be enough to know at a given instant the state of the entire universe; it would be necessary, starting from that universal knowledge, to calculate one after another the intermediate states thereof right up to the moment corresponding to the fulfillment of the prophecy. Who does not appreciate that this omniscience goes beyond the power of a human mind a thousand times more potent than ours, even when we add to ours the service of a whole elaborate collection of supplementary senses? I do not even believe that Laplace's words have abstract mathematical significance in application to the universal ensemble. For it is more logical to suppose, in the presence of the well-determined facts of precise precognition of the future, that the future does not *become* except in terms of our normal cognition; that in reality it *is* here and now and that it can be perceived here and now by the sensitive.

In summary, then, the hypothesis of a "sixth sense" is incapable of throwing any light upon the facts of mental metapsychics. It is no better in this respect

than the hypothesis of "cryptesthesia" to which it is so closely linked. Anxious to make a concession to Boirac, who with wise philosophical spirit has invented the excellent word *metagnomy* to designate the supernormal cognition, M. Richet wishes to contribute the word *cryptesthesia* as the complement of the other one. "Metagnomy is the cognition, cryptesthesia is the means of this cognition, it is the unknown sensibility, hidden and cryptic, which enables us to attain metagnomy. We are metagnomists for the reason that we possess cryptesthesia.

I do not believe that this will be adjudged acceptable after the discussion of the present article. The word metagnomy implies no hypothesis; it is the mere etymological acceptance of the

fact that there is a cognition beyond the ordinary sensorial one. Cryptesthesia carries the hypothesis that this cognition occurs through a hidden sense. I have tried to show that there cannot be a sixth sense capable of accounting for the supernormal cognitions which we observe, inasmuch as these cognitions employ only the materials of our ordinary sensations, and are in no way distinguishable from normal cognitions so far as concerns the form of representation and recollection. Further the multiple forms of metagnomy are reducible to no sensorial explanation. We may then admit the expression "a sixth sense" as a convenient image of popular speech; but we cannot regard it as a psychological definition because as such it fails to justify itself.

## A NOTE OF TOLERATION

Of extreme interest to metapsychists is the indication of a greater academic open-mindedness toward our subject displayed by Professor William Brown, of Yale, in the first of the Terry lectures on "Religion in the Light of Science and Philosophy." Professor Brown, author of "Mind and Personality," a standard work among psychologists, is head of the Department of Psychology at the University of London. To this degree his tolerant attitude toward a matter not usually tolerated by orthodox science is to the credit of European rather than American science; but his presentation of his views from an American collegiate platform is an interesting mark of the times. The New York *Herald Tribune* for March 16th reports him, in part, as having said:

"When we turn to psychology we have the question of soul and mind as dependent on or relatively distinct from the brain. We have to ask ourselves whether the mind is distinct from the brain. Again we have to remind our-

selves that physical science has from the beginning abstracted consciousness and has left us no means of linking up the mind with material change. What we observe is activity of the mind in relation to physical change in complex parts of the body, but we have no direct knowledge of the nature of this relation.

"There is nothing to prevent us from holding the view that, although self-conscious mind may have developed out of simpler forms of biological process it gradually achieves a greater and greater degree of independence and is able to react upon the body with an increased degree of freedom and indetermination of physical activity and eventually survive physical death.

"We cannot say for certain that the opposite is proved by modern science, viz., that the mind cannot survive bodily death. It is more definitely within the realm of psychology that we come into relation with the question of religion."

## EXPERIMENTAL INQUIRIES INTO TELEKINESIS—III

An Account of Experiments Made with the Mediumship of  
Mrs. Anna Rasmussen

By PROF. CHRISTIAN WINTHER, S. D.

[Continued from February Issue]

### 7. SÉANCES WITH THE SECOND SET-UP

In the first series of séances (Nov. 27th-29th, 1923) with this set-up we had no success in producing oscillations of the pendulum. Accordingly we made various other observations, which will be described in a later section; and we got a quantity of automatic writing. The essential content of these scripts had to do with conversations between the sitters and "Dr. Lasaruz" about the reasons for the negative results of the sittings. It was repeatedly asserted by the "control" that the concrete pillar was the real obstacle, because it was new and therefore felt "cold and rough." In order to neglect nothing, we had the pillar cut away close to the floor, and the new top surface polished; after which four iron brackets were secured on this surface. On to these was screwed a solid, four-legged table (Fig. 27), of the same size as the upper part of the column; and upon this table the registration apparatus, etc., was mounted, just as it had been before on the column.

During the séances following this (Dec. 4th-8th, 1923) there occurred raps (which will be described later) and a rich output of automatic writing, but still no oscillation of the pendulums. Only once or twice two of the observers had the impression that the pendulum had moved a wee bit back and forth. The motion was however too slight for recording, so that nothing could be determined about it with certainty.

During these latter two series of séances the medium was ordinarily in trance, as demanded by "Dr. Lasaruz." In explanation of this it was stated that the medium was greatly troubled to find the sittings becoming negative under the sharpened conditions, and that her resulting nervousness interfered with the work of "Dr. Lasaruz." In the course of all this trance we made numerous observations on the medium's pulse and respiration, which will be set down in a later section.

It is obvious that in the effort to arrive at positive results, we must vary the conditions in any way possible. Accordingly we tried dimming the light or even extinguishing it altogether; then removing the Faraday cage and the forward side of the tabourette; and finally replacing the pendulums with the previously used steel bobs—all without any effect.

The two series of sittings here described were very trying for still other reasons. The sessions lasted from four to six hours, and this whole time had to be given over to careful observation. Partly by writing and in part orally, I accordingly made it plain to the medium and to "Dr. Lasaruz" in no uncertain terms that a continuation in this way was impossible. The result was a definite agreement with "Dr. Lasaruz" according to which the séances were to start at eight o'clock sharp and end at eleven. This agreement has been so scrupulously executed that one evening at a few minutes be-

fore eleven, when I suggested a new variation of the conditions of sitting, the control decreed further work to be banned; although at earlier dates it had been exceedingly difficult to get him to end the sittings at all before the sitters and the medium were all com-

In order to determine whether the new set-up was in itself a direct hindrance against telekinetic movements, in the next series of sittings (March 25th-April 3rd) this same set-up was brought into the workroom of my house, as shown in Figs. 21-22 (see the Feb-



Fig. 27

pletely exhausted. This little incident deserves special mention because it, as well as the arrangement and course of the subsequent sittings, shows so clearly what can be achieved through a patient but determined course of suggestion in dealing with the medium.

ruary installment of this report). The small table was placed directly on the carpet. The outer table-frame was screwed to the floor through the carpet by means of angle-irons, so that the outer table could not be moved. The wet batteries were placed on a book-

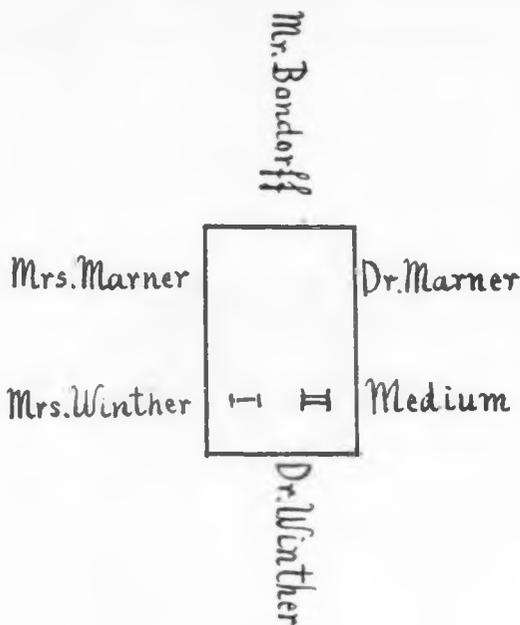


Fig. 28

shelf beside the sofa; otherwise all was as before. The sitters were seated in the order which "Dr. Lasaruz" had dictated at a séance in the medium's house (Feb. 15th, 1924). This order was originally as given in Fig. 28.

In the very first sitting of this series the pendulums gave pretty strong motion, apparently independently of one

another. This however was not recorded. The second night brought the same result. But we desired to get still stronger swinging for registering. In a private séance (March 27th, afternoon) with only my family and myself present, the "control" advised the new order of seating which is shown in Fig. 29, and which was followed until November 8th, when the order shown in Fig. 29a was introduced. The average distance from the medium's chest to the nearer side of the tabourette was about 82 centimeters. The medium is quite

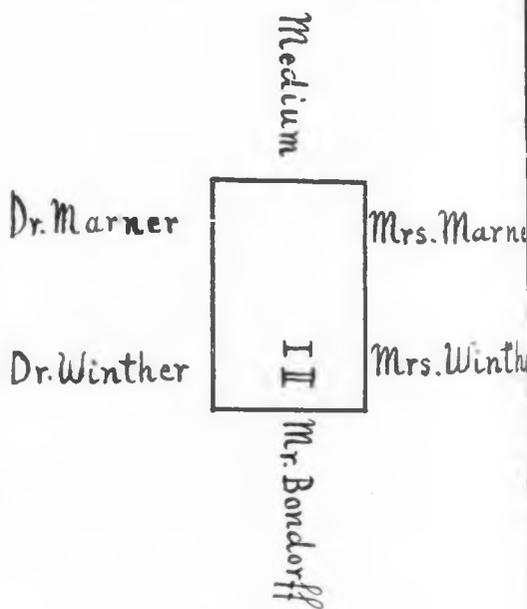


Fig. 29-A

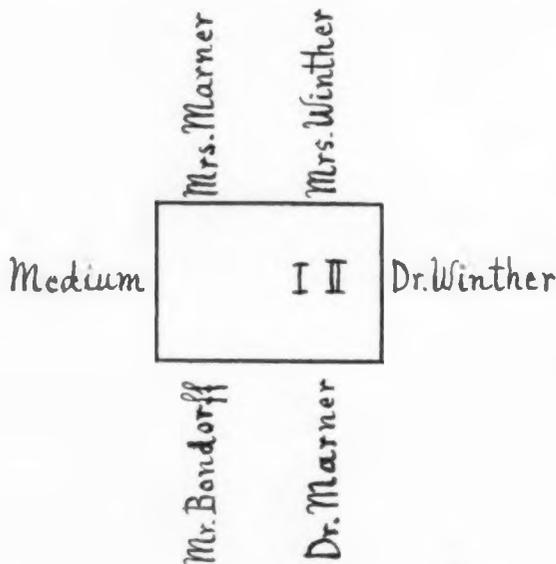


Fig. 29

short-armed, and hence could not reach the table at all.

In all séances of this series (from which Prof. Bondorff was absent on March 26th, 27th and 28th) there occurred swinging, which for the better part was recorded. The results are set down in Figs. 30-37, curve *a* in each figure. At this point, only the following explanations need be given, with reference to the requests made of the "control" at various points of the séances.

Fig. 30: March 27th. At (1): Bring  $P_1$  to rest. At (2): Swing  $P_2$  instead of  $P_1$ .

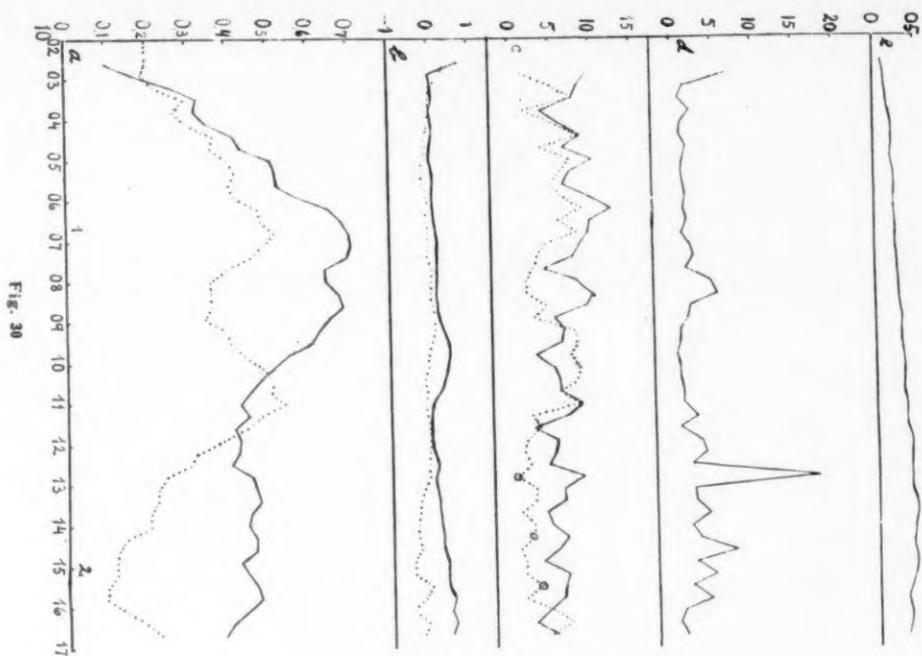


Fig. 30

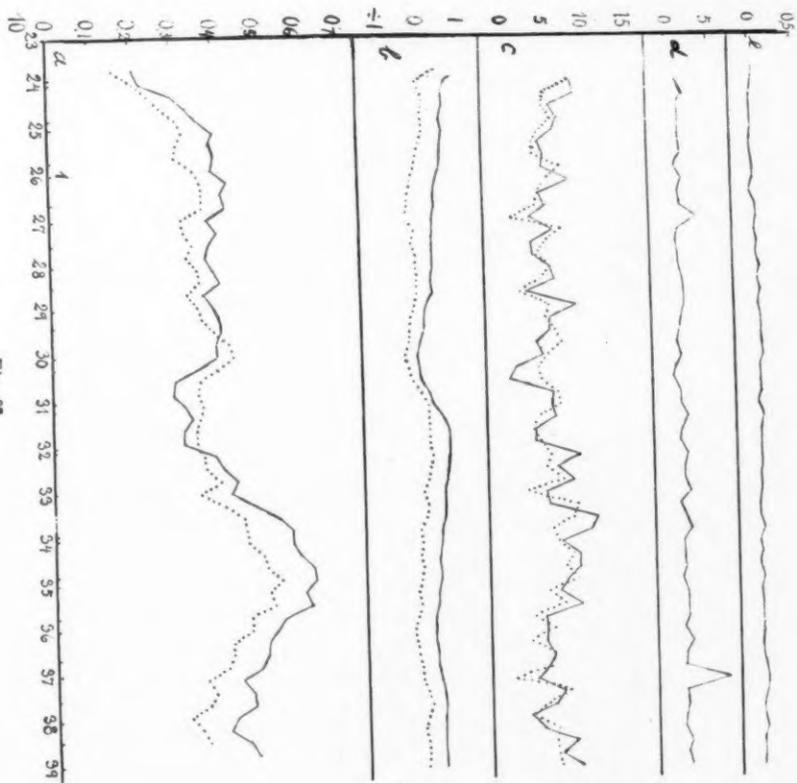


Fig. 32

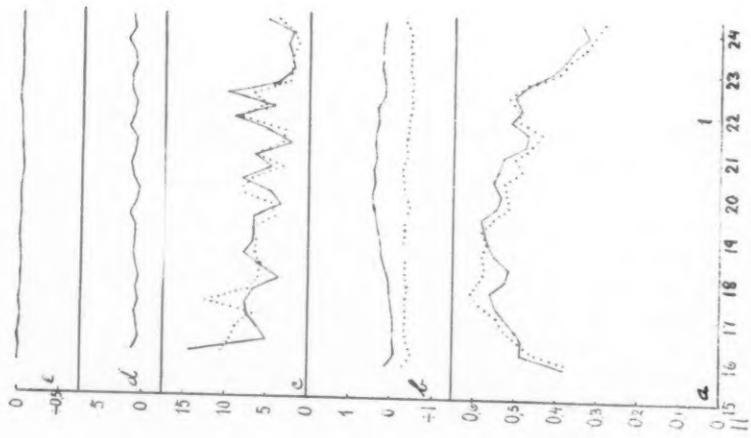


Fig. 31

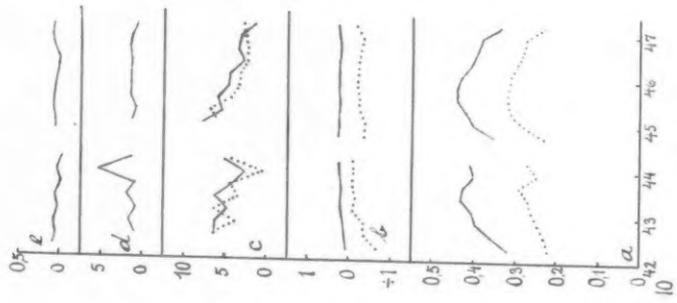


Fig. 33

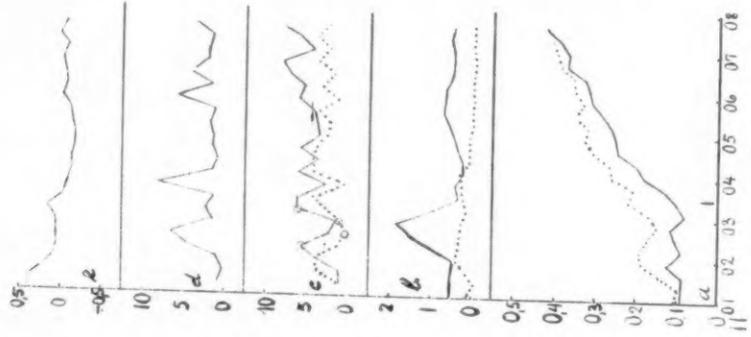


Fig. 34

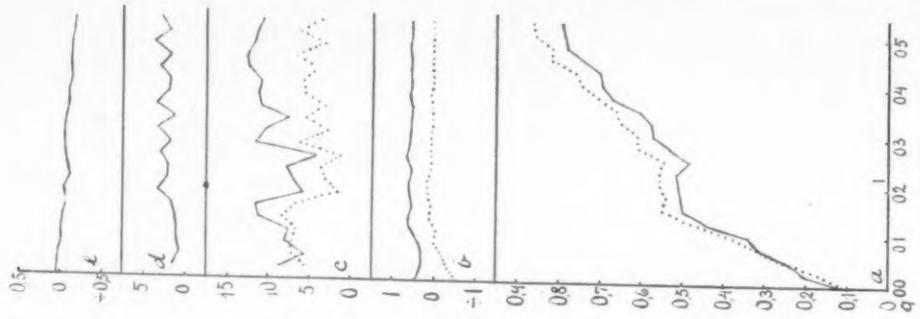


Fig. 36

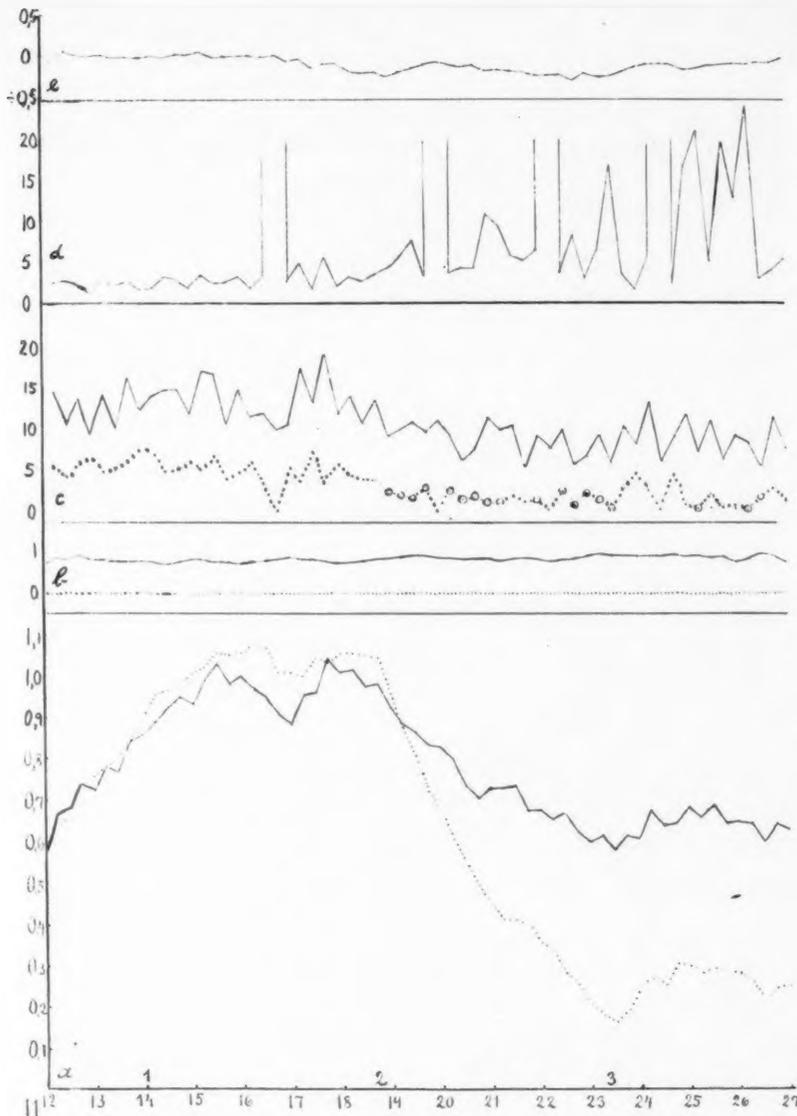


Fig. 35

Fig. 31: March 28th. At (1): Bring one of the pendulums to rest.

Fig. 32: March 29th. At (1): Bring one of the pendulums to rest.

Fig. 33: March 29th. No instructions to the "control."

Fig. 34: March 31st. At (1): Bring  $P_2$  to rest.

Fig. 35: March 31st: At (1): Change the direction of  $P_1$ . The result, which here was negative, is to be seen in Fig. 35, b, in which the deflection from the

direction perpendicular to the path of the moving paper is represented by the tangent of the angle of inclination. At (2): Bring  $P_2$  to rest. At (3): Bring  $P_1$  to rest, accelerate  $P_2$ .

Fig. 36: April 1st. At (1): Bring one pendulum to rest.

Fig. 37: April 1st. At (1): Bring one pendulum to rest. At (2): Accelerate  $P_2$ . At (3): Accelerate  $P_1$ , bring  $P_2$  to rest. At (4): Bring  $P_1$  to rest, accelerate  $P_2$ . At (5): Bring  $P_2$  to

rest, accelerate  $P_1$ . At (6) : Accelerate both pendulums.

At a private sitting in my house on April 3rd, 1924, we again brought up the question of the concrete pillar, and "Dr. Lasaruz" then said that it would perhaps be possible to produce the swinging with the apparatus in the cellar, when the remaining part of the

of the cone. To these bobs were screwed brass and fiber bearings carrying a small lamp (see Fig. 38). This time the medium did not go into trance. At this as at other sittings held in this room, several of the observers now and again had the impression of very weak swinging, which was however too slight for recording. The result was there-

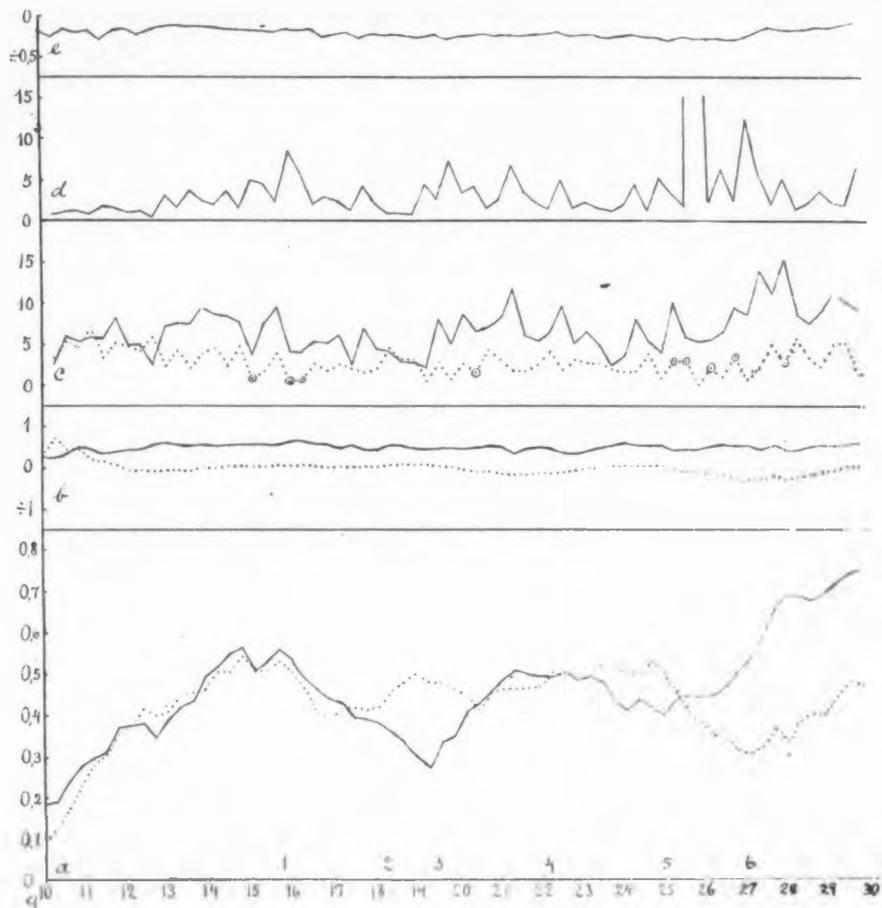


Fig. 37

pillar, under the floor-level, had thoroughly dried out. In order to test this, the apparatus was brought back to Herr Director Dorph-Broager's cellar, and two further séances (Nov. 5th and 6th, 1924) held there. The tabourette was put on a small table. The pendulums had heavy lead bobs, tapered off conically and provided with a cavity above and a canal running thence to the point

fore again negative, with the exception of the raps and automatic writing, and some very peculiar temperature measurements which I shall describe later.

In order to lose no further time with negative results, the entire apparatus was now taken once more to my work-room, and the investigation continued there (Nov. 7th-11th, 1924). And besides using a series of pendulums of

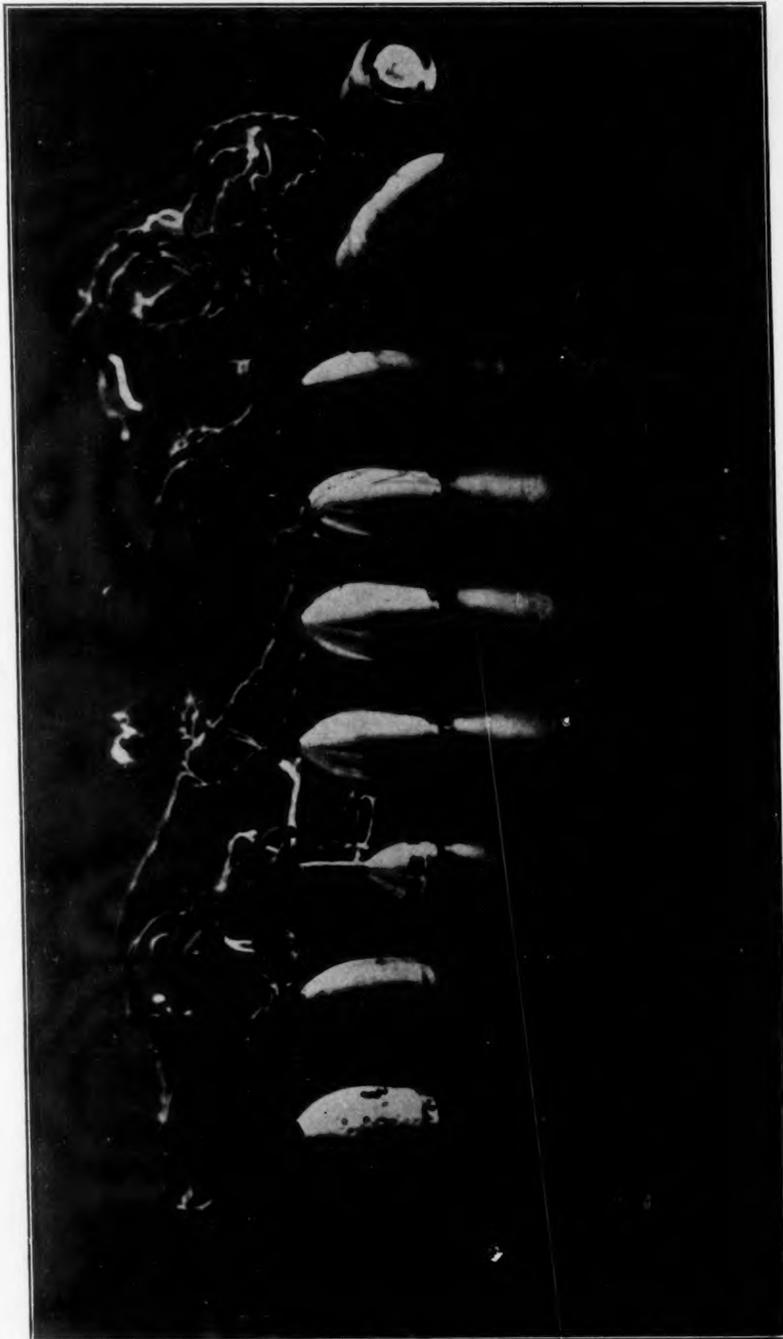


Fig. 38

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different materials, weights and sizes (Fig. 38), we made many numerical observations of the medium's pulse and respiration and of the temperature of the air near the séance table; of which more later. The swinging obtained in

Fig. 39: Both pendulums of lead. Weight, including bearings:  $P_1$ , 88.4 grams;  $P_2$ , 82.6 grams. Left: Nov. 7th. At (1): Change the motion. Right: Nov. 11th. At 9:33: Accelerate both pendulums, and stop when I

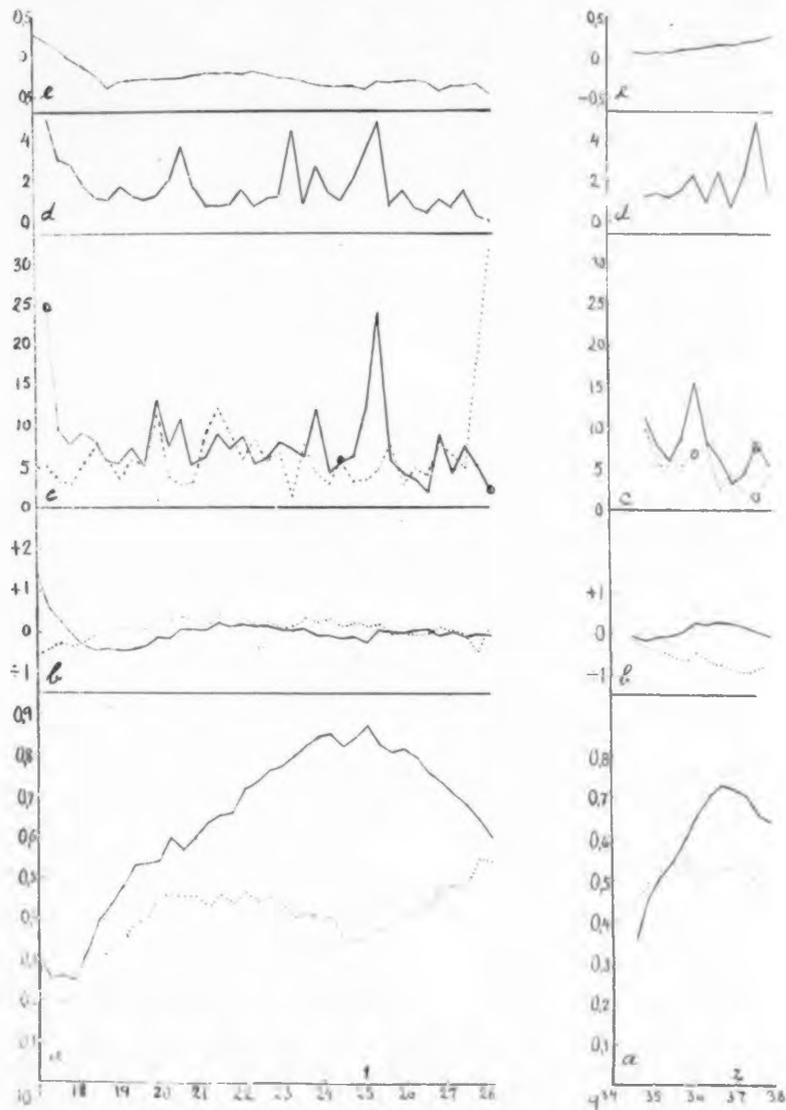


Fig. 39

this series of sittings is shown in Figs. 39-45, in which as before it is the curves *a* that directly represent the pendulum's motion. The instructions given the "control" and other necessary remarks are covered by the following:

give the signal. At (2): Stop!

Fig. 40: Both pendulums of lead, but the suspension wires only half as long as in Fig. 39. This was made possible by hanging the pendulums in brass cradles which passed through the top

of the tabourette and could be pushed upward or downward. Left: Nov. 7th. Right: Nov. 11th. The direction of the swinging changed very sharply; see curve *b*.

Fig. 41: Nov. 11th. Both pendulums of lead:  $P_1$  of full length,  $P_2$  of half length. At 9:09: Swing  $P_1$  as strongly as possible. At (1): Bring  $P_1$  to rest, accelerate  $P_2$ . At (2): Swing  $P_2$  as

in curve *b*. Middle: Nov. 10th.  $P_1$  of lead;  $P_2$  of wood, weight 26 grams. Right: Nov. 11th.  $P_1$  of lead;  $P_2$  of cork, weight 20.1 grams. At (2) "Dr. Lasaruz" remarked "Now I shall make a lot of collisions between the two pendulums." At (3) he asked "Shall I

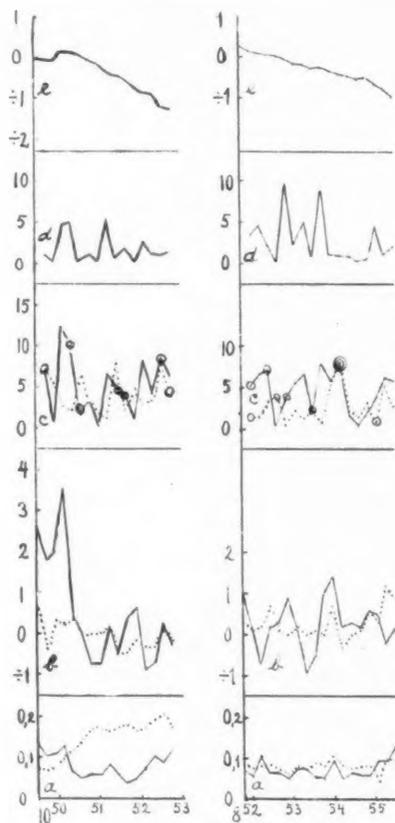


Fig. 40

strongly as possible. At (3): Bring  $P_2$  to rest, accelerate  $P_1$ . At (4): Change the motion. At (5): The direction of swing for  $P_2$  was fluctuating constantly (see curve *b*); "Dr. Lasaruz" asked "shall I change?" and was told "Yes."

Fig. 42. Left: Nov. 10th.  $P_1$  of lead,  $P_2$  of aluminum, weight 38.1 grams. At (1): Swing more perpendicularly to the direction of the paper's motion. A negative result will be noted

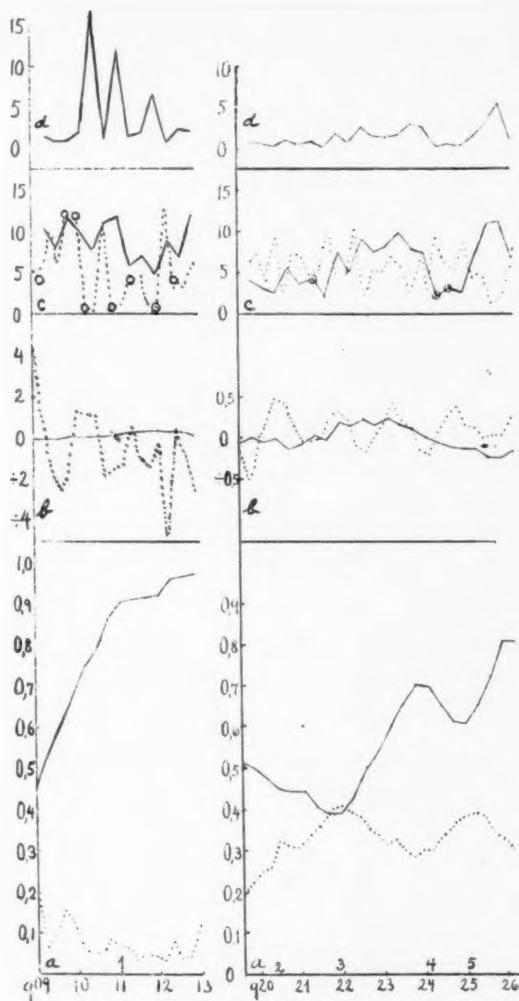


Fig. 41

change?"—to which was given assent.

Fig. 43. Left: Nov. 10th.  $P_1$  of lead;  $P_2$  of brass, medium size, weight 67.8 grams. Middle: Nov. 10th.  $P_1$  of brass, medium size, weight 68.9 grams;  $P_2$  of lead. Right: Nov. 11th.  $P_1$  of lead,  $P_2$  of brass, medium size. At (1): Change the motion.

Fig. 44: Nov. 10th. Left:  $P_1$  of

lead;  $P_2$  of brass, large size, weight 82.6 grams. At (1): Accelerate  $P_1$ . Right:  $P_1$  of lead,  $P_2$  of brass, small size. At (1): Swing  $P_1$  across the paper. The result is seen in curve *b* [which will be explained below].

across the paper; the result is shown in curve *b*.

[It will be appreciated that the above curves, Figs. 30-45, *a*, are drawn by hand. They give a graph of the pendulum action, with amplitudes for or-

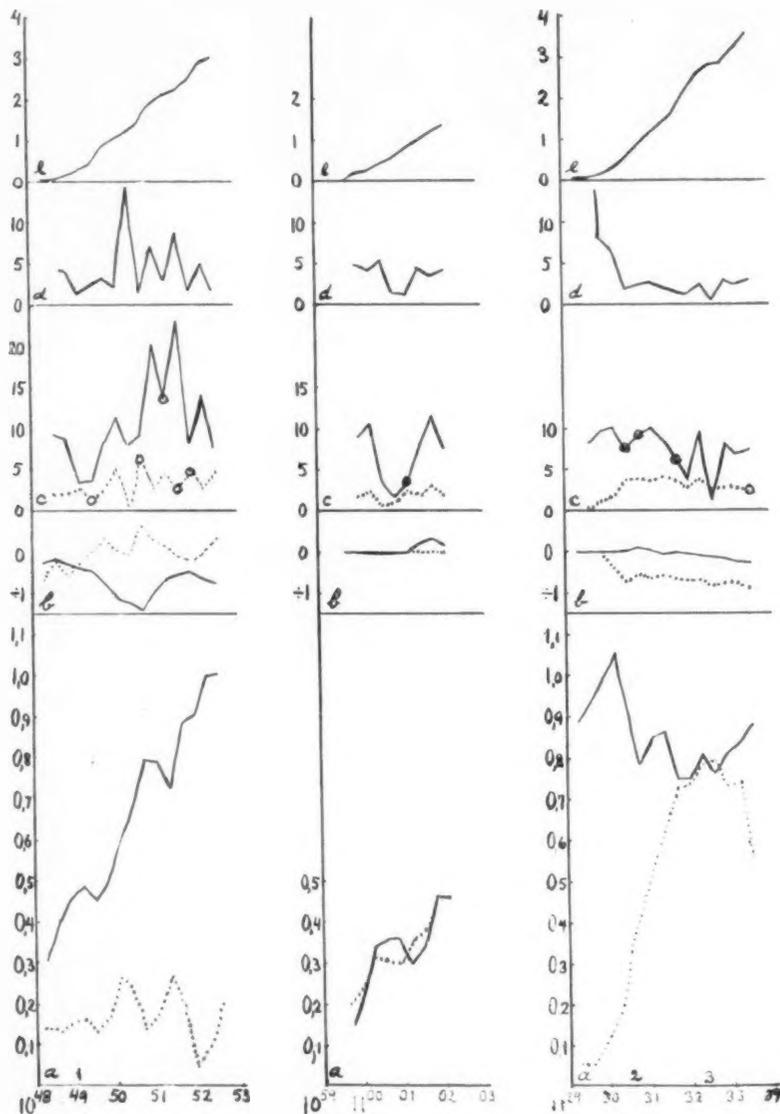


Fig. 42

Fig. 45: Nov. 11th.  $P_1$  of brass, large size, weight 83.7 grams;  $P_2$  of brass, medium size. At 12:05 "Dr. Lasaruz" said: "I am touching only the one pendulum." At (1): Accelerate  $P_2$ . At (2): Swing more directly

dinates and time for abscissas. The actual photographic traces, on the sensitive paper, made by the moving light in the bob of the pendulum, will appeal more strongly to many readers; and] the curves showing these traces are

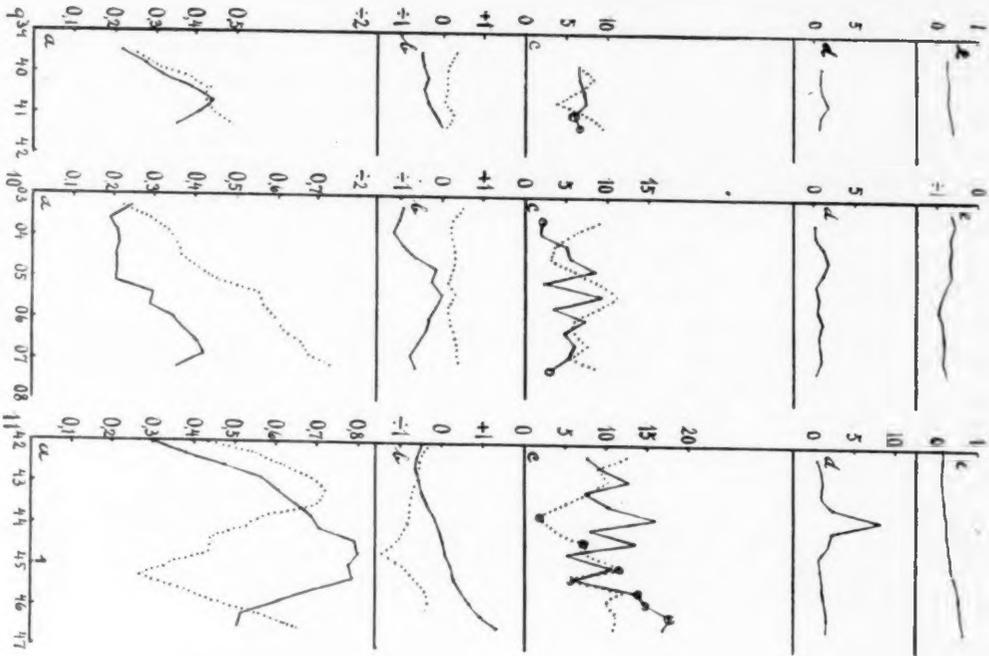


Fig. 43

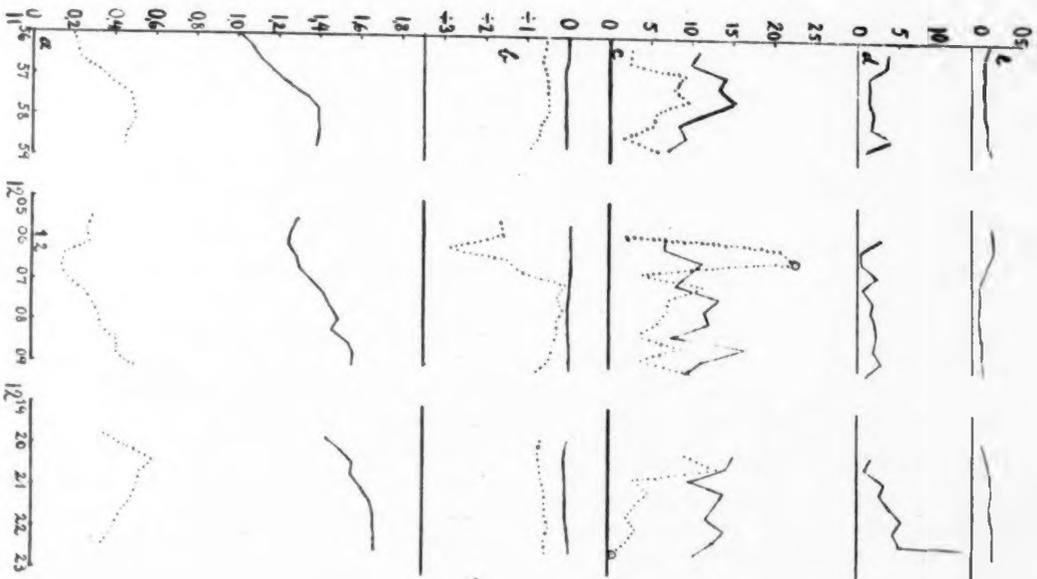


Fig. 45

given in Figs. 46-55. For Figs. 46 and 47, the pendulums were hung with their junction line running parallel with the course of the paper. In the remaining Figs. 48-55, the pendulums were hung

of the one pendulum first decreased, then increased again, while that of the other remained substantially constant.

Fig. 47: April 3rd. The one pendulum repeatedly changed both its amplitude and the direction of its swing, while the other oscillated with constant amplitude and direction.

Fig. 48: March 27th, 10:02-10:05 (cf. Fig. 30). Both pendulums worked up headway at the same time. Only the normal degree of falling out of step is seen, caused by a very slight difference in the oscillation periods of the two pendulums.

Fig. 49: March 31st, 11:02-11:05 (cf. Fig. 34). Time marks appear for the hours 11:00 and 11:02, and a mark (—) at 11:03½ for the command; bring  $P_2$  to rest.

Fig. 50: March 31st, 11:19-11:24 (cf. Fig. 35). A mark at 11:19 (....) for the command: bring  $P_2$  to rest. Another at 11:23 (.) for: bring  $P_1$  to rest and accelerate  $P_2$ .

Fig. 51: Nov. 11th. (cf. Fig. 44, right).  $P_1$  of lead,  $P_2$  the small brass pendulum.  $P_1$  swings, with small amplitude, at first squarely across the paper, then obliquely, then at demand straight again.

Fig. 52: Nov. 11th (cf. Fig. 41, right).  $P_1$  of lead, full length;  $P_2$  of lead, half length. Mark (—) at beginning, and time marks (.) at 9:22½, 9:23½, 9:24 (change the motion). The direction of vibration of  $P_2$  (small amplitude) changes continually.

Fig. 53: Nov. 11th (cf. Fig. 42, right).  $P_1$  of lead;  $P_2$  of cork. Time marks. The very rapid increase in the amplitude of  $P_2$  is to be noted, at a time when  $P_1$  was slowly losing amplitude. At this same time  $P_2$  began to swing obliquely.

Fig. 54: Nov. 11th, 12:05½-12:09 (cf. Fig. 45, middle).  $P_1$  the large brass pendulum,  $P_2$  the medium brass one. Mark (—) at beginning, and time marks. Note the very rapid change of direction for  $P_2$ , while oscillating with small amplitude.

Fig. 55: Nov. 11th, 12:19½-12:22½ (cf. Fig. 45, right).  $P_1$  the large brass

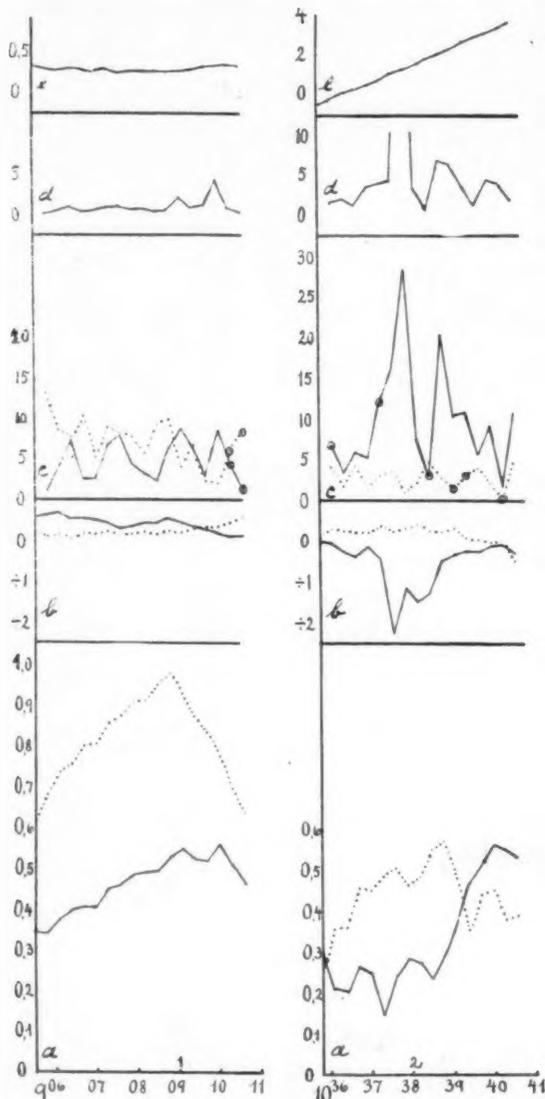


Fig. 44

with their line of junction skew of the paper; [and the overlapping of their traces mentioned on page 99 and observed in Figs. 46-47 is no longer met]. At the tests with the new pendulums (Nov. 7th-11th) the motor at times ran with some irregularity, and this is seen in Figs. 51-55 covering these dates.

Fig. 46: March 31st. The amplitude



Fig. 46



Fig. 47



Fig. 48



Fig. 49



Fig. 50

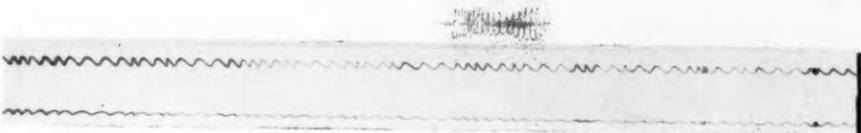


Fig. 51



Fig. 52

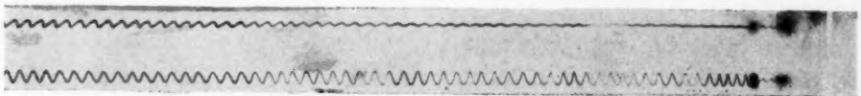


Fig. 53

pendulum,  $P_2$  the medium brass one. The swings of  $P_1$  are the widest which have been recorded photographically during the whole investigation. They reach clear out to the time marks.

Figures 56-58 show some of the swinging which was brought about by normal means, partly to measure the natural damping of the pendulum,

#### 8. THE MEASUREMENT AND COMPUTATION OF THE CURVES

For every ninth double-stroke of the pendulums the following measurements and calculations were carried out:

For  $P_1$  (see Fig. 59): The complete double-amplitude perpendicularly across the paper was measured ( $2a_1$ ). The wave-length ( $\lambda_1$ ) of the curve as it ap-

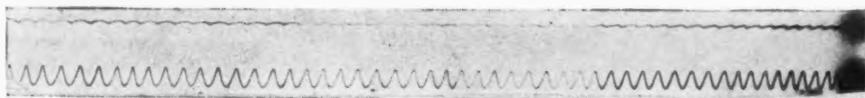


Fig. 54



Fig. 55



Fig. 56

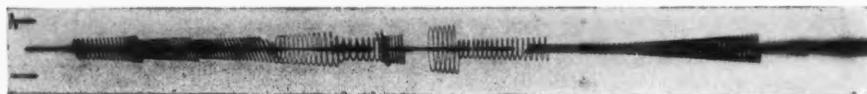


Fig. 57



Fig. 58

partly to examine the question whether the motion of the one pendulum could influence that of the other in any normal way through coupling of forces. These curves will be seen always to display a uniform damping, where those obtained in the seances are wholly erratic in that respect.

peared on the paper was then measured [along the paper, from one extreme right-hand apex to the next]; and likewise the distance ( $L_1$ ) was measured along the longitudinal axis of the paper, from the extreme right-hand to the extreme left-hand point [attained by the pendulum during the double-swing un-

der examination]. From these data was calculated:

$$d_1 = \lambda_1 / 2 - L_1$$

and then:

$$d_1 / 2a_1 = \tan \alpha_1$$

is a measure for the obliquity of the swinging to the direction of the paper's course. In the same way

$$d_2 / 2a_2 = \tan \alpha_2$$

was found for  $P_2$ . The magnitudes  $d_1$  and  $d_2$  were taken as positive when the curve, as in Fig. 59, runs to the left in

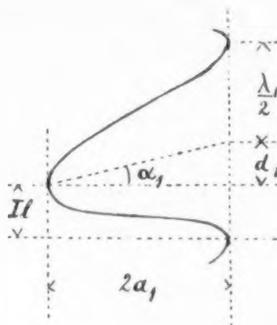


Fig. 59

its lower half and to the right in its upper half. These magnitudes  $d_1$  and  $d_2$  are represented in curves *b* of Figs. 30-37 and 39-45.

From the values of  $2a$  and  $d$  the corrected double-amplitudes  $2a'$  were then calculated, thus:

$$(2a_1')^2 = (2a_1)^2 + d_1^2, \text{ etc.}$$

It is these values for  $a_1'$  and  $a_2'$  that are shown in curves *a*, Figs. 30-37 and 39-45.

In a special series of tests, without the medium, the various pendulums were set in motion and left to themselves. The photographically registered and the corrected amplitudes were then determined, as above. The damping for a pendulum in normal action is known to be given by the formula:

$$a_1 = a_0 \cdot 10^{-\delta}$$

where  $a_0$  and  $a_1$  are two successive amplitudes and  $\delta$  is the logarithmic decrement. These tests [for normal operation of the pendulums therefore] led to the [experimental determination of] the following values for  $10^{-\delta}$  [not for  $\delta$

itself] for the various pendulums used:

Long pendulum in wired suspension	0.85
" " sewing-thread suspension	0.83
Short pendulum in wired suspension	0.84
" " sewing-thread suspension	0.95
Lead pendulum, I	0.94
" " I, half length	0.89
" " II, half length	0.92
" " II, half length	0.89
Brass pendulum, large	0.93
" " medium	0.87
" " small	0.88
Aluminum pendulum	0.87
Wooden pendulum	0.87
Cork pendulum	0.81

If now the pendulum, at the beginning of a period of nine double-oscilla-

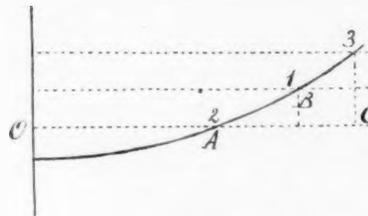


Fig. 60

tions, swings out as far as point 1 (Fig. 60), after nine double-swings it will, if left to itself, swing out only as far as point 2, where:

$$OA = OB \cdot 10^{-\delta}$$

But if we observe that at this time the pendulum goes out as far as point 3, the length  $AC$  (for relatively small amplitudes, as was always the case here) is a measure of the force  $k$  which has, on an average, been at work on the pendulum during this time. Then:

$$k = OC - OB \cdot 10^{-\delta}$$

where  $OB$  and  $OC$  are two successive values of  $a_1'$  or  $a_2'$ .

But at the same time the pendulum may have changed its direction of swing. The force which has brought about this change is proportional to the magnitude:

$$D_1 = [(d_1 / 2a_1)'' - (d_2 / 2a_2)'] \cdot 2a_1$$

where the values  $(d_1 / 2a_1)''$  and  $(d_2 / 2a_2)'$  are respectively the slope of the direction of swinging at the end and at the beginning of the period, and  $2a_1'$  is the corrected double amplitude at the beginning. From this force  $D_1$ , which works

longitudinally of the paper, and  $k$ , which works in the direction of the swing, the net effective force  $k'$  is calculated as follows:

$$(k_1')^2 = k_1^2 + D_1^2 + 2k_1 D_1 \cos \sigma_1.$$

Multiplying this force  $k_1'$  (or  $k_2'$ ) by the weight of the pendulum  $m_1$  (or  $m_2$ ), we get the values  $k_1' m_1$  and  $k_2' m_2$ , which are shown in curves  $c$ , Figs. 30-37 and 39-45. These values measure the mechanical force which has been at work, in the average, upon the one pendulum during a period. Negative values are indicated by circles. In curves  $d$  in the same Figs. 30-37 and

39-45 is shown the ratio  $k_1' m_1 : k_2' m_2$  between the two forces working simultaneously on the two pendulums.

Finally, we measured the distance  $(L_1 - L_2)$  longitudinally of the paper between the greatest left-hand extension for  $P_1$  and for  $P_2$ . From this, with the aid of the previously measured magnitudes, we can determine the shift of phase  $\Delta$ , since

$$\Delta = (L_1 - L_2) + (d_1/2 - d_2/2).$$

This shift of phase, expressed in fractions of one complete wave-length (i.e.,  $\Delta \div \lambda$ ), is represented in curves  $e$  of Figs. 30-37 and 39-45.

[To be continued]

## INTERNATIONAL NOTES

By HARRY PRICE

Mr. Hannen Swaffer lectured in London recently, his subject being "Spiritualism". A day or so before he delivered his address he came to me and asked me, as a psychical researcher, to set him ten questions which he, as a spiritualist would discuss and answer from the platform. I jotted down a few questions "addressed to a spiritualist." They do not exhaust the various hypotheses which may explain the phenomena, but at least I provided Mr. Swaffer with enough material to keep him occupied for an hour or so. Here are the questions, which may interest the reader:

1. How do you know that the "spirit" communication you have received has not persisted after the death of the alleged communicator in accordance with the theory that the mind, Ego, or "intelligence" of a person may persist after death and gradually "decompose" just as the body itself persists and gradually decomposes?

2. Do you suggest that telepathy or

thought-transference is the result of spirit agency or of some natural law which we are not yet able to demonstrate at will?

3. How do you know that the alleged "spirit" manifestation is not really the exteriorisation of some power possessed by a few persons (mediums) who are able to use this "extrasensibility" under certain induced conditions? Prof. Richet has termed this suggested power "cryptesthesia."

4. As regards mental phenomena, there is another theory that a person's "subconscious" persists for ever, and that a medium, under certain conditions, can "tap" this fount of information and thereby deliver the messages purporting to emanate from the deceased person whose subconscious has so persisted. This hypothesis would also cover "voice" phenomena. Why isn't this theory tenable?

5. With some mediums, notably with Stella C., there is a decided lowering of the room temperature when entrance

into the trance state is effected; variations of temperature are noticed also when physical phenomena occur. What have "spirits" to do with this supposed transformation of energy which suggests experimentation in the laboratory rather than in the séance room?

6. The accusation is often levelled against the spiritualists that the phenomena which they assert are the work of a discarnate entity are so puerile and useless. If a relative of a sitter really reappears in the spirit, isn't it more likely that he would make himself known in a less undignified manner than by ringing a bell or thumping a tambourine or some similar manifestation—the sole phenomena of some mediums?

7. As regards well-authenticated cases of prevision (such as Stella and the *Daily Mail*) don't you think that the time and space theory of Einstein might account for this apparent four-dimensional miracle, rather than the hypothesis that a spirit possesses foreknowledge of the future? Why, rather than a living person, should a spirit be better informed concerning something that has not yet happened?

8. Sir Oliver Lodge has a theory that the ether is a possible substratum of mind. Is it not possible that our Egos may eventually find a resting place in the ether and can be tapped (like a wireless wave) when a suitable medium is able to "tune in" to it? This would account for most—if not all—of the mental phenomena.

9. Another theory: Is it not possible that telepathy and thought-transference are effected by means of a radiation of a *physical* character, starting from one brain and affecting the other—a sort of mental radio?

10. Finally, how would *you* prove that the hypothetical "spirit message" we are discussing really emanated from the discarnate entity of a deceased person, in spite of the various hypotheses enumerated in questions 1-9?

\* \* \*

Professor Hans Thirring, of Vienna, informs me that the projected Austrian

S. P. R. is now a *fait accompli* and forwards a copy of the rules, etc. They are all very enthusiastic over the foundation of the new society which makes its entry into an unsympathetic world under excellent auspices. The title of the organization is the "Osterreichische Gesellschaft für Psychische Forschung" with headquarters at Vienna. The officers are: President, Prof. Dr. Hans Thirring (Vice-President of the National Laboratory); Vice-President: Prof. Dr. Richard Hoffmann; Treasurer: Prof. Dr. Karl Wolf; Secretary: Countess Wassilko-Serecki; Committee and members: Prof. Dr. Hans Hahn, Dr. Robert Heine-Geldern, Dr. Baron Alfred Winterstein, Dr. Karl Feiler, Prof. Dr. Josef Berze, Prof. Dr. Gustav Entz, Prof. Dr. Eduard Liszt, Prof. Dr. Paul Ludwik, Dr. Ruppert Franz, Dr. Karl Peuker, Dr. Karl Weiss, Dr. Lothar Lenkei, Herr Michael Dumba, Herr Karl Jurany, Herr Wilhelm Wrchovszky. I have met most of the above gentlemen, who all agree that psychical research should be conducted upon scientific lines. Austria is a fairly rich field for psychic experimentation and mediums should be plentiful. What we in England are suffering from is a lack of psychics—and a lack of money to bring over the most prominent mediums from the Continent. The secretarial address of the new organization is Josefstädterstrasse, 34, Vienna, VIII.

\* \* \*

I have recently acquired a number of pamphlets which should interest my American readers. They include five separate biographies, in English, French and German, of the Brothers Davenport; a *verbatim* report of the indictment of Mumler, the "spirit" photographer; and a most interesting brochure: *Expose of Newburyport Eccentricities, Witches and Witchcraft. The Murdered Boy, and Apparition of the Charles-Street School-House*. By H. P. Davis, Newburyport, Mass., 1873.

The Newburyport manifestations lasted about two years and had all the attributes of a poltergeist case running

true to type, with the added phenomenon of an apparition of a murdered school boy who was thrashed to death by a former master of the local school.

There were the usual ringing of bells by invisible hands; the opening and closing of doors by some unseen agency; strange lights; "aerial or electrical balls suspended"; and the flight of objects for which no normal explanation could be found. This contemporary record reports a curious glow which occasionally illuminated the school-house, both within and without:

"Many times, while the school is in session, the whole building will be gradually illuminated, as if by strong sunlight. This glare is always seen through the partition window, and increases slowly in strength and brilliancy. It is of a strong yellow color, or glow, proceeding from nowhere in particular, but from everywhere alike. It is naturally more vivid in stormy days when the sky is overcast, and will continue at times for hours. On several occasions this spectacle has been heightened and varied by a vivid electric glitter, which shoots from one end of the passage to the other, resembling the action of sparkling currents, and sometimes that of chain lightning. After a while it begins to go away, withdrawing gradually, and is extinguished with the same tardiness that marked its coming.

"Another very strange phenomenon is a seeming attack of atmospheric currents upon the building, from within and without. The scholars assert that they are powerless to study while it lasts. It produces noises in their ears, and makes their heads ache. Miss Perkins, on investigating the matter, found that a current of air was circling about the room over their heads, and that these circles gathered slowly in towards the ventilator, through which they passed with a loud rush, resembling the whirring noise made by a flight of birds. At such times there can be no study; the children sit in helpless astonishment, and with upturned eyes wait the return of the air which passed up the ventilator, till it is

belched down again through the same aperture. This is frequently done with astonishing violence, filling the room again with an oppressive, and sickening odor."

The alleged "exposé" of these curious manifestations is not nearly so illuminating as some of the phenomena appear to have been. All that Mr. Davis reports as explaining the phenomena is the fact of a youth, named Edward De Lancy, possessing "a powerful object glass" which he shone through the ventilator of the school room. This would hardly account for a tithe of the phenomena which the author records and if it took the good people of "the beautiful, though eccentric, and profoundly aristocratic little city of Newburyport" two years to discover Edward and his magic lantern, the "poltergeist" probably came to the conclusion that he was not properly appreciated and disappeared in disgust! I expect some of my readers remember the Newburyport case.

\* \* \*

I have just had a long and interesting letter from Dr. R. J. Tillyard, F. R. S., who tells me that he commences his duties as Chief Entomologist to the Australian Commonwealth on March 1st. He mentioned the stipend which he is receiving and it is a very large sum indeed—but not too large for a man of Dr. Tillyard's eminence and scientific attainments. He is also in control of a large fund which will provide him with the necessary money to form a group of researchers which will be second to none in the British Empire. He will be in England in May, in order to find the most suitable men to assist him in his research work.

\* \* \*

The usual crop of letters—mostly abusive—have appeared in connection with Mr. Dennis Bradley's exposure of the mediums, Mr. and Mrs. Batten Baylis. Some of these missives must have been written by congenital imbeciles who saw in a phosphorised cardboard "face" the image of their dear ones.

The public has a notoriously short memory or it would not have forgotten so easily what happened to Moss, the "spirit" photographer, who was exposed at Birmingham. *One out of every three* of Moss's fakes was "recognized" by the inexperienced people who sat with him. When it was discovered that these "extras" had been copied from old newspapers and magazines, the Moss protagonists shrivelled up like a caterpillar on a hot shovel. So much for "recognitions". Mr. Bradley makes a smashing reply in *Light* (January 7th, 1928) and says: "The curse of spiritualism has been fraudulent mediums, and it is because of such inevitable and cancerous growths that the progress has hitherto been retarded . . . When I discover fraud, wherever it may lie, I shall expose it just as fearlessly as I published the truth of supernormal phenomena when it was revealed to me."

\* \* \*

I was in Paris last week in order to ascertain what new psychic activities were in evidence in the French capital, but things are very quiet there. I found Dr. Eugène Osty busy at the Institut Métapsychique clearing up Congress matters. Dr. Osty has kindly promised to lecture for the National Laboratory of Psychical Research on March 27th. His subject will be the Polish medium-painters, Marjan Gruzewski and Augustin Lesage and his address will be illustrated by about 30 lantern slides depicting these mediums' extraordinary work.

I saw M. René Sudre who informed me that he was writing a series of articles, on scientific subjects, for *Le Journal*. Since the Congress I think the French press is taking a keener interest in psychic matters.

\* \* \*

Susan, Countess of Malmesbury; Lord Charles Hope; Professor Julian Huxley; Dr. Strauss; the present writer and two or three other members are forming a "permanent circle" at the National Laboratory of Psychical Research for the purpose of having twelve

séances with Miss Stella C. When I first commenced experiments with this medium in 1923 the same group of sitters sat month after month, with excellent results. Since Stella has sat at the Laboratory the results have not been so brilliant because an ever-changing group attended the weekly séances. This is not conducive to good phenomena as any experienced researcher will admit.

The object of the new permanent group (which meets for the first time early in March) is to get results with a new cage-table which has been constructed. The old table, (illustrated in this JOURNAL, May, 1924, pp. 323-4) which has been purchased by Lord Charles Hope for his private experiments, has been vastly improved and has been rendered scientifically fraud-proof. I am writing an account of the table for this JOURNAL. We have already used it with some little success.

But we start these new experiments under a considerable handicap. In the first place, Stella has hardly sat for the last twelve months, and is not particularly anxious to sit again; secondly, the lady (to whom she is much attached) who used to look after her during the séances is seriously ill and cannot attend the experiments. To make matters worse there is the new table and two of the sitters simply exude scepticism—which does not help the phenomena. The psychological factor *does* play an important part in most séances. However, we will hope for the best.

\* \* \*

We had our first séance last week with another girl medium who, in many respects, resembles Stella to a remarkable degree. She is the daughter of a well-known professional man and for that reason I suppress her name—for the present at any rate. She is rather younger than Stella, but has the same charm of manner and quiet demeanor. For some years she has had considerable success with the ouija board and other similar contrivances. She decided to come to us in order to discover



REPORT OF AUDITOR FOR THE YEAR ENDING  
DECEMBER 31, 1927

EXHIBIT "A"

ASSETS

<i>Cash in Banks:</i>		
Corn Exchange Bank.....	\$ 928.24	
Seaboard National Bank.....	1,465.26	
Cash and Checks on Hand.....	1,183.58	\$3,577.08
<i>Investments, Stocks, Bonds and Mortgages:</i>		
See Exhibit "E".....		179,545.14
<i>Special Funds:</i>		
Warren B. Field Bequest in trust with Kings' County Trust Com- pany .....	\$6,639.31	
Max D. Peterson Bequest in trust with American Trust Company...	40,000.00	46,639.31
Interest Accrued (see Exhibit "E").....		12,855.09
Property—15 Lexington Avenue.....		57,000.00
<i>Total Assets</i> .....		<u>\$299,616.62</u>

LIABILITIES

<i>General Fund:</i>		
Balance at December 31, 1926.....	\$6,765.61	
Income over Disbursements.....	795.71	\$7,561.32
Warren B. Field Trust Fund.....		6,639.31
Max D. Petersen, Bequest.....		40,000.00
James T. Miller Memorial.....		71,257.00
General Endowment Fund (see Exhibit "F").....		173,102.68
<i>Research and Publication Fund:</i>		
Balance December 31, 1926.....	\$1,317.29	
Donations January 1, to December 31, 1927.....	2,545.00	
	<u>\$3,862.29</u>	
Expended for Experiments.....	2,805.98	1,056.31
<i>Total Liabilities</i> .....		<u>\$299,616.62</u>

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- A Fellow at 25.00 yearly.
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**EXHIBIT "C"**  
**CASH RECEIPTS AND DISBURSEMENTS**  
**FOR THE YEAR ENDED DECEMBER 31, 1927.**

**RECEIPTS**

<i>Annual Dues</i> .....	\$6,531.85
<i>Donations:</i>	
Research and Publication Fund.....	\$2,545.00
<i>Interest:</i>	
On Bank Deposits.....	\$55.90
On Investments .....	10,926.52
<i>Sundries:</i>	
New York Section House Expense Refunded.....	\$1,815.51
Miscellaneous .....	189.08
	<hr/>
<i>Total Receipts</i> .....	\$22,063.86
<i>Receipts for Endowment</i> .....	\$3,133.28

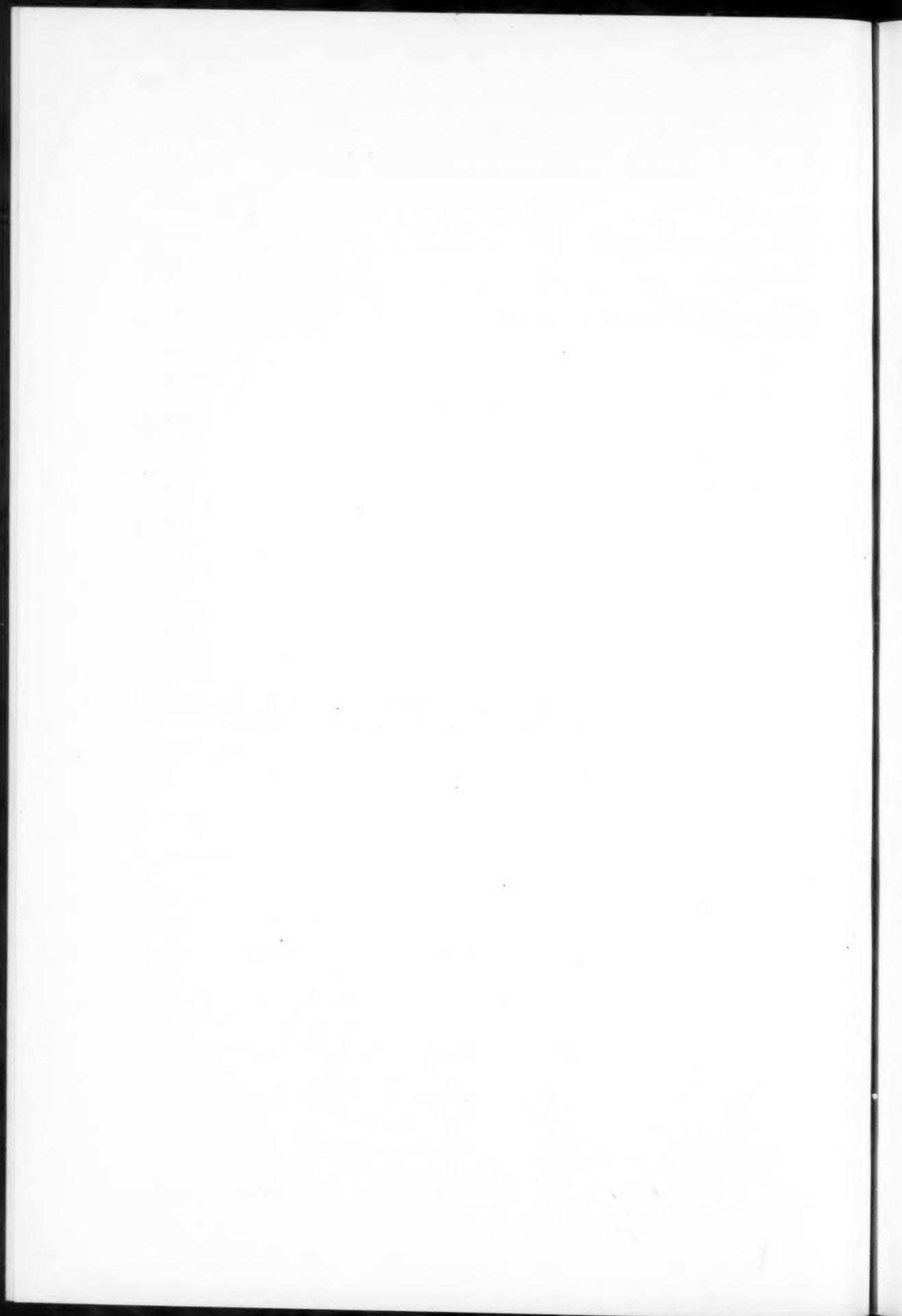
**DISBURSEMENTS**

Salaries .....	\$10,208.00
Auditing .....	150.00
Telephone and Telegraph.....	302.93
Light and Heat.....	804.99
Publication Expense .....	4,811.43
Research Expense .....	2,805.98
Miscellaneous Expense .....	959.89
Janitor Expense .....	480.00
Legal Expense .....	427.48
Insurance .....	246.97
Taxes .....	1,431.00
Storage .....	314.62
Appraisal .....	200.00
	<hr/>
<i>Total Disbursements</i> .....	\$23,143.29
	<hr/>
Deficit .....	\$1,079.43

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Street .....	Street .....
City .....	City .....
State .....Country.....	State .....Country.....



# ENDOWMENT ANALYSIS

## BEQUESTS

Warren B. Field Estate.....	\$6,639.31
Anna Lukens, M.D.....	1,200.00
James T. Miller.....	71,257.00
Max Petersen .....	40,000.00
Anita C. Ashley (on account).....	54,172.46
	\$173,268.77

## GIFTS

Anonymous Donor .....	\$48,000.00
Miss Irene Putnam .....	4,626.50
Founders .....	25,000.00
Patrons .....	14,000.00
Life Fellows .....	4,000.00
Life Members .....	5,000.00
Life Associates .....	2,700.00
Miscellaneous Gifts, about.....	2,777.19
	\$106,103.69

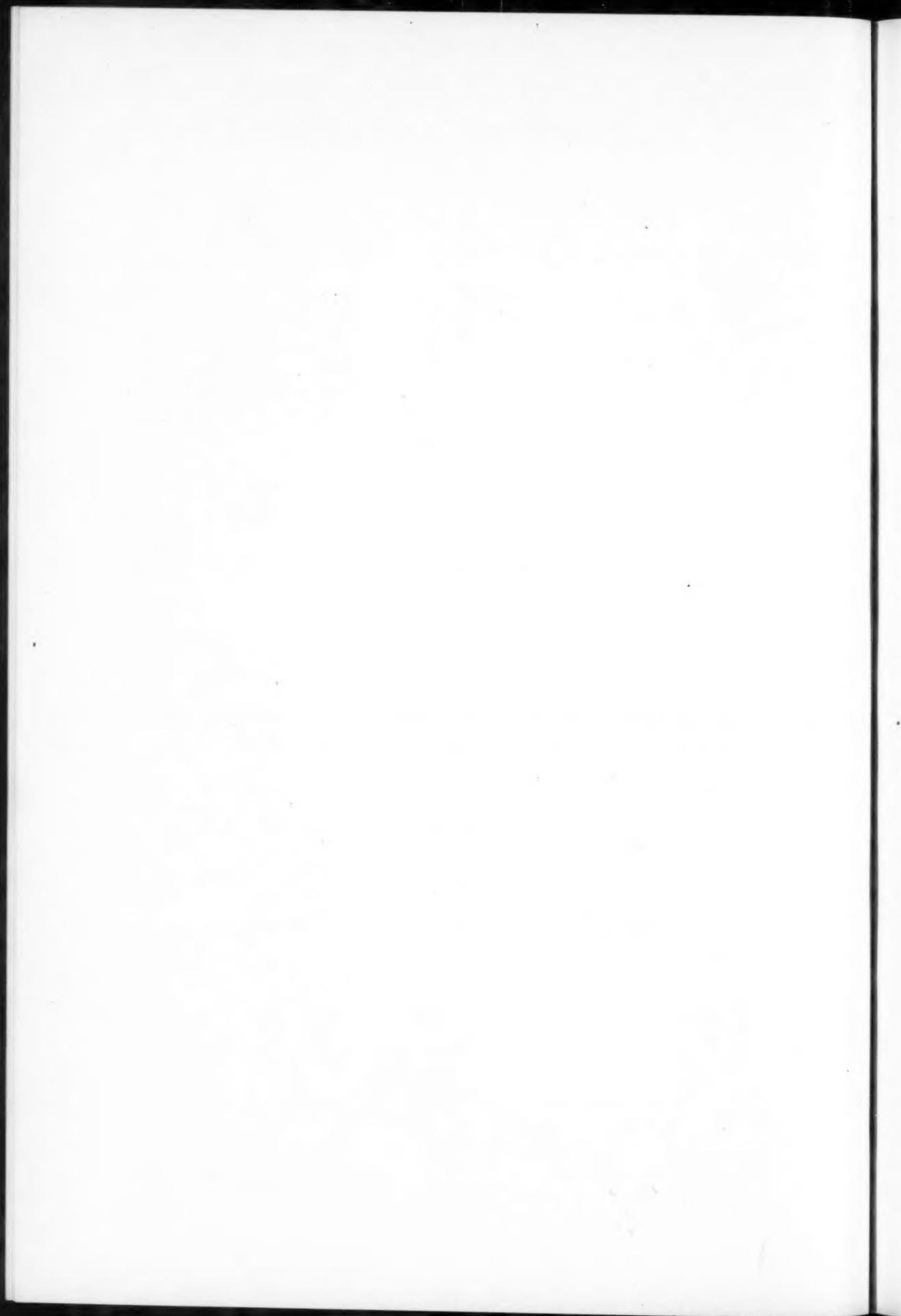
## INVESTMENTS

(Market values at March 17th, 1928)

Real Estate at cost.....	\$57,000.00
Bonds .....	62,760.00
Mortgages .....	98,600.00
	\$218,360.00
Max Peterson Bequest (American Trust Co.).....	40,000.00
Warren B. Field Trust Fund (Kings County Trust Co.) .....	6,639.31
Stock of John C. Orr Company, at cost.....	25,700.00
	\$290,699.31

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Street .....	Street .....
City .....	City .....
State .....Country.....	State .....Country.....



# PSYCHIC RESEARCH

THE JOURNAL OF THE  
AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc

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## TELEPLASMIC THUMBPRINTS—III

Some Descriptive Generalities, and an Account of the Details of the  
"Walter Thumb" Pattern

BY E. E. DUDLEY AND J. MALCOLM BIRD

IN the opening installment of the present series, attempt has been made to give the reader a broad general idea of what it is all about; what we are doing and why; where we hope it will lead us; what we hope it may come to mean to psychical research; etc. This was followed, in the second article, by a detailed account of the conditions under which the twenty-odd thumbprint sésances were held—a narrative from which the extreme difficulty of maintaining any hypothesis of fraud must be clear. But it still remains to tell exactly what it is that these sésances produced: to show the prints that have been obtained and to elucidate these from every technical angle. It is not an easy task, and we are in some doubt how best to approach it. We are clear, however, that introductory explanation under two distinct heads is quite necessary.

In the first place, we are obviously unable to show the wax originals of the sésance prints to the *Journal's* readers; we are obviously reduced to photography. And the problems of photographic procedure and technology involved have been so baffling that it has

not at all times been clear whether they could be met or not. We have had the keen personal interest and the enthusiastic cooperation of Mr. W. H. Kunz in the attempt to meet them, and he has put more into this work than mere cash payment can ever recompense him for. The result has been to make possible a photographic showing of our sésance-room results.

The difficulties have been mainly those of lighting and of color-range, and they have been enhanced by the fact that enlargement has been necessary in all photographs made. The wax originals are of a very deep red color, and as any photographic amateur will understand, unless special procedure quite apart from ordinary photographic routine is followed, these tend to give a mere uniform white blot on the negative and a corresponding black one on the positive, with little or no differentiation between the wax mass and the line pattern thereon. Further, the lines are close together and the depressions between them are deep and steep; so that even when we have the right-colored light, the right filters, and the right emulsion to give a showing of detail,

the problem of getting the light down into the recesses of the original and getting it out again is a controlling one. In this connection, it is necessary to avoid shadows and equally to avoid anything other than a uniform lighting of all parts of the original. Finally, we find that when all other problems are solved, one cannot be sure until one sees the developed plate whether the light will have fallen upon the red wax in such a way as to make the ridges look like ridges and the depressions look like depressions, or whether there will be confusion and illusion in this fundamental point. We have, however, finally been able to present adequate pictures, adequately enlarged, of all the wax prints, the picture in every case being a sufficiently valid representation of the original for our purposes. The problem is further complicated by the absolute impropriety of retouching the negatives or prints in any least detail; also of avoiding any use of lighting effects which might give results to which the term "photographic jugglery" could be applied obliquely. All our photographs are true representations of our prints, so far as they go; though there will arise occasions on which we shall have to explain away photographic illusions or deficiencies in individual prints. It will always be understood that the study which Mr. Dudley, Mr. Fife and others have given the prints has been from the *wax originals*; and that where opinions based upon photographic evidence alone are cited in the later installments, this circumstance is always made clear. It will likewise be understood that the means employed by Mr. Kunz for finally arriving at adequate pictures, adequately enlarged, of these very small and very difficult originals would constitute an admirable article for a journal devoted to the technical side of photography, but that it would be out of place to give an account of them in these pages. So we drop the matter here, with an acknowledgement of Mr. Kunz's indispensable aid, and with a reminder to the reader that from time to time he must expect to be told that this

or that photograph is deficient in this or that respect. The unavoidable loss of detail inherent in even the best of photoengravings may be expected to aid further difficulties in the way of an analytical study of these prints from the *Journal* pages; and about the only consolation we can offer the critic here is the fact that the wax originals exist and are open to his examination.

The second matter on which explanation is necessary is a more fundamental one, and one that is not to be dismissed without a full discussion. In the preceding installments of this paper, the terms positive, negative, normal and mirrored have been employed in description of the prints with no effort to make their meaning entirely clear but with a promise that this would be attended to later. The points involved seem sufficiently simple to us, who have been dealing with them in this connection for nearly two years and who have met them before in connection with other engineering problems. But we find that to many people they are very puzzling; and that explanations which impress us as adequate do not always seem to "go over." We start the present explanation, therefore, at the very fundamentals, and with a simpler subject than the print patterns to which we shall presently extend it.

Perhaps the simplest and most familiar thing available in this connection is a letter like K, P, B, E, etc.: any one that is not symmetric will do. Being asymmetric, it follows that if we picture the letter as having been turned over, like the right-hand member of the two K's illustrated below, we shall be able to recognize the reversal. This reversal is not however a phenomenon with which our eye is familiar; for while an inverted letter in a page of type is quite possible, a reversed one like the second K in Fig. 1 cannot occur through typographical error. For the printed letter on the page has to be impressed from type. And if the reader will try to imagine a physical process by which the normal K at the left of Fig. 1 can be converted into the reversed K at the

right, he will appreciate that the only physical machinery available arises through lifting the letter up and turning it over, or folding the paper itself over through space. Either of these processes depends for its effect upon our inability to distinguish between the "front" and the "back" of the letter—that is, upon the letter's being two-dimensional. If we try either process with a solid type, we find that the bottom of the type is inescapably distinguished from the face; and the experiment is defeated.

Another experiment is, however, illuminating. If the reader will hold an upright, normal K up before a mirror, the reflection that will stare back at him from within the glass will be the reversed, hind-side-foremost K of the right-hand member of Fig. 1. The physical basis for this will be easily understood. The process of reflection reverses the figure, side for side and in

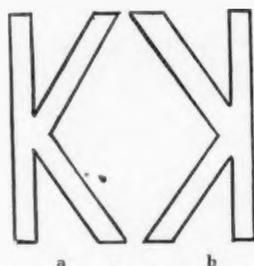


Fig. 1.

fact point for point, just as does the process of turning it over through the third dimension of space. By looking through a thin page from the wrong side the letters may similarly be seen reversed; and again the process is one that is easily seen to involve reversal, for to look through the page from behind we must turn it over.

Consider now the metal type, however, and the details of its manufacture. Most readers will have seen type, and those who have not will have seen the type-faces on a typewriter. In both instances, ink laid down from a roller or ribbon on the face of the type has to be deposited upon the paper by subsequent contact. In both instances, the lines of the letter are *raised on the type-face*

so that they may in the first case hold and in the second place give up the ink only along those lines.

Further, the average reader will have had the experience of trying to read the face of metal type and of observing that the letters are reversed; that the K looks like the right-hand member of Fig. 1, and that all other asymmetric characters show the same effect. The reason for this is clear. The type has to be *turned over* when it is brought into contact with the paper, and in this turning over the reversed characters become normal. If we had types of glass, so that we could read them through from the back as they stand in printing position, they would then read normally. But the metal types have to be reversed from the printing position for us to read them, and we must then see them in reverse.

Again: if the hard metal type, with its raised lines, were pressed into a soft plastic substance rather than upon the hard paper, the letters would no longer be merely laid down in a flat inked impression but they would be *depressed* into the surface of the plastic. This process of three-dimensional impression as distinguished from two-dimensional inked reproduction involves two transformations instead of one. The characters of the original are reversed, side for side, just as they were in the simpler process. In addition, wherever the original was raised the reproduction will be depressed and wherever the original was depressed the reproduction will be raised.

In manufacturing type, for instance, the process is usually one of casting rather than of carving. The mold into which the molten metal is poured must then carry in its bottom a *depressed* figure of the letter which it is desired to make; and the metal will flow into this depression to form the raised outline of the letter. Further, since this raised outline must show the side-for-side reversal and hence must read backwards, the depressed lines in the mold must read forwards.

Reverting to Fig. 1, then, we appre-

ciate that if we deal with three dimensions instead of only two, either of the forms shown therein may be raised above the surrounding surface or depressed therein, giving us *four* fundamental figures instead of only two. If Fig. 1 *a* is *raised*, it may be used as a die from which we can get an imprint showing Fig. 1, *b* *depressed*. If 1, *a* is *depressed*, we can get from it an im-

damental, normal variety. It is valid terminology to speak of the impression which we would get from this figure as its negative and then of this figure itself as the positive. Referred to the positive, the negative shows a reversal of side for side *and* an interchange between cameo and intaglio, between projection and depression. Inasmuch as the *raised* figure corresponding to 1, *b* can be got from

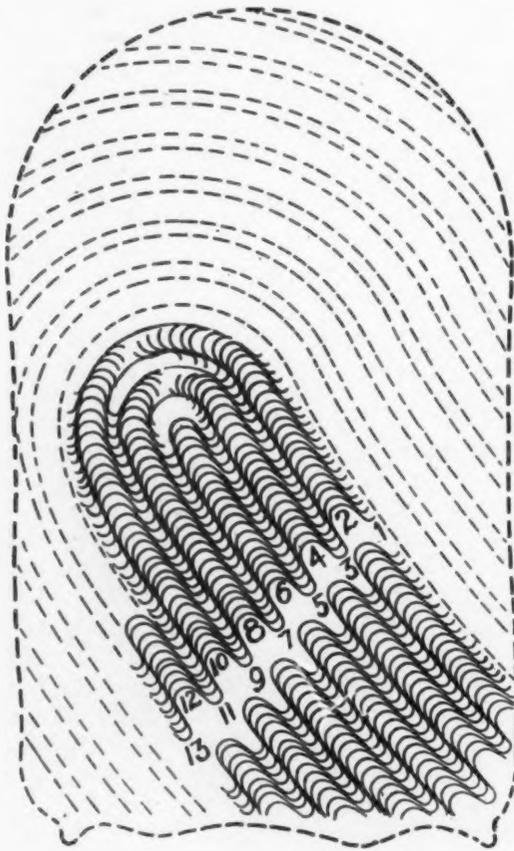


Fig. 2.  
A normal positive thumb pattern

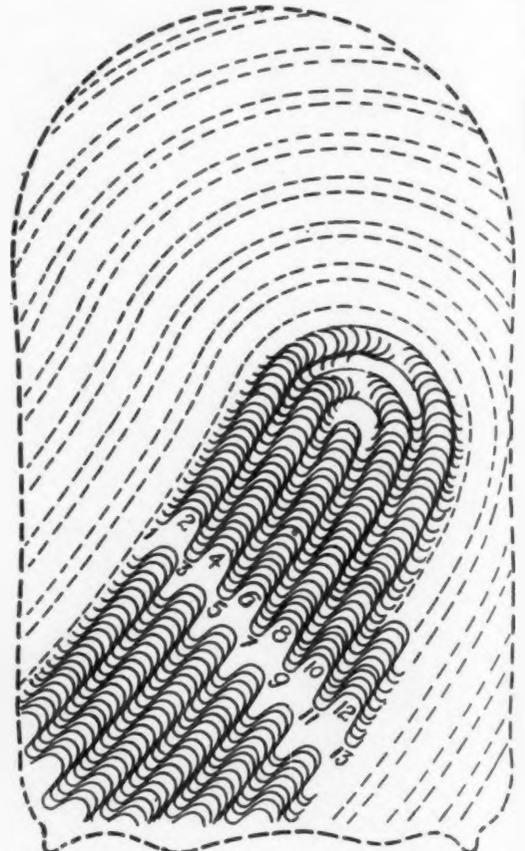


Fig. 3.  
Mirror positive of the same thumb

pression of 1, *b* *raised*. The four possible figures pair off naturally in this way. And if we have a metal die on which stands Fig. 1, *a* *raised*, we cannot by any direct mechanical process get from this an impression other than of 1, *b* *depressed*; we cannot get a *depressed* print of 1 *a* or a *raised* one of 1, *b*.

It seems natural to regard the *raised* figure corresponding to 1, *a* as the fun-

the normal positive 1, *a* by no mechanical transformation but represents rather the way a *raised* 1, *a* would look in a mirror, it is natural and proper to call it a mirror positive. It is positive because it displays the same relief as the normal positive. We thus see that the fundamental distinction between the positive and the negative lies in this matter of relief versus depression; and

not in the reversal of side for side, which is merely an incidental characteristic of the *normal* negative. The mirror negative, got by impression from the mirror positive, will be a reversal of that mirror positive and will hence have its right and left sides corresponding with those of the normal positive; but in the more fundamental matter of relief and intaglio it will reverse the

minute details. The diagrams are not intended to show exactly the characteristics of the Walter thumb or any other particular thumb. They are simplified and conventionalized diagrams covering a few lines at the core of a thumbprint of the simple "ulnar loop" type—the classification in which the Walter print falls. As an added convenience the diagrams are broken to permit the

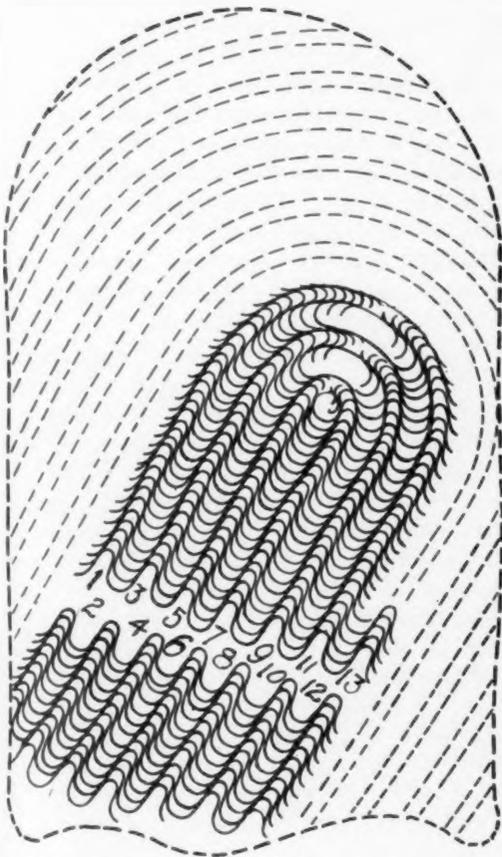


Fig. 4.

The normal negative impression

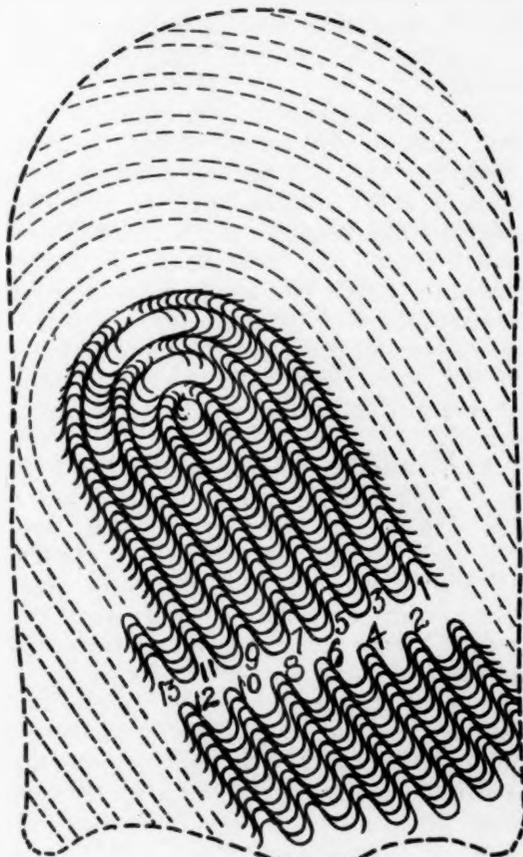


Fig. 5.

The mirrored negative

lines of the positive and therefore qualify as a negative.

Let us now transfer our attention to the fingerprint domain, and let us study Figures 2, 3, 4 and 5. These have been prepared for the purpose of simplifying the study of the photographs that will follow, by bringing out the relationships in the four types of prints, and exhibiting these in bold relief uncomplicated by

introduction of identifying numerals, and these latter correspond exactly in the four diagrams. The remaining ridges and depressions, of smaller number and simpler arrangement than would be found on any actual thumb, and showing nothing more than a simple loop pattern, are roughly outlined by the light dotted lines while the outline of the thumb is approximated by

the heavier dotted line. The partial ridge (12) outside the complete loops has been added in order to assist in differentiating the various types; and for the same reason the ridges of the normal thumb (the positive or model shown in Fig. 2) are made broad and round while the depressions are narrowed and deepened. By these artifices the four types are rendered readily identifiable in the photographs which we shall ultimately show of the Walter thumb, and their relationship to the one characteristic pattern may be clearly seen.

Fig. 2 is a diagram of the core or central part of the thumb itself; and by definition this is a normal positive. The central ridge is numbered 6, the first looped ridge outside this is marked 4-8, and a second loop outside this is designated by 2-10. The whole pattern point toward the left of the page, as determined by the direction of the open ends of the loops; or toward the little finger of a right hand on which the pattern occurs.

Fig. 3 shows a mirror reversal of Fig. 2, in which all the characteristics are the same, *ridge for ridge and depression for depression*, as shown by the numbers; but the loop patterns and all the details are reversed from the previous drawing, as though now seen in a mirror. The words in italics just above emphasize that if we had a physical thumb or model like Fig. 2, we could not get an impression like Fig. 3 from it. If we make an impression from such a model it will be turned about side for side as is Fig. 3; but it will have *ridges where the model shows depressions* and vice versa. It will in fact be exactly what we have in Fig. 4. Here we see that in the imprinting process the central raised ridge 6 has left its record as a broad, rounded depression, 6; while the inner and outer loop ridges in the model appear as depressions 4-8 and 2-10 respectively. The depressions in the original normal positive, however, appear here as sharp, narrow ridges.

By definition as we have said, drawing 2 is of a normal positive. Obviously

we shall call drawing 4 a negative, since it can be got by direct impression from the positive. Moreover, although it shows a reversal of the pattern, side for side, analogous to the mirror effect, this as we said in dealing with the simple case of letters is merely because the positive must be turned over to make it. We call it, therefore a *normal negative*; for it is made by normal molding from a normal positive. Drawing 3 is of a mirror-reversed positive, or more simply put, of a mirror positive. If we make a mold from it, we get the only combination remaining, which we must then call a mirror negative. We have it in Fig. 5, showing the ridges and depressions of the normal negative Fig. 4, but having its sides reversed in comparison with that negative. Its name is further justified when we observe that if we look at a normal negative in a mirror, this is what we see.

Especially among those who have had to do with existing fingerprint science or technology, there is a disposition to understand well enough the reversal of sides; but to think of this as purely a positive-negative relation and to assume that that is all there is to the matter. In printing or in any two-dimensional process that is all there *can* be to it; for there, when you have reversed the pattern you have done all you can, and that reversal *is* a positive-negative relation. And existing fingerprint science has been entirely a two-dimensional study of flat effects; in the rare cases when it has been confronted with a print in relief it has reduced this to a plane in order to deal with it. The routine print of criminology has been a mere pattern of the ridges, laid down from the anatomical original in oils and greases precisely as the two-dimensional printed page is laid down from the three-dimensional type. And just as the printed page fails to tell us anything about the characteristics of the electrotype in the depressed spaces between the raised letters, so the flat print fails to tell us anything about the depressed parts of the thumb from which it was made. Like the printing press, it leaves

these blank. In the one instance this does not matter; we do not care what the plate looks like in its low spots, provided only these are not high enough to make accidental smudges on our pages of printing. But the spaces between the ridges of a thumb are integral parts of that thumb, which is not a discontinuous pattern of lines as represented in the police version of its print, but rather an anatomically continuous mass with just as many and just as interesting characteristics in the low places as in the high ones.

The three-dimensional print, novel as it may be, is necessary to give a complete representation of the thumb; and, within the limitations of the molding process through which it is made, it *does* give such a complete representation. And by very virtue of its three-dimensionality, it introduces the contrast of cameo versus intaglio, of relief versus depression, of ridge versus trough. The distinction between positive and negative now involves this distinction plus that of right- versus left-handedness. The only thing that can be made by simple mechanical process from a positive is a fully normal negative, displaying *both* these contrasts. And when we get physical results showing only one of the said contrasts at a time, we get something the occurrence of which we could not have predicted; but something for which, once it has occurred, we have an easy description. The mirror positive is not a negative of any sort and cannot be; the term mirror positive describes it and is necessary for its description. The impossibility of its direct mechanical reproduction from a normal positive or normal negative is evident. That no complicated series of mechanical steps dealing with various undefined intermediate stages could possibly effect such reproduction is a far broader statement, and one which could be made only after much experiment and consideration. We shall come ultimately to discussion of this matter, but at the present stage of mere explanation of the physical character of the séance results it is not appropriate to

go into it. The physical aspects of the four fundamental types of print, and the impossibility of *direct passage* by mechanical means from the normal pair to the mirrored pair, are all that need concern us at this point.

Having thus made it clear what we mean by the expressions normal negative, mirror negative, normal positive and mirror positive, wherein these four fundamental types differ from one another, and the relation which each bears to the actual or hypothetical thumb from which they originate, we may now pass to a description of the typical "Walter thumbprint" as seen in the séance impressions. Inasmuch as any direct impression from a living original would be of the normal negative type, it would in any event be most advantageous to characterize the Walter thumb from prints of that category. Such a choice is fortified by the circumstance that the normal negatives constitute by far the largest group among the séance prints, while most of the extremely legible prints are also in that group. We illustrate our analysis of the typical Walter print by means of enlarged photographs of the wax impressions to which, as the series was in process of production, the serial numbers 3, 7, 21, 22 and 32 were assigned. The respective dates for these five were September 4th, 1926; February 3rd, 1927; July 14th, 1927; this same date again; and August 18th, 1927. The conditions of their production may be studied by reference to the February issue of this *Journal*.

The outstanding characteristic that will appeal at once to any eye, professional or laic, is the single upright central core or loop. This is of a type known in fingerprint classification as the ulnar loop, which means that it is a single loop with open end pointing toward the little finger. By "single loop," of course, it is not implied that there is only one ridge or depression forming the loop; but rather that the series of parallel ridges and depressions involved in it bend into a single simple loop and not into a spiral or reentrant effect of

any such sort as seen in Mr. Fife's right thumb (page 217).

The dead central element of such a loop might obviously, on general principles, be either a ridge or a depression. The layman, examining the central regions of these five photographs, will doubtless feel that they are not absolutely identical; that in some of them the core appears to center around a

other prints and in particular a careful comparison between them should satisfy the critic that, so far as these four normal negatives are concerned, the dead-center element is a depression; and that accordingly, if we had a positive to compare with these, we should expect to find it centering on a ridge.

The present discussion and description should be read first with reference

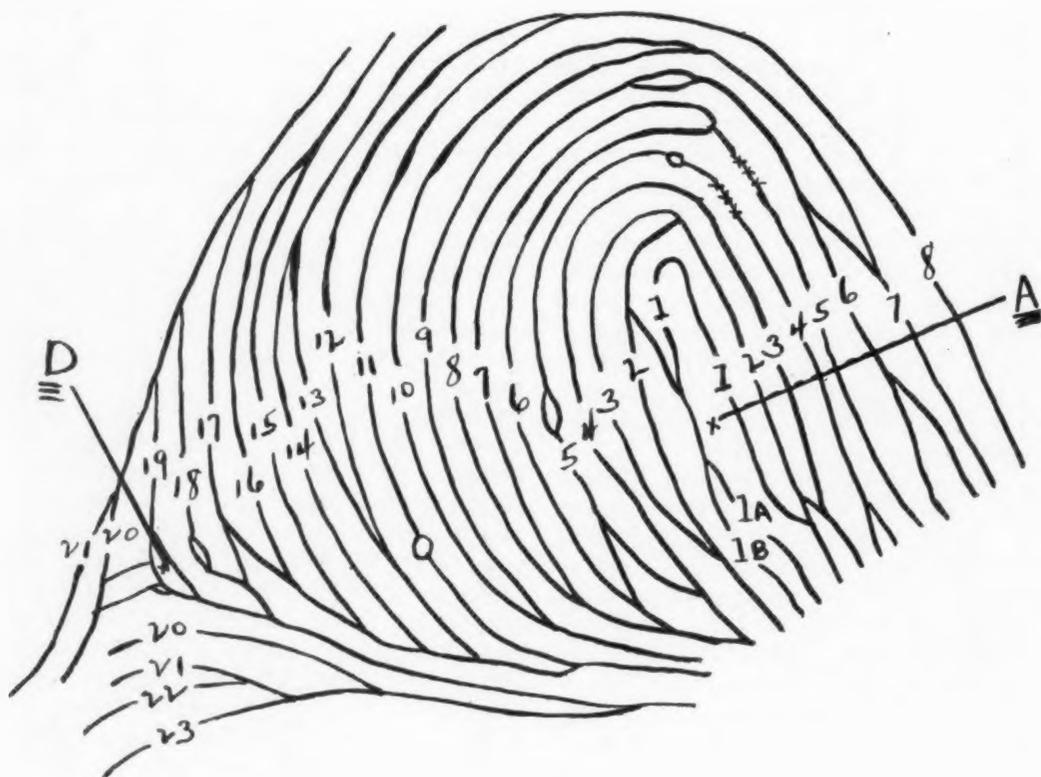


Fig. 6.

Diagrammatic and somewhat conventionalized study of the normal negative impressions of the Walter thumbprint, showing all characteristic features to which reference will be made in the text of this and following installments. A is the central depressed core and D the delta; the numbers inserted along the raised ridges identify these for textual discussion.

raised line and in others around a depression. This feeling is distinctly justified as regards print No. 32, which in order to be reconciled with the generality of the prints in this region requires a bit of discussion which we shall not be prepared to give in until the next installment. Holding this one in abeyance, a careful scrutiny of the four

to the drawing, Fig. 6. This drawing is more or less approximately to scale, having originated in a tracing from a ten-diameter magnification of print No. 7. No serious attempt is made, however, to preserve correct spacings between ridges, correct shapes at intersections, etc. The diagram should be regarded as a conventionalized sketch



Print No. 3, a normal negative obtained on September 4th, 1926. The scar shows very plainly. The secondary ridges or shelves at either side suggest that there may have been movement of the original in this very deep mold before setting was complete. Comparison with the drawing on the facing page is easy, once the central depression has been located.

of the central section of the Walter thumb. After the various features mentioned have been located on it, the reader may then profitably examine the photographs in search of these same features. And the diagram emphasizes that the central depression, lettered A, may be easily identified on these normal negative prints by its position immediately adjoining and to the right of the very prominent doubly bifurcated ridge 1 - 1A. This ridge is easily the most striking of the specific minor features of the print and on hardly any of the normal negatives is there difficulty in identifying it.

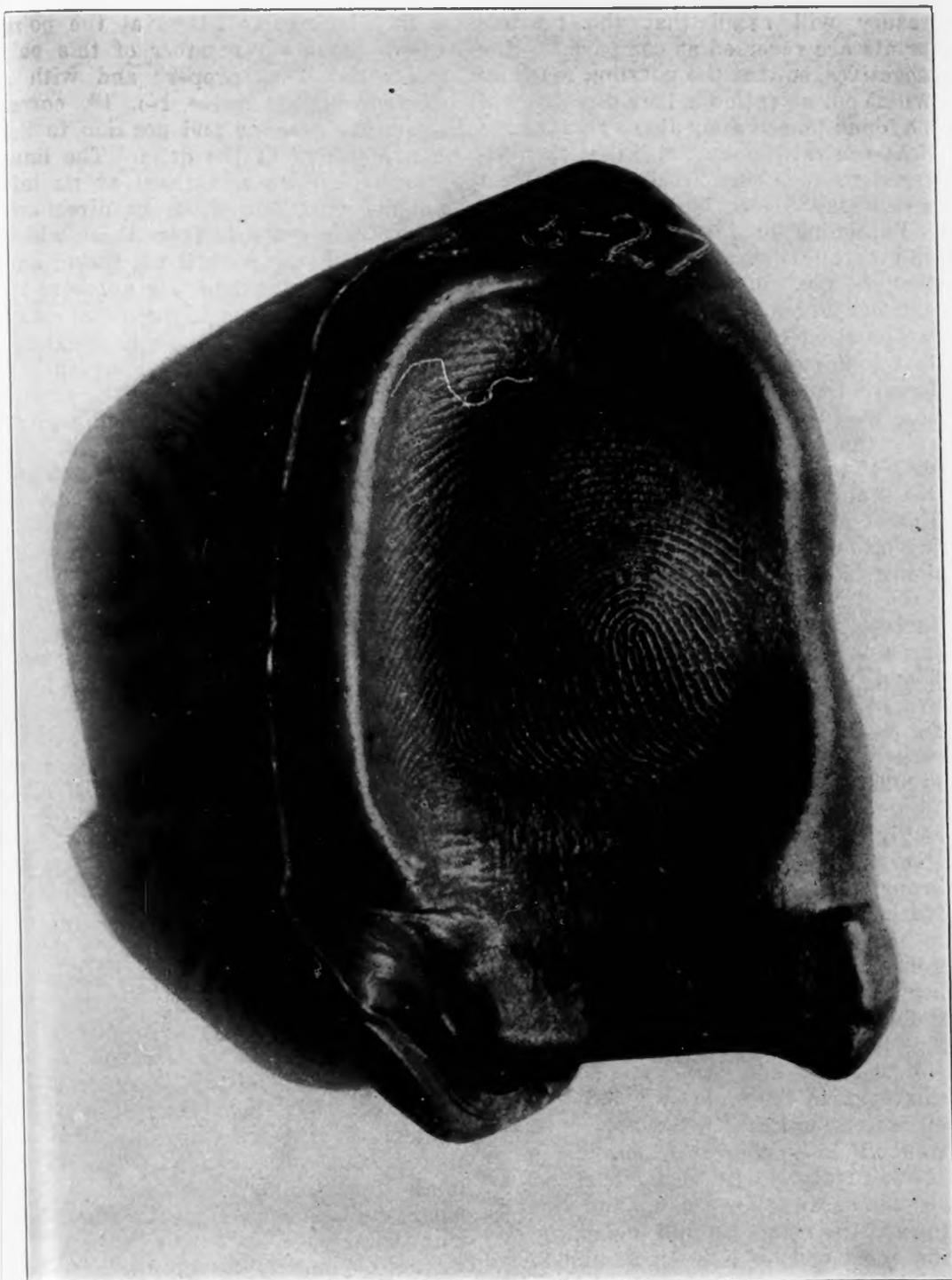
A second major characteristic of the print is the delta at the lower left of the normal negatives, the heart of which is lettered D on Fig 6. The characteristic shape of this and its formation as the focal point of three more or less independent series of ridges passing below and to either side of it, will be clear from the drawing; hence equally clear will be the applicability of the technical term attached to it just now in accordance with fingerprint usage. On the photographs its permanence of design or even its very presence is not always clear. In No. 3, for instance, the delta is rather masked by a casual fold in the wax; on No. 22 it is in heavy shadow; on No. 32 it is in a region of the thumb that is not well imprinted. On all three, however, it can be distinguished after its location and characteristics have been determined from the drawing and from prints No. 7 and No. 21.

The most casual inspection will make it clear that there is much more space between the core and the delta than there is in the region immediately below and to the left of the core; so that the more or less vertical ridges in the former region are more numerous than the more or less horizontal ones in the latter one. This circumstance gives rise to a rather complicated series of junctions, simple in some cases and compound in others, whereby the larger number of ridges in the vertically lined portion at the left of the normal negative prints is gradually reduced to the

very much smaller number in the horizontally lined region below the core. The lines in the drawing, which of course represent the ridges of the normal negative prints, are numbered more or less arbitrarily for identification purposes, in the zone where they are most numerous. These numbers run out consecutively from the core to the left-hand edge of the print, or rather, to the left-hand-most point reached by the diagram. In view of the very free merging of lines above the core, we do not carry these identifying numbers clear around to the right; but instead we attach an independent series of identifying numbers to the ridges at the right of the core.

With the aid of these identifying numbers for the ridges, we are now in position to catalog, describe and comment upon such of the characteristic features of the line pattern presented by these prints as may seem of sufficient interest or importance to merit our attention. We have already spoken of the extremely prominent double bifurcation observable in ridge No. 1 at the left of the core. Below, this ridge splits into two parts, 1A and 1B; and a short distance above this division, it splits again to form a short unnumbered line of junction with ridge No. 2 at its left.

In practically all of the negative prints, this double bifurcation stands out strongly and gives no doubt to one seeking to locate and identify it. In the positives, of course, it is a depression or trough; and as such we shall find that its identification is difficult. The reason for this is doubtless the tendency of the eye to recognize all features of the prints as functions of the ridges rather than of the depressions. It will accordingly take quite a bit of study to enable the average reader to satisfy himself that on normal positives this mark is really a bifurcated trough and not a pair of independently forking ridges. In illustration of this, as well as to facilitate further reference to the contrasts between positives and negatives, we show in this installment one typical normal positive print, No. 4,



Print No. 7, from February 3rd, 1927; with the exception of one or two details this is the best of all the wax impressions. The joint lines are adequate, and the entire central area is particularly well defined. This photograph will correspond in all details with Fig. 6, since the latter is traced from an enlargement of the present print.

obtained on September 4th, 1926. The reader will recall that the positive prints are reversed as compared to the negatives, so that the puzzling mark on which our attention is here directed will be found immediately at the right of the dead-central element; also that this latter element is here a ridge rather than a depression.

Returning to the normal negatives and to our diagram, it may well be thought next in order to examine the various junctions between the ridges as we pass out to the left. Doing this, we find that ridges No. 2 and No. 3 join toward the bottom of the drawing and that they remain unrelated to any other ridges in this region. Ridges No. 4, 5, 6, 7 and 8 are all part of one system: No. 4 and No. 5 having an unnumbered line of junction; No. 5 and No. 6 uniting into a single ridge; No. 7 and No. 8 doing likewise; the united ridges No. 5-6 and No. 7-8 coming together a little further down; and finally No. 4 effecting a union with this stem. Ridges No. 9 and No. 10 likewise have a common origin, independent of other ridges so far as the region in the drawing is concerned. Another complicated system is constituted by Nos. 11, 12, 13, 14, 15, 16 and 17. All of these branch off singly and separately from the one main stem, except for Nos. 12-13, which branch off in a common line to separate further up. Another pair is to be found in No. 18-19, with the added complication of a short unnumbered ridge joining No. 18 to No. 17 of the previous system. Then below the delta we have the four-fold ramification of ridges No. 20, 21, 22 and 23; and as we follow this back to the right, we find that it ultimately unites with the No. 18-19 stem. Finally, above the delta, we have another ridge No. 21, with a branch No. 20; and as we follow this up and around toward the right, we find it picking up the upper ends of Nos. 19, 18 and 17.

The delta itself merits a brief description. It consists primarily of a rather large closed loop or circular island in ridge No. 19, with two short unnumbered lines running off horizontally to

join No. 20 at the left of the delta; with a tiny triangular island at the point where the lower member of this pair meets the delta proper; and with a smaller loop in ridge No. 18, corresponding in shape and position to the central island of the delta. The lines below the delta and those at its left are deflected into different directions through its presence from those which they would take were it not there; and when we employ duplicate numbers 20 and 21 for the lines of these two small groups, we preserve the numerical order and create no confusion. In the drawing as in the photographs of the actual prints, these two sets of lines are brought to a vague and indefinite termination; on a print showing the entire thumb one must suppose that the two ridges No. 20 would join and that the left-hand No. 21 would meet certainly the lower No. 21 and possibly the lower No. 22 and No. 23 as well.

Pursuing the theme of bifurcations and junctions between the ridges into other regions of the print, we find that ridges No. 17, 18 and 19 are by no means the only ones that merge at the upper left of the pattern. A simple junction is effected between No. 16 and No. 15 and another between No. 14 and No. 13. Much further around to the right and almost at the top of the print, No. 12 and No. 11 come together. Clear past the top center and somewhat down at the right-hand side, we find a similar union of No. 10 and No. 9. All these junctions are particularly liable to photographic masking making one ridge look as though it had a dead end. Two further junctions at the top of the pattern are of particular interest because of their very square shape, hinted at in the diagram and easily to be observed in the photographs. Left-hand ridges No. 8 and 7 thus come together to form right-hand ridge No. 5; and in the same way, No. 4 and No. 3 from the left join to make No. 2 at the right. Photographically speaking, these square junctions are among the most constant features of the print pattern. Following the ridges around to the zone in which the



Print No. 21, from the seance of July 14th, 1922. A normal negative with the joint line unusually well marked. Like several of the later prints, this one shows extremely well the line-pattern down to a point well below the first phalanx; comparing very favorably in this respect with Print No. 7, which in most other details is the better one.

right-hand numbers apply, we find further bifurcations. There is an unnumbered line of junction between No. 6 and No. 7, and again, much further down, between No. 2 and No. 3. Finally, well down toward the bottom of the diagram, we have a regular junction between No. 1 and No. 2; while No. 4 and No. 6 follow the opposite course and each splits into two.

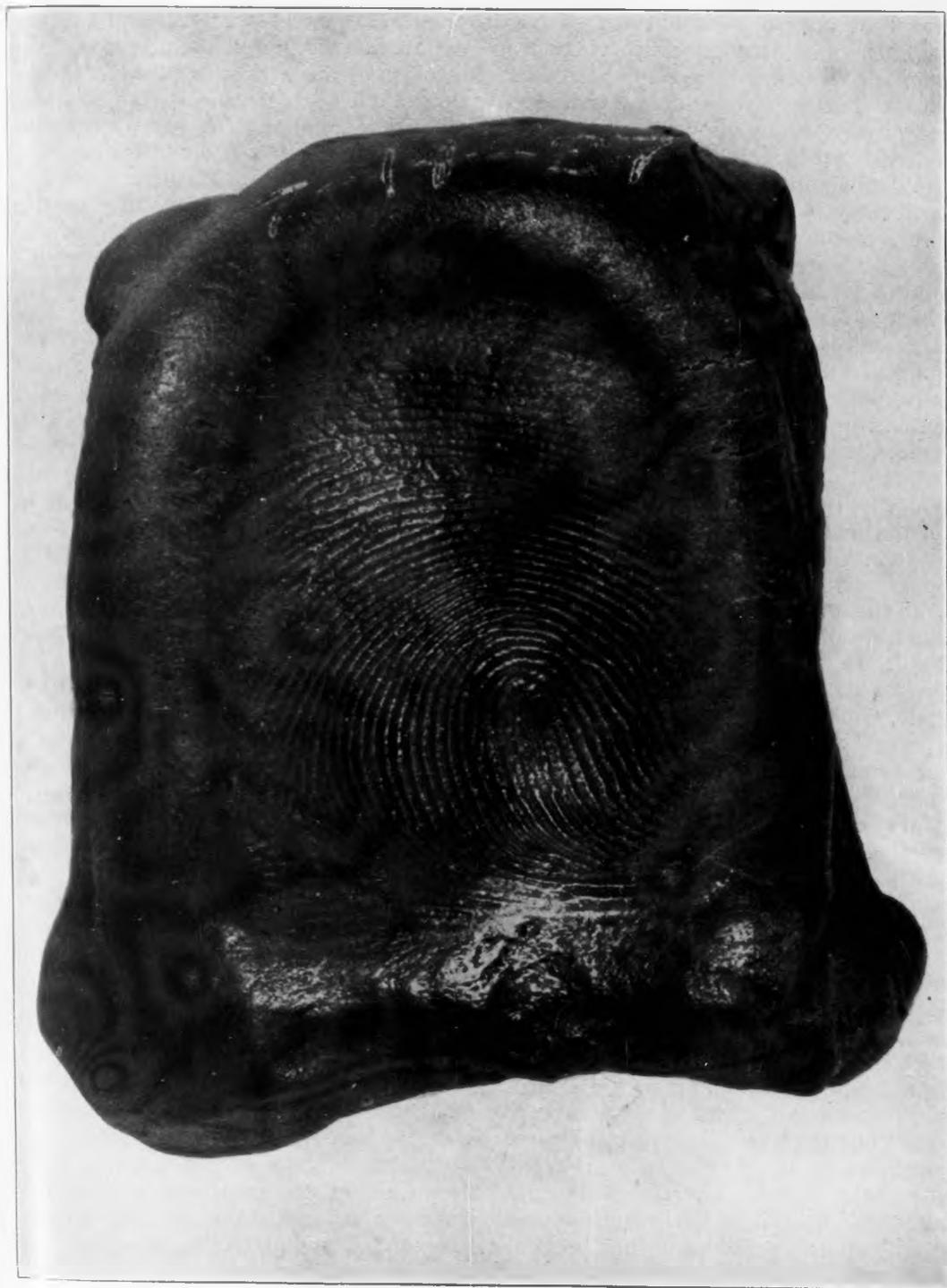
So much for bifurcations, junctions, etc. A word of caution should be given the reader's heed. At points where the diagram of Fig. 6 shows an actual junction of ridges, as suggested a little above, the appearance on many of the photographs is that one of the two ridges stops a bit short of meeting the other, running out thus to a loose end. This is a trick of light and shadow; the junctions really exist, on the wax, at all such points. Again, when we look on the photographs at an ensemble like the junction 1-1A-1B plus the unnumbered line joining No. 1 and No. 2, the exact impression given the eye is not always the same. Pursuing a bit further this particular example, it may be said that the general effect of the double bifurcation in ridge No. 1, suggesting a poorly crossed letter X, will be identifiable on all prints save perhaps No. 32, where there are as we have stated further complications to be discussed later. Print No. 7, so far as this region is concerned and in fact so far as regards all the features within three or four ridges from the central core, is far and away the closest approach to the ideal. The positive print No. 4, too, checks out here in striking fashion when one takes account of its reversal of sides and of relief.

Further remarks may be made with respect to the character alike of the original imprinting and of the photography in the delta region. Relatively few of the wax impressions are well made here or in the zone above the core and beyond the point to which we have carried the diagram; and, with the effort to get good photography concentrated at the core, relatively few of the pictures are really brilliant in either of

these regions. The positive print No. 4 is particularly bad around the delta, being actually defaced in part here by contact with the cloth (see February *Journal*, page 103). Even so, the beginnings of the delta will be recognized at the right of this cut.

While the numerous bifurcations constitute the major part of the easily identified features aside from the generalities of core and delta, we find a few further items worthy of mention. Thus, where left-hand ridge No. 8 swings about over the core, we find a very noticeable depressed island marked out in this ridge. Like all the other features of which we speak here, this one is permanent, a feature of all the prints, and part of the evidence that they all constitute the same pattern. It varies to the extent that sometimes it appears to be a raised island in the depression below ridge No. 8, instead of a depressed island in that ridge. This of course depends wholly upon whether the raised line which appears in the diagram as the lower boundary of the island is well-knit to the ridge proper at its two ends, or whether it hangs loose. The positive print No. 4 shows this mark very plainly as a depressed island, and if we follow this suggestion we should expect it to be a raised one in a perfect negative. We have already remarked on the tendency of the photographs to do injustice to the junction point between two ridges, however, and this would indicate that we ought to regard the present mark as a depressed island in the ridge. Inspection of the wax supports this view, so it is drawn this way in the diagram.

Pores of course occur freely in the prints. In the anatomical original these are little mounds in the depressed lines of the hand; on negative impressions they are therefore depressions in the ridges. In print No. 7 the photograph shows particularly well two series of three pores each at the upper parts of right-hand ridges No. 4 and No. 5. Though not always so well visible these are permanent features and their position is indicated on the diagram by



Print No. 22, from the same sitting as the preceding one. This is a very broad and flat impression, with a well developed mound in the center, indicating a concave area on the original. Such formations occur on a number of the negative prints, indicating a very considerable pressure during imprinting. The same thing occurs in the normal prints of some of the sitters.

series of three X's. In the positive print No. 4 of course we see them as tiny mounds. The small circle in ridge No. 4 on the drawing represents an island rather than a pore, and one that does not always show up well. A marked contrast to this is seen in the small circular island in the lower part of left-hand ridge No. 11. This almost always is very distinct. Occasionally the photographs seem to tie it up with the adjoining bifurcation No. 12-13 in a way which is largely illusory and which the diagram therefore avoids. Prints No. 7 and No. 3 show this island very beautifully; and even in No. 22, where this region lies in heavy shadow, the island is plainly discernible.

A most curious feature of the earlier prints is a scar at the upper left of the normal negatives: raised on these and depressed in the positives. It will be most easily located on positive print No. 4, at the upper right of course; after which it will be found on negative print No. 3. It is well above the region covered by the diagram. The wax and the photograph of No. 7 show it very faintly; whether it will remain visible in the engraving, which is not yet made as we write, seems doubtful. Print No. 22 is notable as showing the best detailed impression of this region of the thumb which we have in any of the prints; and as showing no indication of the scar. In general this mark is to be found more or less distinctly on the earlier prints, and is absent on the later ones. What interpretation to give it, on an ideoplastic or a spiritistic hypothesis or on one combining these, we do not know. Walter himself, speaking in the seance room, indicates that he had such a scar in life but that he does not remember how he came by it; Margery does not even recall that he had it. Assuming that he did have it in life, why it shows in the earlier prints and not in the later ones and what has become of it, would constitute a most interesting speculation for the spiritistically inclined.

In the region of the scar and a bit below it and to the left on the normal

negatives we see, in prints No. 21 and No. 22, a very prominent square bifurcation, likewise out of the diagram. This is permanent, with one slight reservation: All the prints show a tendency to absence of detail in the upper portion of the thumb. The effect impresses us as indicative of a failure to attain complete and correct modelling in the teleplasmic original, rather than of absence of pressure in the seance-room imprinting. And from the ideoplastic viewpoint, which would picture the teleplasmic original as built up by deliberate process arising out of Walter's conscious intelligence or Margery's subconsciousness, this is most suggestive. For in any thumb or fingerprint it is the central portion, showing the loops and whorls and the core generally, that is strongly individualistic. As we pass out toward the edge of the digit, the lines necessarily become more and more nearly a mere series of parallel curves, with little scope for characteristic features. And it is the central portions of the present prints to which careful attention has been given by the teleplasmic operator, while the outer regions have had a certain degree of apparent neglect. Walter pictures this as more or less a matter of his own conscious economy of effort, concentrating upon the nub of his problem and letting the subsidiary elements take care of themselves.

One further very marked characteristic of all prints that extend far enough down to show it (something that the diagram does not do) is the strongly and peculiarly bifurcated first phalangeal joint which shows up so very well on print No. 21. It will be appreciated that where this joint is present and well legible it constitutes a major criterion as to the normal-mirror-positive-negative classification of the print. Raised and forking to the left as we see it in the normal negative No. 21, it will necessarily be raised and forking to the right in the mirror negatives; while in normal positives it will be depressed and forking to the right as in No. 4 herewith, and finally in mirror posi-



Print No. 32, obtained on August 18th, 1927. This print displays certain irregularities of the negative ridges at the tip of the core which make recognition of the pattern in this region difficult and which will be more fully discussed in the text of the next installment. Aside from this variant, it is a very typical normal negative.

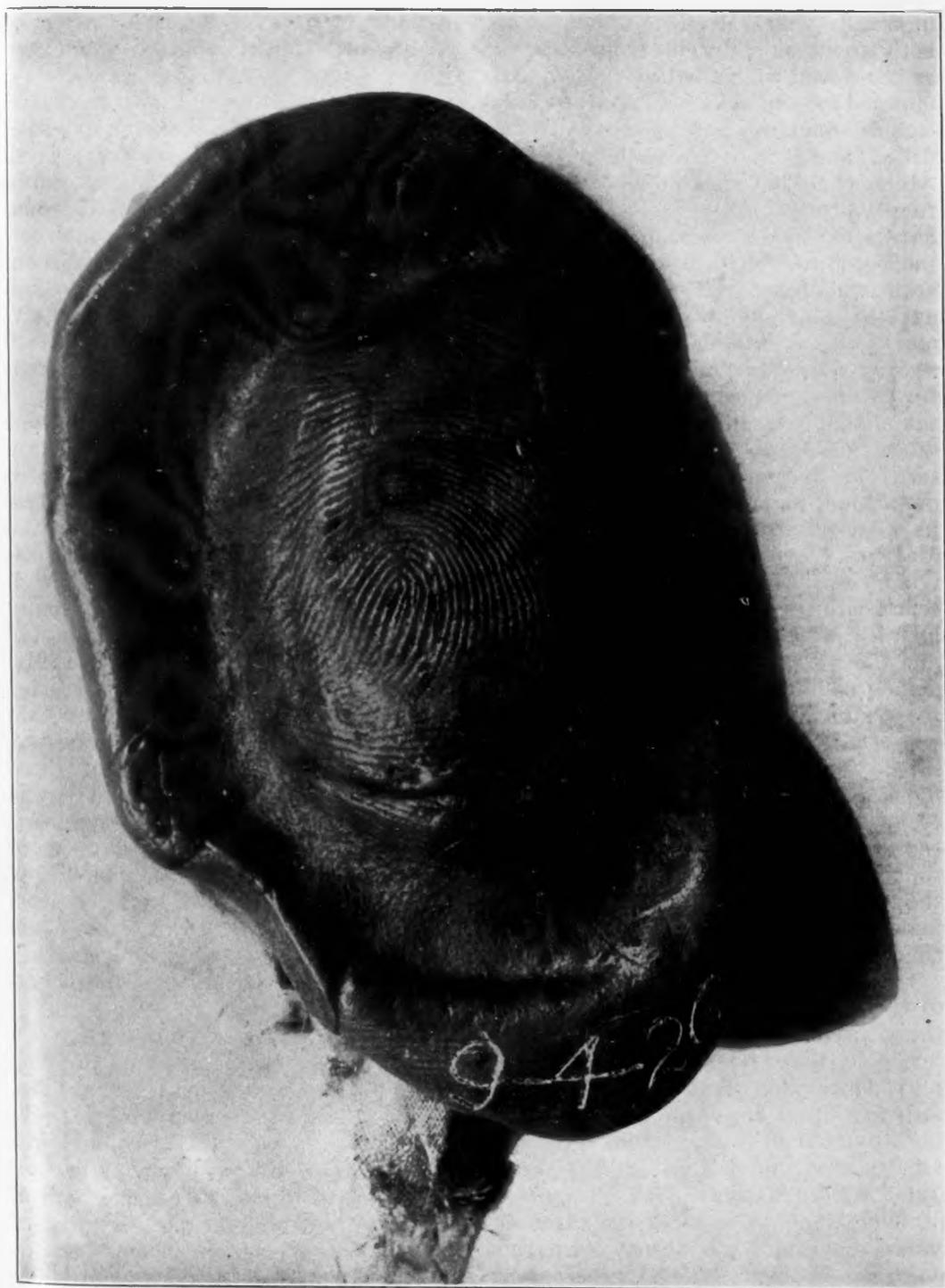
tives depressed and forking to the left.

It will be clear from the above items what sort of things the fingerprint student looks for in connection with the identification of a print. With the present print, it is evident that the core and the delta and the first phalangeal joint with its very odd bifurcation exhaust the major characteristics; and that the minor ones of bifurcated ridges or depressions, of islands in either, of characteristic groups of pores, etc., are practically inexhaustible. Among other permanent features of the normal negatives to which some interest attaches are a faint raised horizontal line, perhaps a scar again, crossing several of the right-hand ridges in approximately the region where the numbers have been inserted in the diagram, and easily visible in one or two of the photographs herewith; and the very beautiful aggregation of pores, omitted from the diagram, but brilliantly visible throughout that portion of the No. 7 photograph above and to the right of the core, and which would doubtless be visible in many of the wax originals under the glass, even when the photographs fail to indicate their presence.

It will be observed that this the photograph of the last-named print, No. 7, carries a brilliant high-light clear across the zone in which lie the marks of which we have just spoken, making these better visible here than they are in the generality of the pictures. Print No. 32, on the other hand, is very badly illuminated here and extremely well lit up at the left. A good deal of judgment must be used in reaching negative conclusions with respect to any particular mark on the photograph of any particular print. The authors of course have had the advantage which the average reader cannot have, of close study of the wax originals under good magnification; and where the statements of this or of future installments are not clearly borne out by the published photographs, the reader should remember this. The broad general thesis that all these prints are of the same thumb, however, must be clear to any reader

so far as it pertains to the five negatives and the single positive here shown. Just where analysis may cease and give place to the settled feeling of conviction will of course be a point on which no two critics will be in entire agreement. But any serious critic who feels that, on this or on any other point, the published text and photographs are not adequate, will find every disposition on Dr. Crandon's part to facilitate examination, in any proper sense and by any proper person, of the wax originals, which for almost the entire part remain in his hands after being examined and marked for identification.

With respect to this proposition that all the prints recognized by us as Walter prints are really of the same line-pattern and therefore of the same thumb, we believe there will be no serious dissent, either now or after publication of the photographs has reached its final stage. With respect to another important point there can equally be no dissent. We give, with the current installment, the two normal thumb prints of all the more frequent sitters; and it will be readily seen that none of these is sufficiently like the Walter print to lead to any confusion in identification. Dr. Crandon's left thumb has a single loop like Walter's, but one that lies in a wholly different position, and that is accompanied by no delta at the left; and his right has a closed circular loop instead of an open one with a linear central core. Dr. Richardson's left thumb has a delta on the wrong side and closer to the core, when compared with the Walter prints; and his right is, to a far greater degree than one meets in most persons, an approximation to a mirror image of his left. Mrs. Richardson's left thumb displays an almost horizontal loop instead of an almost vertical one, with a rudimentary delta immediately adjoining and at the wrong side; her right combines a circular whorl with a delta. Mr. Dudley's loops are too low-lying and his deltas are in the wrong places; in addition to which, his own ridges as represented by the depressions of the wax negative are unus-



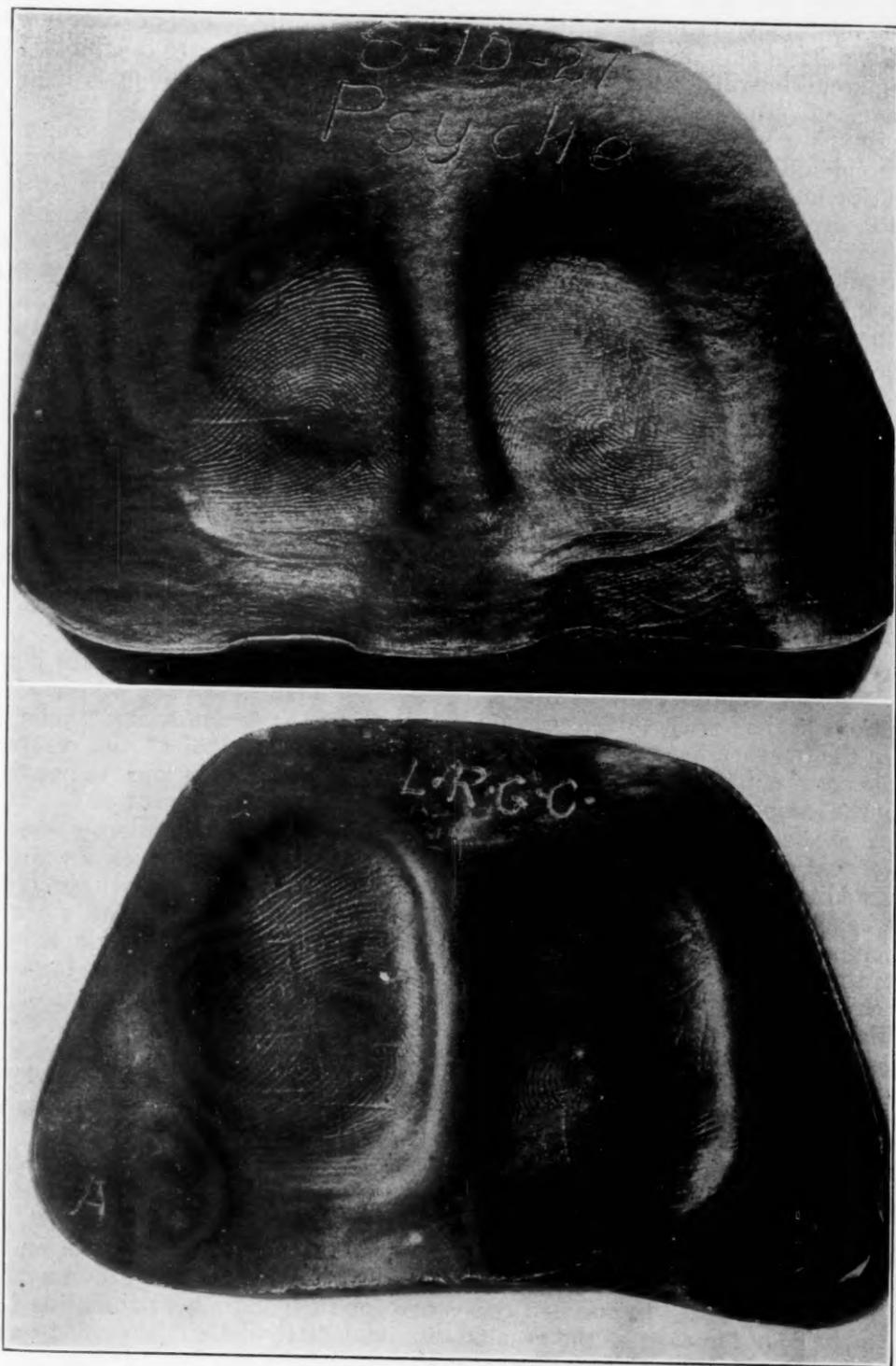
Print No. 4, from the same seance as No. 3, but a normal positive; see page 202. Despite its obvious defacement at the left and bottom and the invisibility of the delta region (at the right, here), this is one of the best of the positive prints from the viewpoint of comparison with the negatives; for the central zone is very well impressed and photographed.

ually narrow and his own depressions as represented by the negative ridges unusually wide. Mr. Fife's thumbs are both about as different from Walter's as could well be, his left giving a double opposed looping and his right an interlocking double whorl effect with two deltas; and both have a phalangeal joint which could not possibly be mistaken for Walter's. Mr. Hill's left thumb hardly has any core at all; his right, if the loop were more upright, would be an approximation to the same general type as Walter's, but lacking of course the marks characterizing Walter's and possessing a new group of characteristic formations of its own. Mr. Bird's thumbs are so like Mr. Fife's (with mirror reversal of the left-hand pattern) as to remind us that these two gentlemen present striking similarity in other physical characteristics. And Margery's own thumbs, with their low-lying cores, their almost complete absence of bifurcations and other irregularities immediately about the cores, and their dissimilarity in the matter of deltas, could not possibly be mistaken for Walter's. Prints of all other sitters who have played any consequential role in the thumbprint seances are also on file and support the same negative generalization; it hardly seems needful to reproduce them. Prints other than of thumbs need not be shown in view of the average shape of the seance prints, making it so plain that these are of thumbs.

Of course, any consideration given to the question of coincidence between the Walter thumb and that of any sitter other than Margery must in large part deliberately ignore the fact that no such sitter has been present at all the thumbprint seances; likewise the fact that at the sittings of June 10th, July 16th, and August 27th, 1927, from some or all of which all of the more obvious suspects were absent (see this *Journal*, February, 1928), there was mechanical or personal control of extreme rigor. If we are to talk of oblique hypotheses in the face of these facts, we must plainly postulate a me-

chanical die of some sort—rubber, steel, or what you will—to evade the complications introduced by the matter of seance attendance; and we must then ignore or try to explain away the reports of control during the more crucial sittings. In the face of such a hypothesis, we should of course not expect to find the "Walter" thumb to be a duplicate of that of any sitter; for it would be just as easy to use, for the anatomical original underlying the seance-room die, a thumb of some person who had never sat and was never going to sit; and a reasonable caution would dictate the use of such a model. So the comparison of Walter's thumb with that of each sitter does not of itself rule out fraud, it simply restricts us to certain particular theories of fraud. Taken in connection with the reports of control at the more vital seances and with the delivery of prints *in these seances* on previously marked wax blanks, it is pretty severely restrictive and many critics will be ready to accept it as exclusive and conclusive. But as Mr. Bird indicated in his report on the print phenomena at the Paris Congress, we should much prefer to find in the end that a normal reproduction of these prints was impossible on any basis whatever, rather than merely impossible under the conditions claimed to have obtained at these seances. It is with this idea in mind that we shall go on, in the next installment of the present paper, to illustrate further prints and to describe their individual peculiarities.

That they have such—that they are not absolutely identical, line for line and point for point—will perhaps not strike the uninitiate reader as entirely obvious or as obviously proper. We must rule out in this connection certain accidental features, some of mechanical and some of photographic origin, in which the wax blanks themselves or their pictures fail to display absolute identity. As examples of the one group we have shrinkage cracks in the wax like the one seen at the top of print No. 3; as examples of the other, the



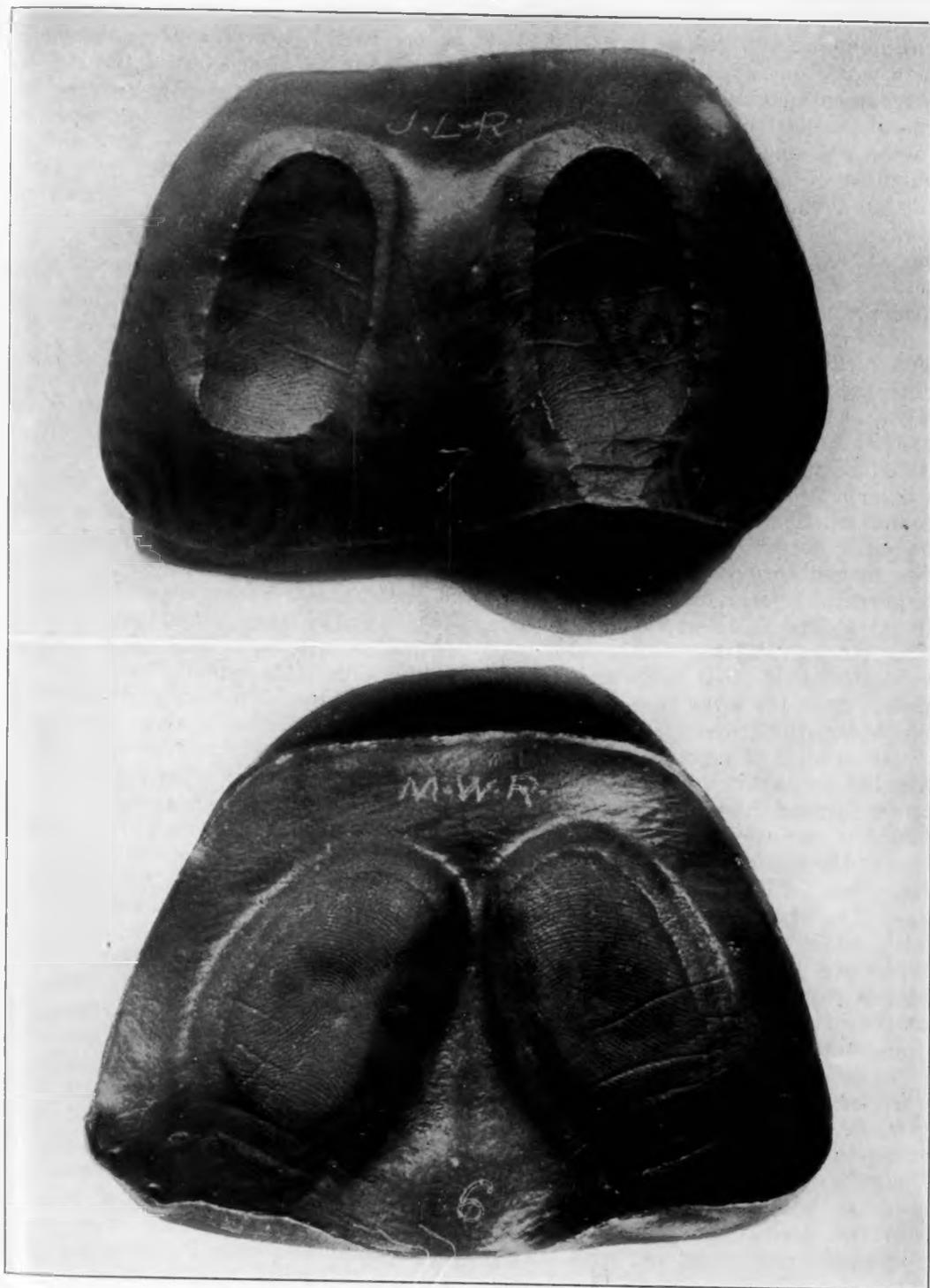
Normal negative thumbprints of Dr. Crandon and of Margery herself.

bubbles at the left of No. 7 photograph, produced by uneven action of the photographic developer in hot weather. But when we have ruled out all such accidents occurring after the moment of contact between the original and the soft wax, we have a lot of systematic and accidental variations between individual prints. These variations are of several divergent origins and characters. Though we must to some degree discriminate between them, no attempt at complete separation seems necessary or expedient; but a reasonably thorough discussion is quite indispensable.

In the first place, if we assume the seance prints to have a common mechanical origin—meaning, of course, an origin in the fraudulent use of a die of metal, rubber, etc.—the fact will be that despite the rigidity and constancy of this mechanical original no two of the impressions therefrom can possibly be identical in all respects. For in no two cases will the die have entered the wax at precisely the same angle or to precisely the same depth. In no two, due to variations in the pressure of imprinting and in the temperature of the wax, will the die come out of the wax with absolutely the same cleanness and absolutely the same distortion of the latter. In no two will the degree to which the die is twisted in extraction be precisely the same hence in no two will the resultant thickening of the lines of the wax print occur to precisely the same degree or in precisely the same places. In no two will the die have been clean or dirty to precisely the same degree or in precisely the same points; so in no two will the resultant deficiencies of modelling correspond. And a sufficiently ingenious canvass of the further conditions of molding in wax from a mechanical die will doubtless reveal further causative variables and hence further resultant variation.

If we advance a step in our hypotheses, to consider the case of the results obtainable through imprinting in wax by a normal, anatomical, flesh-and-blood thumb, we shall find that this process is subject to all the above variations in

conditions and we must therefore continue to experience all the above variants in result. This of course holds equally whether we are talking of fraudulent use of the anatomical original in the seance room, or of its experimental use outside the seance room, or its routine use as a means of recording the human thumbprint. But in addition, under all these circumstances indifferently, we shall have introduced a new series of variant conditions, functions of the anatomical character of the flesh-and-blood die which we are now employing; and from these there must ensue either new variations in result or a new range for the old variations. For example, our original is now no longer of the same rigidity at all points, nor even of the same rigidity at the same point during different imprints. Its local shape varies with variations in the state of the blood stream, and with other anatomical causes. The foreign matter which can now be present to mask or modify surface details includes perspiration and other natural substances; it includes also, under the category of plain "dirt," the results of a much wider contact with the physical world than in the case of the mechanical die and these results are subject to the vicissitudes of a much more difficult washing process when we try to cleanse the human skin than when we make the same attempt with a metal surface; hence the local variation in surface detail due to invasion of the mold by physical substances that do not belong on the thumb will be incalculably greater. The original as well as the wax mold may now be distorted in the attempt to come clear of the mold, and such distortion will have a greater reflection in the ultimate shape of the mold than when it is confined to the wax alone. The coefficient of adhesion will certainly be different for human skin and for steel or rubber; and aside from its immediate and obvious effect on the shape of the mold, this has further secondary effects. We may, for instance, find it necessary to leave the anatomical original longer in the wax or to take



Normal negative thumbprints of Dr. and Mrs. Richardson.

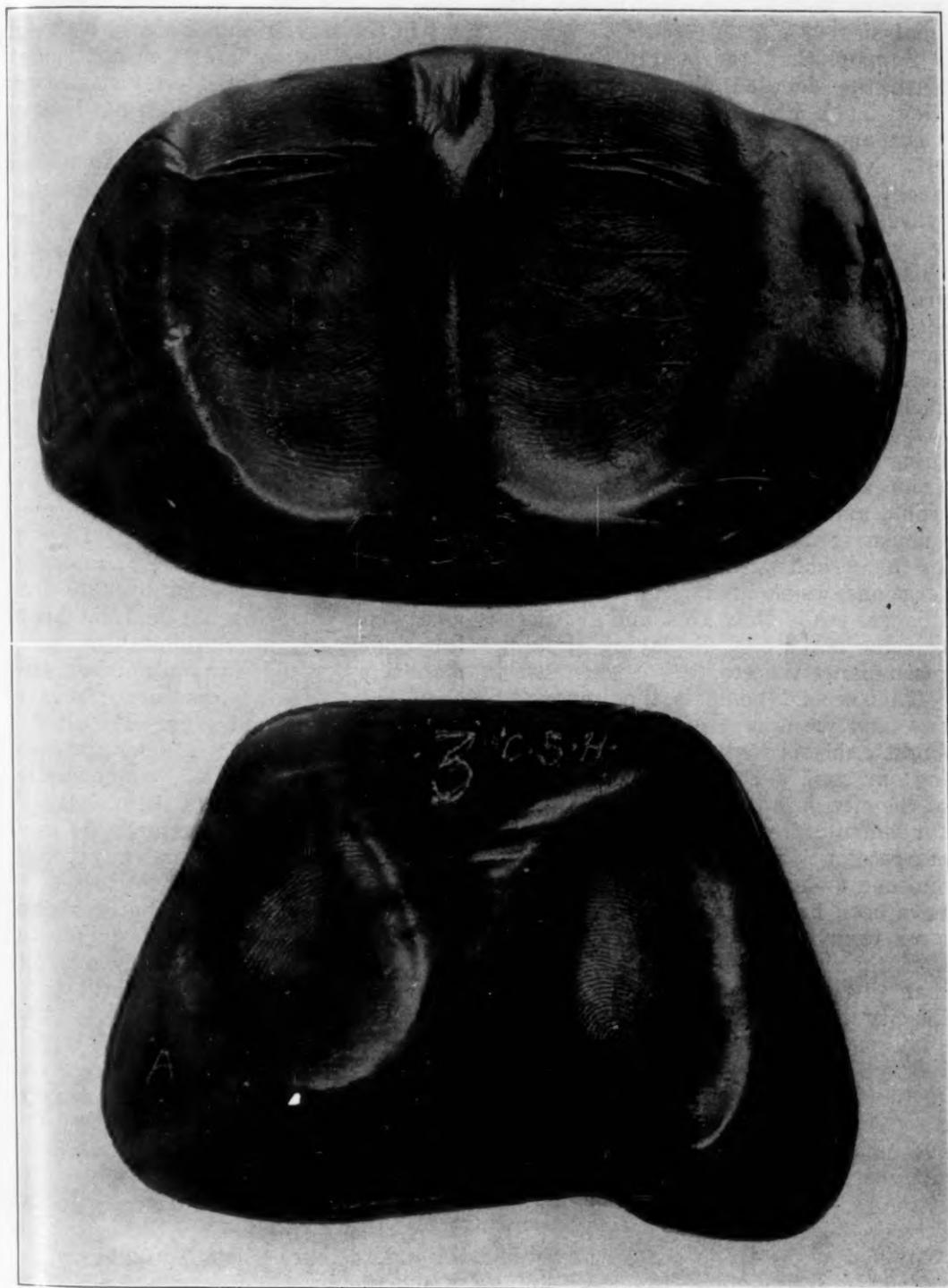
it out sooner than the mechanical original; whereupon we may get a different mold due to better or worse setting, or a worse one due to the fact that the mechanical original is whilly static and the anatomical one is not. The latter factor will operate to some degree regardless of the length of time which the anatomical original spends in the wax; it is evident that you cannot get as constant an impression from a living, pulsating original as you can from a dead one. And so on, indefinitely.

Now some of the effects produced by this second series of anatomical variants will be sufficiently different from those arising out of the first series of mechanical variants, to permit expert discrimination between the two series. Fingerprint science already has had occasion to attempt the differentiation between a normal anatomical print and one forged through use of a die; and fingerprint science has some confidence in its ability to effect this distinction. The general statement of course will evidently hold that between several prints from the same *thumb* there will be wider variation than between an equal number of prints from the same *die*; but the expert will usually be ready to go further than that, and recognize *kinds* of variations which are a function of the one mode of imprinting or of the other. This is a valid statement, even for the two-dimensional prints with which the policeman has dealt. When we introduce three-dimensional plastic impressions in wax in the place of the older inked deposits on a two-dimensional surface, we bring fingerprint science into virgin territory as was pointed out in the opening installment of these papers; but in the present connection it is obviously true that we greatly increase the scope for differences in variation on the anatomical scale as against the mechanical one. For we can now detect variations in the sides of the ridges and in the depressions, where before we were restricted to the tops of the ridges.

In these three-dimensional prints, therefore, we may hope with consider-

able confidence that analysis of the variations present can be carried to a point where it will determine the anatomical or mechanical character of the prints. We must, however, keep in reserve the possibility that, even if they show a range of variation clearly anatomical, the prints could perhaps have been made by mechanical process, employing *a new and different die for each print*. And when this theory is proposed, we must realize that it has much in common with a teleplasmic hypothesis of validity; for under the latter too, we must think of the teleplasmic original as more or less made anew for each seance. We must then at once be driven to formulate the idea that a third series of variants may occur, going further than either the mechanical or the anatomical series, and capable of arising only out of the independent artistic creation of each print. The possibility of such artistic control by an intelligent operator, whether fraudulent in the seance-room sense or whether genuinely metapsychical, is rather terrifying. We shall, however, at a very early point in the next installment of these papers be driven inescapably to the conclusion that this is precisely what exists in the present case: that nothing of less scope than such artistic independence between the various prints will suffice to explain the variations with which we are confronted. The obvious fact will be that there has been an original pattern, the thing to which we refer when we speak of the Walter thumbprint pattern; and that the numerous reproductions which we have of this pattern display variations which in many respects cannot be accidental and must be willful.

Some of these variations will be those of mirror-reversal, or of combination of positive and negative or of normal and mirror characteristics in a single impression; and these it will be seen involve nothing that need impress us as a tampering with the print-pattern itself. Some of them, however, will involve deliberate alterations in single lines of the patterns or in other single



Normal negative thumbprints of Messrs. Dudley and Hill; the former, through oversight on the engraver's part, appears upside down.

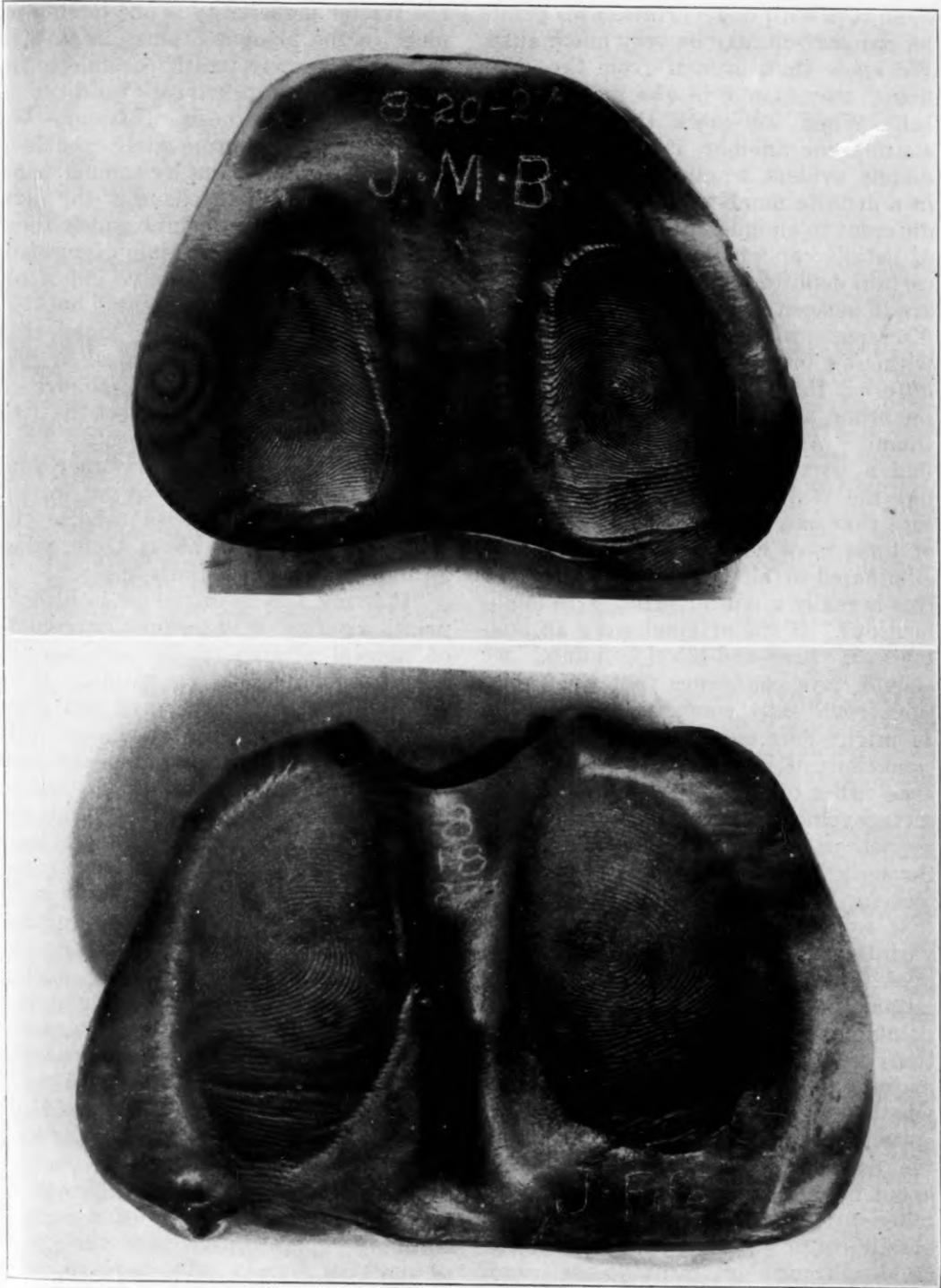
features thereof. The attitude which we must take to these will bear a little analysis.

Suppose that, thoroughly acquainted with the detailed physical aspect of New York City as it existed twenty years ago, we had been absent from the city ever since and had read nothing about the changes in its streets, subways, buildings, parks, etc. Suppose we were now returning to the city after this absence. Two things would be true. In the first place, change in the city's make-up we should recognize: new streets, new names for old streets, new buildings, new open spaces where there were elevated tracks, new subway routings, traffic towers—everything that today is new or different from what it was twenty years ago would make its impression on our consciousness and be given its proper value. In the second place, despite all the alterations, we should be in no doubt that this was really New York and not merely some other city displaying striking resemblance thereto.

This second point is the important one, and we may profitably give some slight analysis to the reasons underlying our confidence in our identification of the city despite its changes. The real fundamental here would be only in part our recognition of each separate change and our understanding of how it could have been brought about, how it could have been superposed upon the New York that we had known. Much deeper than this as root of our recognition of the city would be the fact that, however, numerous these alterations in its aspect might be, they would after all be of limited, finite number; and, if we cared to do so and if our knowledge and memory of the old city would permit, we might make an accurate count of the respects in which change had occurred. The respects in which the city remained unchanged, however, would quite defy count; and the more intimately our acquaintance with the old city ran to minute details, the more convincing would be this infinity of features identifying the city as itself.

Take, just by way of example, the quaint little old Portuguese cemetery set in the tiny triangular gore between the projecting walls of two apartment houses on Eleventh Street just east of Sixth Avenue. The abutting houses have been removed and replaced by others but the cemetery is the same—the same plot, the stones with the same inscriptions and standing in precisely the same relations to one another. It would be a gigantic task to count the number of permanent unchanged elements which one thoroughly acquainted with the twenty-year-old aspect of this spot might today identify thereon. And everywhere it would be the same. One would find an enormous number of changes in the city; one would find localities of considerable extent—entire square blocks perhaps—that were completely unrecognizable as their former selves except through the names of their boundary streets; but over the city as a whole, carrying the analysis down into sufficiently minute detail, the permanencies would far outnumber the changes. Indeed, it would go further than a mere outnumbering. The alterations would be finite in number and definitely denumerable should we choose to take the trouble to count them; but the permanencies must necessarily be infinite in number and beyond any possibility of denumeration.

If, on the other hand, an enterprising colony of metropolitan exiles were to start a new Gotham of their own in some remote quarter of the world, they might imitate the New York street arrangement and naming; they might erect at the corner of their Fifth Avenue and Forty-Second Street a replica of New York's Public Library and on their Seventh Avenue one of the Pennsylvania Terminal; they might consciously imitate the parent city in as many other ways as they chose; but in the end, the parallelisms could be counted and the discrepancies could not. On this basis, then, a visitor would identify their city as one very like New York but under sufficiently close analysis he would easily find that this was all there



Normal negative thumbprints of Messrs. Fife and Bird.

was to it and that the city was not New York itself.

So it is with fingerprints. Two prints on comparison may be very much alike. We know that, even if from the same finger, they cannot be absolutely identical. When we check them carefully against one another, it becomes immediately evident whether they are alike in a definite number of particulars and different in an indefinitely large number of details; or whether they differ in a certain definite number of respects and are in general identical aside from these discrepancies. In the one case we shall without difficulty find them to be from different thumbs of similar pattern; in the other, variant prints from the same thumb. And so it is that when we find a normal negative print entirely like the Walter negative of Fig. 6, except that one line or a definite number of lines have been added or moved or eliminated or altered, we conclude that this is really a Walter print, with modifications. If the original were an anatomical, flesh-and-blood thumb, we should have confidence that the variations could only comprise such results as might flow out of variables in the conditions of imprinting. In the presence either of the teleplasmic theory of metapsychical genuineness or of the hypothesis of fraudulent production through the use of separate mechanical dies for each print, we must recognize that aside from these random routine variations in impression, the way is open for deliberate and intelligent variations in the line-pattern itself. In point of fact we shall find such variations occurring. The only questions remaining open are the very easy ones of whether the print is really Walter's despite the alteration in the pattern; and the extremely difficult ones revolving about the appraisal of the operating intelligence and the judgment as to the possibility of securing all the observed results through any technique of fraud.

The last-named question is one to which of course we must give some heed

before the present series of papers comes to an end. That of appraisal of the Walter personality is one having no place in the present discussion save in so far as we may find it possible to insist upon metapsychical validity as against any hypothesis of fraud. We may however appropriately conclude the present installment by summarizing what Walter himself tells us of the variations in the thumbprints which form the subject of the immediate discussion. These variations, as we have indicated, are not the casual, accidental ones of impression or visibility or shape that could arise through anatomical or mechanical or even teleplasmic chance or mishap. They are of such sort that the will behind them is evident. They checkmate every explanation other than that of deliberate intent by an intelligent operator. When we talk to the *prima facie* operator about them, what he tells us is substantially this:

"It is my aim to introduce into these prints a series of variations impossible of normal attainment by any normal means available on your side. It is with this intent that I give you positives and negatives, normal and mirrored images, convex and concave ones without reference to their positive or negative character. It is with this intent that I mix up the positive and negative and the normal and mirror characteristics on single prints. It is with this same intent, and by way of further proving my complete teleplasmic control over every smallest detail of the prints, that I introduce arbitrary changes in the position or the character of certain elements of the line-pattern itself. I hope in this way to display a control of the process which could not arise in any other way than through supernormal molding of a teleplasmic original. I appreciate the difficulty of proving this, the difficulty of making a negative generalization as to the range of physical fraud; but I hope to meet these difficulties. If I fail, I shall at least have tried and done my best."

(To be continued)

## THE PSYCHIC FACULTY IN THE MEDICAL FIELD

BY RENÉ SUDRE

It might be supposed that hypnotism on the one hand and psychical research on the other would have salvaged from the old "animal magnetism" all the scientific values which it could possibly contain. It seems, however, in view of the number of pretended "healers" who claim to employ a "magnetic fluid" in the relief of suffering or even in the complete cure of ailments, that this is after all not quite the case. Of course these persons are often pure charlatans, in the very class with fraudulent mediums; but it does not appear that they are always so. And when they are not, the problem is to decide whether the cures have been effected by a physical agent analogous to a radiation, or entirely by the mechanism of suggestion. This latter case, which we call "mind cure" or "faith healing," is not entirely independent of metapsychics; for it seems to indicate an effect of the mind upon the body.

I had occasion not long ago to examine the case of a French healer of whom there had been much favorable mention in the press. Her name is Germaine Béguin; she is at present practising in Nancy, where there has been complaint by the orthodox physicians that she is engaged in the illegal practice of medicine. She is a woman of 45 years. I had a long chat with her and watched her at work for an entire day. She is without any valid instruction, and the scientific or medical expressions with which she continuously embellishes her talk correspond to no serious ideas or knowledge. From the psychiatric viewpoint she is clearly a paranoiac; that is to say, a person who seems to reason normally but who with an in-

vincible obstinacy refers everything to a system of ideas that are foreign to reality.

In general it is ideas of grandeur that lie at the base of these aberrations and that give rise to these erroneous interpretations. Madame Germaine is convinced that she brings health to the world; that anybody can cure who possesses her secret; that in ten years more there will be no more doctors. Moreover, she has yet another prodigious discovery to promulgate: that of a hydrocarbon which will replace our present gasoline and other liquid fuels, and that will cost nothing; so that human labor will be reduced to a minimum and there will ensue an era of universal well-being. Madame Germaine spoke to me with irony and contempt of the Messiah of the Theosophists. She did not venture to add that she, herself, is the true Messiah awaited by our long-suffering race; but this is so plainly in her thoughts that there is no need to be a clairvoyant to read it. In short, after my experience with her I was quite ready to class her among the psychic invalids who are afflicted with "interpretative disorders." But this fact is of no more importance than the frequent discovery of hysteria in metapsychical subjects; the essential thing to determine is whether she cures physical maladies, and if so, by what means.

Before going to Nancy I betook myself to Vichy, where I was told of remarkable cures effected by Madame Germaine; and where I saw patients who had been regarded as incurable and whom she had apparently cured, or at least greatly relieved. The first case I saw was that of a man who had had a

paralysis of the thigh and pelvis points. Only lately he was quite bent double and was able to walk only with crutches. The healer placed her hands upon the affected regions and assured him that he would soon walk. There was no immediate cure here; but when the healer returned to the patient some days later, to the great surprise of his parents and friends he walked.

'Miracles' of this sort are never very convincing, for in paralysis without destruction of the spinal marrow we are in the domain where suggestion is at its strongest. But we come to a case apparently less easily explicable on such grounds. Another man, whom I likewise saw, had a cancer of the left eye. He suffered horribly for three years, and several times it was necessary for his family to wrest from his hands the revolver with which he was on the point of committing suicide. In the first application of the hands to his eyes by Madame Germaine, this man felt relief. After three or four sittings, the pains were considerably reduced, so that the patient, who had been for a long time unable to sleep more than a half-hour or an hour per night, was enjoying normal rest and had resumed normal life.

Another case involved the proprietor of a small hotel in Vichy, who had long been suffering from cancer of the liver. Last winter he had reached a state of extreme emaciation, with the pale yellow color characteristic of cancerous persons and with inability to eat. The physician made a radiographic diagnosis of cancer of the large intestine and informed the family that the patient was beyond hope. Then it was decided to take him to Nancy. He was transported on a stretcher in constant peril of dying en route. The healer irradiated her "fluid" over the sick man for a few moments and assured him then that she would cure him; that he would have a terrific crisis during the night; that he would then immediately improve. During the night he had a tremendous vomiting of bile; the next day he felt cured and ate copiously.

Many people have attributed this last-

cited case to a miracle but I have been moved to study it closely. The patient remains in bed and continues to suffer. I called in a physician, who diagnosed the patient as having an enlarged liver. He said to me: "It is probable that there was a diagnostical error and that this man has never had a cancer; but he is still very sick and I should not be surprised if the prognosis of my colleague were in a little while realized." It is therefore necessary to wait before we shall know whether the apparent resurrection of the patient was not due to the violent emotion which he underwent at the moment when he came into the presence of the healer.

How does Madame Germaine work? On the day that I spent with her I was able, with the consent of her patients, to be present at her treatments. Her house is filled from morning to night with a crowd of people who come from all corners of France and even from abroad. She is obliged to refuse all those who come without appointment; and as I write on March 1st. she has not more than an hour of free time up to May. She is a corpulent woman, of rather sympathetic visage but of domineering ways. She is always wholly clothed in white. She does not lecture to her patients or indulge in any incantation or adjuration. She merely asks the necessary questions about symptoms and medical diagnosis; and then, as the case may be, states that she can or cannot effect a cure. She refuses all cases of organic lesion or destruction, dealing only with functional disorders originating in the nervous system and with infectious diseases. She believes that her "fluid" sterilizes the latter group of microbial affections.

When she has learned the location of the illness she places her hands a short distance from the region in question, without having the patient remove his clothing. She does not concentrate her will, but forces herself rather to think of nothing. She "lets the fluid run." Sound persons feel nothing under this treatment. Only those who are sick say that they feel tinglings as of shock

or of heat. One patient who had a disorder of the bladder and kidneys declared to me that he felt electric discharges. Another, who had an incurable intercostal neuritis, gave a start as her hands approached him, and immediately found himself relieved, so that he could sleep. I also saw a certain number of patients with eye troubles, whose vision was sensibly improved after one or several sittings.

What are we to make of these curious phenomena? Shall we refer them to the "medicine of imagination" or shall we admit the hypothesis of a real physical action by a physiological emanation. The problem is not a new one. It had already presented itself as long ago as the times of Mesmer and Puységur, and had already at that time provoked the controversy between the "animists" and the "fluidists," which lasted almost a century without any definite issue.

Madame Germaine insists that she has nothing to do with animal magnetism. She explained at length to me that the action which she achieves was due to a substance which she had been absorbing steadily for fifteen days and of which she will later reveal the secret. The energy developed by this substance in her organism charges the latter like an electric battery; and she later discharges it little by little upon her patients. I need hardly say that I am highly skeptical about this explanation, quite as much so as though Madame Germaine had told me that she held her powers from the Saints or the spirits. It is possible that the absorption of a product of some sort excites and favors the later emission of some fluid, just as certain poisons facilitate the metapsychic faculty; but it is hardly reasonable to believe such a thing.

From the first words of our conversation the healer barred herself from any appeal to magnetism, to metapsychics or to occultism. She in fact repudiated these things a little too vigorously for me to be left wholly without suspicion. I have made inquiry and learned that this woman has had to do with spiritualism, that she has engaged in table tilt-

ing, and that she is by way of being a bit of a medium. But knowing how these practices are discredited in France, she has carefully avoided making her appeal to them, and has put her gift forward as the result of the ingestion of a secret drug. Inasmuch as everybody is eventually to be as well able to cure as she now is, I asked her whether she had had others take this drug, or whether she wished to have others take it. She replied that she had not made the experiment because it was dangerous. The reader will appreciate the feebleness of this excuse and will be led thereby to share my suspicions that Madame Germaine's case, if not one of simple charlatanry, falls back at least in part upon a metapsychical foundation. She has even admitted to me that she has moments of clairvoyance.

Thus brought back to the point, the question which I ask myself is whether she has or has not an emission of a fluid or of a charge during her treatments. I would greatly like, by means of an electroscope, to observe whether the air about her fingers is ionized when the "fluid" is supposed to be running. Unfortunately she refused all experiments of this sort, replying that her fluid was too precious to humanity for any squandering on miserable scientific experiments. She did consent to place her hands upon a compass which I had brought with me; it produced no effect. So I was not able to demonstrate whether the healer's fluid has physical reality or is a mere illusion. And I accordingly left her with my state of mind much that of the commissioners of the Academy of Sciences who, in 1784, after studying Mesmer's phenomena, declared that: "The magnetic fluid cannot be perceived by any of our senses and it has had no effect either upon us or upon any of the patients whom we have subjected to it." To this Commission, the cures which had been effected were the product of imagination.

Considering the state of science before the French Revolution, this conclusion was a remarkably wise one; and this need not surprise us when we learn

that Lavoisier and Franklin were among the examiners of Mesmer's subjects. The work done since then by succeeding generations of physicians has established that quite aside from all questions of hypnosis and hysteria, the so-called miraculous cures like those attributed to Apollo, to Bernardette of Lourdes, to magnetism or to spiritism, are real facts which it is impossible to deny. They are to be explained by long subconscious preparation on the part of the patient; stories and examples of other "miracles," long pilgrimages, propitiatory rites and practices, abiding faith in the healer. As Charcot has so well shown, the miracle has its determinism as well as has anything else. In the first place, almost invariably these cures are effected only in motor or sensory disorders. Further, the majority of the persons cured are neuropathic: that is, they are persons whose bodies seem more subject to their mental caprices than with the generality of human subjects. Among 110 cures effected at Lourdes in a single year, Pierre Janet has been able to recognize 92 nervous cases. Finally, the fact that modern psychotherapy reproduces all the miracles attributed to fluids or to invisible powers, completely proves that the active remedial factors are of an order wholly psychological. The proportion of failures and successes is the same in the two categories. One might add that Christian Science, by restoring the patient's faith in himself and assuming an attitude of contempt for sickness, has likewise obtained results quite on a par with those of the magnetisers.

It is easily understandable that in the presence of this striking demonstration of modern science, physicians and enlightened people generally are unwilling to admit the reality of a magnetic fluid. Such a hypothesis is to them a superfluous one; and they are the better fortified in this viewpoint by virtue of the fact that the presence of any such fluid seems to elude all physical or chemical reactive test. Nevertheless the question is not so thoroughly settled as they would like to believe. The second

Commission, that of the Academy of Medicine named at the order of the king in 1784, agreed with the first one that Mesmer's cures would be explained by the workings of the imagination. Only one of these commissioners, Laurent de Jussieu, Director of the Museum of Natural History, refused to concur with the verdict of his colleagues. He took part in the experiments made with a blind man and he observed that this patient, despite his blindness, reacted correctly when a hand was brought within different distances of his body. From this he concluded that there existed an agent "which in passing from man to man creates a sensible action."

The new knowledge of electricity current at that period, the almost universal belief in a vital force, and a little later Ampère's unification of electricity and magnetism under a single generalization, made the minds of the time better ready to grant the hypothesis of a human fluid than ours are today. It was supposed that this fluid was the same thing as the nervous fluid and that it was generated by the brain. It was through its agency that the mind was able to influence the body. The action through which one moved one's own muscles was of identical nature with that through which one influenced an external body; in the first instance the nervous fluid remained within the organism and in the second it passed out by way of the nerves of the skin and was propagated externally. This emission was more abundant from the fingers, the head and the pit of the stomach than elsewhere, because these organs are particularly rich in nerve-ends. Strong personalities radiated the fluid in great quantity, and thus was explained the domination which certain persons exert over others, as well as the communication of passions and emotions through a crowd.

When Puységur had discovered somnambulism, there was no hesitation in attributing to the magnetic fluid this property of inducing sleep, catalepsy and insensibility; nor on the other hand that of exalting the intellectual faculties

to the point seen in clairvoyance and ecstasy. In a word magnetism was charged with responsibility for all the inexplicable phenomena of physiology, of psychology and of metapsychics, without any concern's being felt over the failure to obtain an incontestable proof of the emission of any fluid. But on the day when Braid showed that a bright glass stopper could produce the somnambulistic state quite as well as could the eye or the passes of the most skillful magnetizer, magnetism collapsed. Hypnotism on the one hand and suggestion on the other have robbed it of all scientific basis.

If its revival is sought, there is only one possible method open: the establishment, by laboratory instruments and procedures, of the existence of a fluid or a radiation emanating from the human body. In rummaging through the old texts we come upon singular phenomena which are not too difficult of reconciliation with the phenomena of physical metapsychics. Numerous physiologists and physicians of the first half of the nineteenth century, among others Prévot of Geneva, Ricard, and Despina d' Aix, have observed for example that certain subjects can magnetize iron bars. A woman, Schmitz Baud, who worked in a clock factory, found that during the days preceding catamenia she involuntarily magnetized her tools, which would then pick up screws and springs and render work impossible for the unfortunate victim. The physicist Thilorier succeeded in exhibiting the case to a Commission of the Academy of Sciences, in 1844; and Arago verified it. And have we not later on established the occurrence of the same phenomenon in metapsychic subjects like Slade and Madame d'Espérance and Kluski? I would particularly cite the experiments of the lamented German engineer Grunewald because of the scientific precision with which they have been made. Instead of working with a compass, he has used a solenoid: that is to say, a round frame on which is wound a coil of insulated copper wire. The two ends of the wire are connected to a galvano-

meter. When a magnetic body is introduced into the space inside this coil, a current is produced which deflects the needle of the galvanometer proportionally to the strength of the magnetic field involved. One subject under these conditions produced with his hand a field of from five to twenty hundredths of a gauss. The same subject's hand, when brought into the immediate vicinity of a mass of iron filings, produced in these a magnetic pattern with fourteen different poles.

Certain metapsychic subjects appear likewise to create an electric field. This was the case with Eusapia Palladino, who at the General Psychological Institute several times discharged an electroscope by mere approach of her hand, without contact. Eusapia said that she had to make an effort of her will to do this, and that she felt a pricking at the tips of her fingers. Curie and Langevin found no trace of ionization of the air around her; but it is possible that the ionization is produced only at the instant of the fluidic emission, which in all probability is discontinuous.

The totality of these phenomena is entirely consistent with the theory that there is occurring an emission of particles more or less analogous to ions or electrons. This would be the magnetic fluid. If we now take into account those phenomena of physical metapsychics in which there occur apparitional forms of solid or nebulous character, it would be necessary to assume that under the influence of the subject's will, the simple rectilinear current has undergone kinetic transformations enabling it to take the form of material molecules which occupy given portions of space. This is indeed the impression that one would carry away from the very curious experiments of Ochorowicz on rigid rays and X-rays. I regard these experiments as of paramount importance in any theory of teleplasm and materializations.

The curative action of this fluid in radiant form has never been submitted to serious experimentation. To say that it is the "vital force" of the magnetizer

that is infused into this subject is a formula which might once have been satisfying but which corresponds to none of our modern concepts. We want to see how the phenomena occur. In adopting a hypothesis of a penetrating radiation like the x-rays or the radium emanations, we could understand how the human fluid might sterilize the microbial foci and stimulate the nervous or glandular centers. The action of these healers would then be an exclusively physical one, even though at times they might employ imagination or drugs. Boirac has justly observed that "suggestion and mesmerism are two distinct agencies, equally real, independent of each other, which may either supplement or counteract one another when they are brought together for the

production of common effects." It would constitute great progress to learn how to distinguish one from the other.

From the viewpoint of psychical research, mesmerism—that is to say, the fluid—interests us more than suggestion, inasmuch as it would certainly constitute a variety of teleplasmic action. It is a characteristic fact that healers are creatures as rare as mediums, and that most of them also produce metapsychic phenomena. If only they would stop considering themselves in the light of Messiahs and display a little respect for science, the experiments which we should then make with them would be of extreme value in bringing back within the domain of natural law the supernatural facts on which we are trying so hard to get light.

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#### A PREVISIONAL DREAM?

The *Journal* readers will remember my review, last August, of Mr. Dunne's book "An Experiment with Time," and the importance which I placed on the book and on the experiments reported therein. I hope that ultimately I may have a sufficient number of reports of dreams *a la Dunne* to justify an article giving these and generalizing from them so far as may seem permissible. I revert to the subject at this moment because of a curious dream which I recently had myself and which seems to fall within this category.

I dreamed that I was somewhere—in Eleventh Avenue, New York, I believe—watching a circus train being loaded or unloaded, I cannot be positive which. On awaking in the morning, I chanced to recall the dream; and with some amusement I canvassed my past history to make sure that I was correct in my first impression that I had

never seen a circus entraining or detraining. I am very positive that I never have. On the second morning following the dream, however, I read in the morning paper a more-or-less-human interest story, the theme of which was that now Spring was here and the circus was being put aboard the cars. The coincidence seems a little too violent for the quick-and-easy explanation. The general triviality of the episode itself plus the fact that it matched up with something out of my reading rather than out of my first-hand experience, seem to justify classifying it as one of Dunne's dreams, if we may coin this term for the minor prophetic dreams of personal experience about which the "Experiment with Time" revolves. I record it here because it happened to me in person and because it seems so entirely typical of these dreams.—J. M. B.

## SOME VALIANTINE SITTINGS AND ORIENTAL VOICES<sup>1</sup>

BY DR. NEVILLE WHYMANT

UNDER the auspices of the National Laboratory of Psychical Research on December 20th, 1927, a lecture was delivered at Queen's Gate Hall, South Kensington, by *Dr. Neville Whymant*. *Mr. G. R. S. Mead* (editor of *Quest*) presided.

Dr. Whymant began by saying that if there was one thing more than another which suggested itself from the early records of adventure and exploration it was that the pioneers who went out over uncharted seas and came back with a story were not the most comfortable men when they were once more among their fellows. One would imagine that having such a lot to say about strange things and places they would be supremely confident in what they had done and what they had to say about it. But it was apparent from their records that they had a great amount of diffidence. They were quite sure that one of the stay-at-homes was likely to ask some questions which would floor them at once. He did not want to carry the analogy too far, because he did not consider himself altogether a mariner on a strange sea. But it was the first time that psychical research had touched him directly. He had experimented in the East, but had found a good deal there to arouse scepticism.

The sittings of which he was to speak were held in New York, with Valiantine as the medium. They had been going on for months. The host and hostess were people who were definitely trying by their own unaided efforts to get into touch with the spirit world. They believed that they were progressing towards an end where the intervention

of the medium would be unnecessary, where they would be able to stand on their own feet and talk to people on the other side. Suddenly there came an irruption into this circle. Voices had come steadily in English—in dialect English, and in various brogues of America—when suddenly other voices began to come, some of them recognizably Italian, French, and other European tongues, also a Portuguese voice, which was understood by someone who had a knowledge of Spanish, and gave a message the integrity of which was subsequently verified. Then came other sounds which none present in the circle could identify.

By this time enough evidential matter had been obtained to give the seekers the conviction they wanted. They were quite sure that they were on the right road and all they needed was an interpreter. The lecturer was called in for that purpose, and a rather laborious attempt was made to keep his mind free from pre-conceptions. The only thing he was told before the first sitting took place was that he would be asked to talk in modern Italian, but it was added, "There will be another surprise for you." Though he was never an enemy of spiritualism, he had had no time for careful study of its claims. He prepared to enjoy himself, thinking it more or less an occasion for relaxation. Elaborate precautions were taken to show that there was no trickery. The room was barely furnished, such furniture as there was, was extremely heavy, or, if not heavy, creaked when moved; doors were locked, even the carpet was turned back to show that there were no trap-doors underneath. The precautions seemed too elaborate.

<sup>1</sup> Reprinted from the *British Journal of Psychical Research*; March-April, 1928.

The séance dragged on, a lot of voices spoke in English, rather intimately at times to members of the circle, so that one felt oneself an eavesdropper. Suddenly the promised Italian voice came. A name was pronounced, "Christo di Angelo," and the Italian opera tradition was kept up. The voice was very much like that of 80 per cent of Italians of a certain class. It was determined to make itself heard. It gave a greeting to every member of the circle, and then began a little speech which suddenly stopped, and the voice dropped into an obscure dialect which afterwards was identified as Siciliano. After a time the voice said to the lecturer (who had answered it in Italian): "Tell the lady that she has broken her promise to me." Asked what the promise was, he said that she had promised to learn enough Italian to speak to him in his own language, but that she was lazy and still addressed him in Spanish. He said very emphatically that it displeased him.

Then, after more English voices, there came a weird crackling broken little sound, which transported Dr. Whyman in a moment from that New York apartment house to China, where he had heard that sound before. It was the sound of a rather poor flute very unskillfully played. After this there came quite clear and distinct, a little low perhaps, the word "Confucius" (in Chinese), but there was something that struck him at once about the pronunciation. He had had much experience in teaching Chinese to foreign students, and he knew how difficult it was to teach the correct pronunciation of the last syllable of that name. It was a very elusive sound. To make that little sibilant sound with the tongue against the teeth was one of the great problems in learning Chinese. But here, in this "voice," was the name "Confucius" pronounced perfectly, and the tones were right, too. He began to converse. The Chinese which he (the lecturer) used was the Chinese language—for there were several Chinese languages—with which he was most familiar, namely, Mandarin, the official language. He did

this not doubting for a moment that if there was a voice at all it would turn out to be that of somebody connected with Chinese studies, especially the study of Chinese philosophy. The idea that it might be the disembodied voice of Confucius himself did not occur to him. So he asked, stupidly enough probably, "Who are you?" and for the third time the voice said, "Confucius." At that he began to be a little sarcastic, and said, "Oh, well, in that case you will be able to tell me what was the real name of Confucius?" For "Confucius" was merely the latinized form of "K'ung"—the family name—"Fu-tze," these last being two titles, the one meaning "master," and the other "philosopher." The voice immediately answered, "My mean name is 'K'ung'." He asked the voice further by what name he was popularly known when he was fourteen years of age, and the answer came, perfectly correct in intonation and pronunciation.

The discussion with the "voice" then turned to the question of the Chinese classics, those of them which Confucius did not write himself, and he asked the "voice" to explain an error which existed in one passage. Before he could get the words out of his mouth, the "voice" recited not only the full enumeration of the passage, but the passage itself as it stood in the present standard edition of the works of Confucius, and afterwards recited it as it should be, correcting an error which had existed for 2,400 years. Upon this subject scholars had worked laboriously, and the piece of textual criticism which finally amended the error was made only in 1916. The lecturer read to the audience a translation of what he imagined was the true sense of what had been said that night, and said that it furnished a retort to those who said that, fraudulent or not, psychic sittings never yielded anything worth while.

The "voice"—he would not call it Confucius, because he was not even now a convinced spiritualist—began with the elaborate mode of greeting customary in China: "Greetings, O son of learning,

and reader of strange books," and so forth, and was answered in the same strain, which involved the most utter self-depreciation, such as "I have thrown away two score years in folly, and lack understanding"; and "The stupid one would know the correct reading," etc. The correct reading which he wanted was a phrase in the "Shih king" or "Classic of Poetry" assembled and edited by Confucius. The "voice" broke in, "It should be read in this way"—and then followed a period of intoning which lasted from 2½ to 3 minutes. The "voice" recited a passage as it was in the standard edition of the "Analects" of Confucius, and then stopped, and said, "This is as it should be read," and gave a completely new reading from the point of view of sense. The "voice" dropped, and he missed two or three sentences, but such replies as the following were afterwards heard clearly: "It was a mistake of those who tried to see in darkness and wrote that which they did not understand," and again, "Fear not, there are those who love learning, and they will not let the treasure lie hid."

One little incident was the following. The lecturer had had a long-cherished dream of being the first man to publish in English a grammar of the Mongolian language, and he had done so, but he was not proud of his achievement, owing chiefly to the small compass of the book under the publisher's exigencies. He had therefore kept the matter hidden; no one in the circle knew that he was the author of a Mongolian grammar, while, as for the medium, he probably did not know that there was such a language as Mongolian, but the "voice" made a reference to it, suggesting that even as he had done in Mongolian so he would do in yet another field, and it happened he had been trying to solve problems of textual criticism in that field. At the end of the conversation, with many more ceremonial phrases, the voice said, "Rest, my son, and do not strive too eagerly," and he answered, "I will seek peace." The "voice" finally said, "I go, my son,

but I shall return again. Wouldst thou hear the melody of eternity? Keep then thine ears alert."

This was, as faithfully as he knew how to record it, a correct description of what took place at that first sitting. He was convinced that he was not deluded, equally sure that he was not drunk, and every precaution was taken to see that there was no trickery. Two or three facts stood out in his mind very definitely. In the first place, no one would choose the Chinese language in which to practise so prolonged a practical joke. After he had attended some more sittings and sent some very roughly written reports to his hostess he was horrified to find that, without asking him at all, his hostess had sent them to be reproduced by photostat, and copies were circulated. He had, however, been very careful not to put anything down which he had imagined he had heard, but was not sure. He had been very anxious also that a native-born Chinese should be brought in, though it was true that no man alive to-day could speak the language of the time of Confucius. The net result of over 25 years' hard work on the part of one hundred scholars had been the determination of the sounds of twelve Chinese words of the time of Confucius. But his chief difficulty had been this: that as soon as the name Confucius had been grasped the other members of the circle felt that they had all the evidence they wanted to believe that it was literally Confucius who was speaking. He could not appreciate that anybody would say it was Confucius, and let it go at that. Naturally, it seemed to his mind to require a great deal of proof that a voice starting off with the name Confucius was actually that of Confucius himself. He did not suspect any fraud, but it did not occur to him to identify the voice and the man. It was possible that a classical scholar might get behind the curtain and speak a language of old times, but when he began to reel off word after word, all with the proper accents and so on, it became quite a different thing, especially as the

tests which the lecturer had deliberately set the "voice" in the way of criticism had been successfully passed. All the time he was on the alert. He tried the voice in every way possible.

One little incident might be repeated. He himself was known to be an Englishman, but he had a brother-in-law in the States who had lived for a very long time in Kentucky and, although of British birth, passed easily for American, and had the characteristic Southern drawl. Everywhere in New York this gentleman was taken to be a Southerner, and as the wife of the lecturer was the sister of this Kentuckian it was assumed by their friends in New York that she also was of American birth, which was not the case. His host and hostess so assumed it, that in honour of her they put on Southern cooking. But at the first sitting a voice came, at first indefinite, and then opened up a conversation with his wife, and claimed to be the voice of her father. After the voice stopped, his host, who prided himself on knowing the particular accent of every State in the Union, said to the lecturer's wife, "Have you any reason to believe that that was your father speaking? I did not recognize the voice as Southern." She replied, "My father was an Englishman." "Ah," said he, "that accounts for it." If the medium had attempted to simulate what he thought was the likely voice in that case it would probably have resembled the Kentucky drawl.

The sittings afterwards developed into social affairs rather than serious investigations, and his interest in them waned. His position was that of the agnostic: he was anxious to know, and probably sometime, somehow, a solution of this baffling problem would be reached. All he could do was to treat it from the academic standpoint. He could state what style of Chinese was used, he could show what Chinese characters he wrote down in the dark. If any sittings were possible with Valiantine in this country he would arrange with Chinese scholars to be present and to keep a check on each other. In one

of the American conversations another foreigner who had lived in China was introduced into the circle; he spoke modern Chinese, and he could not understand what the voice said, but he affirmed that it was a real conversation (between the "voice" and the lecturer) to which he had listened. But that was all the confirmatory evidence the other side wanted.

The lecturer then introduced a gramophone with records of a sitting at Lord Charles Hope's flat in London. The lecturer was not present on that occasion. A microphone was used, and a long telephone wire connected with the Columbia works, where a record was made, and Lord Charles Hope had presented this and other records to the Laboratory. The record was said to be made under psychically bad conditions; it was what might be called "fogged," and there was difficulty in recognising more than isolated sentences. It was as though the Chinese language were spoken by someone with a throat affection, and one had to guess at the sounds by the intonation. It was fairly easy to guess when modern Chinese was spoken, but it was different with classical Chinese. He desired only to add that he had been conservative in the reports he had made. He could have astonished people if he had given rein to his fancy but, on the other hand, he might have been caught out. He had kept well to ascertainable facts, and he was perfectly willing to go through it again on condition that he received the help of a Chinese scholar, preferably a complete stranger to himself. What was heard on the gramophone was not a conversation, but a monologue; not a recitation, but a declamation of some sort. References could certainly be identified to the work that Confucius was supposed to be doing, and to the fact that he was still carrying on the work. But at the time the record was made there was no one present who could speak Chinese, and therefore no one with whom a conversation could be maintained.

The lecturer read a few of the records from other sittings, mentioning that

many of the metaphors and adornments of speech used in the time of Confucius were used no longer in speech, and only rarely as adornments of literary style. On one occasion he was told that the "voice" had been clamoring for him; when he put in an appearance the "voice" burst into speech, putting aside all the polite preliminaries, and beginning, "The weed of sickness was growing beside thy door"—which was a common expression in the time of Confucius. Once the lecturer asked the "voice" if Li T'ai-po was with him, and was told that he was, but on inquiring further the "voice" criticised the faulty rhythm of that immortal poet. Asked, then, if there was jealousy among the immortals, the voice replied, "No, but there is sorrow that the things we did, poor and unworthy as we knew them to be, should be adjudged superlative by the dwellers on earth." The "voice" on one occasion said "good-night" in English, and he understood that it had attempted to speak to the other members of the circle in English—rather stilted and pedantic English. In conclusion, the lecturer said that he had tried sittings elsewhere, and had had a little measure of success. He had certainly heard Oriental voices. It might be that his long association with the Orient attracted such voices. But he had been told in New York that this story was not his property—that he would be robbing posterity if he did not give this story. Had he been addressing a body of Orientalists he could have entered more fully into the details of the tests, but the fact remained that there was something here which was not only worthy of but demanded investigation.

*The Chairman* said that he had listened with the greatest pleasure to the fine points of scholarship which the lecturer had brought forward. He had had experience of such languages both spoken and written at sittings. He thought that an exceedingly good case had been made out for a genuine communication from the other side, though there were some who would explain it as a dialogue between Dr. Whyment and

his subconscious. Was this simply a dramatization of one's own subconscious, or, in the case of a group, was there a common psychoid being built up? He was quite prepared to think that this was an instance of communication from distant minds that had passed away. It was another question whether the communicator was Confucius himself. An excellent Chinese scholar might have been able to say all that the voice had said. There had been such scholars in China, in the line of the Confucian tradition. Suppose it was not Confucius, what kind of morality was there at the back of the whole thing that somebody should come and claim to be Confucius? The speaker's idea was that men who had lived and died believing that Confucius was the wisest of all men were so dominated by his wisdom, so nurtured in Confucian thought, that they merged into it, so to speak, spoke as its representatives, and had no thought of immorality in speaking in the name of the teacher as though they were the teacher themselves. In antiquity there was no jealous copyright, no one took out a patent for his own ideas. To speak as though one was Confucius when making a Confucian communication was merely to use an objective label, not to transgress the prerogative of an individual.

*Mr. Harry Price* mentioned that the medium Valiantine was a mechanic, a man of little culture, said to be unable to speak any language except American. At the last sitting he himself had had, with Valiantine, a voice, alleged to be that of Luigi Arditi, spoke in fluent Italian, and gave many details about himself. Mr. Price's report on that sitting formed a chapter in Mr. Dennis Bradley's *The Wisdom of the Gods*.

*Dr. Whyment*, taking up the Chairman's point, said that there was always a chance that these great ones were impersonated by a disciple. He also said, in reference to the Li Po incident, that jealousy, or at all events bitterness and depreciation of his colleagues during life was rather a characteristic of Confucius, at least during his earlier years.

## EXPERIMENTAL INQUIRIES INTO TELEKINESIS—IV

An Account of Experiments Made with the Mediumship of  
Mrs. Anna Rasmussen

By PROF. CHRISTIAN WINTHER, S. D.

[Continued from March Issue]

### 9. SPELLING OUT OF MESSAGES BY BLOWS ON THE GLASS.

In order to clarify the discussion, in this and the following section are collected the observations which point particularly to an intelligent direction of the swinging. In the present section we have the following:

Sept. 22nd, 1922: 6:10 o'clock. We proposed ending the seance. At once four blows—perhaps an unsuccessful attempt at giving six—were struck (by a pendulum against the glass, as always here); then after several swings without collision, six strokes on the glass, which according to preëxisting convention signified "Good-bye" (Danish *farvel*, with six letters).

Sept. 23rd, 1922: 11:31. Six blows on the glass for "Good Night" to my oldest daughter, who had to leave to go to bed. At 11:34 there was spelled out in the same fashion the words: "I will."

Nov. 14th, 1922: 11:00. First "Yes" and then "Coffee!" were spelled out. Between the two words and after them as well there came various numbers of blows on the glass which could not be interpreted. The word "coffee" seemed, however, in any case not to have arisen through accident, since it linked up particularly with the situation of the moment.

At this juncture I may describe a very noteworthy phenomenon, which occurred in the seance of Sept. 23rd, 1922 (with the first set-up therefore), at 11:47 P. M. The pendulums in use

were the large ones of steel. P<sub>2</sub> hung at rest while P<sub>1</sub> was in sharp motion. Professor Bondorff and I both saw and heard P<sub>1</sub> strike against P<sub>2</sub>, and then swing straight away again, without transferring any of its momentum to P<sub>2</sub>, as the ordinary laws of mechanics demand. We each expressed our astonishment over this wholly unexpected manifestation at the same instant, so that a suggestive influencing of one of us by the other is hardly plausible. It was moreover in this same sitting that we had a glass of water as indicator of vibrations of the table; and it was noted as stated above that the upper surface of this water remained undisturbed.

### 10. FULFILLMENT OF OUR REQUESTS

In the descriptions of the individual seances it has frequently been mentioned that a command of some sort from me to the "control" to do some particular thing is often executed. The table of page 231 comprises all instances of the sort. A completely successful suggestion is denoted by\*\*, a partly successful one by\*, and a totally unsuccessful one by 0.

There are here 49 instances, of which 35 must be recognized as wholly successful, while four are partially so and the remaining ten were failures. Included in the latter are four cases where the suggestion was put in a form obviously unfavorable to success. Where I ordinarily indicated directly which of the two pendulums was to be affected, in

Day	Year	Time	Suggestion	Result
Sept. 22	1922	6:02	Bring $P_1$ to rest, accelerate $P_2$ .....	**
		6:03 $\frac{1}{2}$	Bring $P_2$ to rest, accelerate $P_1$ .....	**
		6:05	Bring $P_1$ to rest, accelerate $P_2$ .....	**
		6:09 $\frac{1}{2}$	Swing $P_2$ against glass.....	** <sup>1</sup>
Sept. 23	1922	11:42	Bring $P_1$ to rest, swing $P_2$ .....	**
		12:08	Swing $P_2$ strongly.....	**
		12:28	Swing the pendulums against one another..	**
Nov. 11	1922	7:38	Bring $P_2$ to rest, swing $P_1$ .....	**
		7:50	Change! .....	**
		7:55	Increase the amplitude.....	* <sup>1</sup>
Nov. 12	1922	2:35	Swing $P_1$ .....	**
		3:18 $\frac{1}{2}$	Swing $P_1$ .....	**
Nov. 13	1922	5:18 $\frac{1}{2}$	Swing $P_2$ .....	**
		5:25	Swing $P_2$ .....	**
		5:44	Swing $P_1$ .....	0
Nov. 14	1922	11:31 $\frac{1}{2}$	Accelerate strongly .....	** <sup>2</sup>
Nov. 15	1922	4:50	Change! .....	**
Nov. 16	1922	12:38 $\frac{1}{4}$	Strike $P_2$ with $P_1$ .....	**
Mar. 27	1924	10:07	Bring $P_2$ to rest.....	**
		10:15	Swing $P_2$ instead of $P_1$ .....	**
Mar. 28	1924	11:22	Bring one pendulum to rest.....	0
Mar. 29	1924	10:26	Bring one pendulum to rest.....	0
Mar. 31	1924	10:28	Change! .....	**
		11:03 $\frac{1}{2}$	Bring $P_2$ to rest.....	0
		11:14	Change the direction of $P_1$ .....	0
		11:17	Bring $P_2$ to rest.....	**
		11:23	Bring $P_1$ to rest, accelerate $P_2$ .....	0
		Apr. 1	1924	9:02
Apr. 1	1924	9:16	Bring one pendulum to rest.....	0
		9:19	Accelerate $P_2$ .....	**
		9:20	Bring $P_1$ into motion and $P_2$ to rest.....	**
		9:22	Bring $P_2$ into motion and $P_1$ to rest.....	*
		9:25	Bring $P_1$ into motion and $P_2$ to rest.....	**
		9:27	Accelerate both pendulums.....	**
		Apr. 3	1924	5:48
Nov. 7	1924	5:54	Accelerate $P_2$ strongly.....	**
		Nov. 7	1924	10:25
Nov. 10	1924	9:09	Accelerate $P_1$ strongly.....	* <sup>3</sup>
		10:38	Swing $P_1$ straighter.....	**
		10:49	Swing both pendulums straighter.....	0
Nov. 11	1924	9:09	Swing $P_1$ the more strongly.....	**
		9:11	Bring $P_1$ to rest and $P_2$ into motion.....	0
		9:20 $\frac{1}{2}$	Swing $P_2$ the more strongly.....	**
		9:22	Bring $P_2$ to rest and swing $P_1$ .....	**
		9:24	Change! .....	**
		9:36	Stop! .....	*
		11:44 $\frac{3}{4}$	Change! .....	**
		12:06	Accelerate $P_2$ .....	**
12:06 $\frac{1}{2}$	Swing straighter .....	**		

<sup>1</sup> Occurred only after a moment's delay.

<sup>2</sup> After 5.25 minutes the pendulum struck against the glass.

<sup>3</sup>  $P_2$  was damped instead—[the relative effect being the same].

these four cases and only in these it was left to the operating intelligence which pendulum to influence. The result was each time negative. If we exclude these four cases, there remain 45, of which 35 are wholly and four partly successful, while only six failed completely. No further argument is necessary that this result surpasses by far the number of coincidences which would be possible through pure chance.

#### 11. THE CAUSATIVE FACTORS

The many instances in which the result of a test can be stated in advance in connection with the spelling out by blows on the glass (see the two preceding sections) show unequivocally that the observed motion of the pendulum is intelligently directed. We must then ask: What is this intelligence—the medium's conscious or subconscious mind, or something else? It is axiomatic that the two first-named possibilities must first be examined: and if one is moderately well acquainted with the literature of the subject and with mediumistic practice in general, one first of all must consider the possibility of deceit on the medium's part. A positive result with the vibrationless mounting would have dismissed this question at once; in default of such a result it is necessary to examine the question more closely.

In the first place, a study of the literature of the subject, in particular of Carrington's "Physical Phenomena of Spiritualism," in connection with exhaustive discussion with experienced observers in this field, has led to this result: that vibrations produced through rhythmic blows upon the table or the table legs or rhythmic pressure on the floor afford the sole possibility for an ultimate imitation of the swinging observed. Special tricks, such as the use of hairs or other almost invisible connections between the medium and the pendulum, are absolutely excluded; partly because of the strong illumination of the séance room, partly because of the particular construction of the tabourette, and partly because

of the séance procedure taken as a whole. For example: the pendulums were often exchanged for others during the séance, without its being possible for the medium even to come in the neighborhood of the new pendulum before, during or after its substitution for the old one. A material connection between medium and tabourette, established once for all at the start of the séance, is just as little thinkable; partly because of the illumination again, and partly because the observed swinging, as will be further demonstrated below, could not have been produced through influencing of the tabourette from without.

The possibility now remains of bringing the pendulum into motion by pressure upon the table or the floor. This question is wholly bound up with another: What control of the medium has been possible and necessary? As has been remarked above, our whole technique of sitting was based upon the idea that the very character of the phenomena shall be such as to discriminate between their origin in known or in heretofore unknown causes. Since the major weight throughout is placed upon the nature of the manifestations (see below), the control of the medium becomes of secondary importance—though of course we may not omit it on these grounds. But such control was extraordinarily facilitated by the unusually good conditions of the sittings (good light, the freedom of the sitters during the séance, the passive behavior of the medium), and we have furthermore had the medium and her movements under sharp observation, without ever seeing anything at any of the investigational séances that could be recognized as having any relation with [a normal origin of] the observed phenomena. In the séances at which the swings were read off by direct visual observation, three of the observers were so entirely taken up by these measurements that general observations had to be left to the other two sitters. In the later series of séances with the photographic registration, I alone was

occupied with the apparatus, and only at times; the other four observers were able to devote their entire attention to the medium. Even under these uncommonly good conditions of control we have been able to uncover no deceit.

In order to strengthen this negative finding, I have carried out a series of control experiments with the two set-ups, obtaining the following results:

With the first and simpler set-up it was indeed possible to bring both pendulums into motion by means of rhythmic pressure upon the floor. In order to do this, one would have to employ such extreme physical effort as to lay one's self open to absolute certainty of being seen. Furthermore, even when I exerted extreme effort for a long time, it was not possible to obtain swings of more than a centimeter or so, whereas in the actual investigation we have often recorded swings of 8 to 10.5 centimeters within a very short time of starting.

With the second set-up it was in any event possible only to bring the pendulum into weak and irregular motion, although I could work without restrictions, while the medium was under sharp observation and was likewise in very poor position for fraud because of the basket-chair and cushions in which she sat.

By pressing against the top or legs of the table it is very easy for me to evoke wide oscillations of the first apparatus; with the second apparatus this is no longer possible. As will be made clear just below, however, the swinging thus produced (with the first set-up) is of wholly different character from that observed in the actual investigation. And when this artificial swinging is produced, the water in a glass on the table immediately comes into motion and remains so, so long as one continues working with the apparatus. It is quite impossible for me to bring the pendulum artificially into the least motion, without at the same time affecting the upper surface of the water. As against this we have, as already explained, the very strong motion of the

pendulum on Sept. 23rd, 1922, while the water remained in complete quiet.

My tests have shown further that it is very easy (with the first set-up) to move the pendulum in a given rectangular or oblique direction by pushing on the table-legs. Only in exceptional cases can this be done by pressure on the floor; for this, an extremely accurate placing of the pressure is necessary, and one which when not attained through accident can be got only by exhaustive trial. In this connection it may also be recalled that in the very first séance of this sort, when the medium knew nothing in advance about the pendulum and its arrangements, very strong motion was got, the direction of which was changed when and as I demanded.

Finally, calculation has shown that the mechanical action upon the pendulums was of the same order with the two set-ups. This would be quite without sense, if the motion were regarded as arising through external pressure; for, as my tests have shown, the second set-up presents much narrower possibilities for outside influences than the first.

Although the preceding remarks all speak directly against the hypothesis of fraud, the pretext it still possible that my own attempts at duplication have failed only because I have not known the proper *modus operandi*. An absolute verdict is possible here, however, if we take note of the fact that not alone the motion on and of its own grounds is to be judged, but also the sort of motion. Here I start with the pronouncement, which must be adhered to with all firmness, that *any mechanical action upon the tabourette or the table as a whole necessarily must affect both pendulums in the same way, so that both will show the same direction of swing and substantially the same amplitude*. This at once follows through the laws of mechanics, and it were superfluous to attempt its proof through any direct tests (see below).

The observations during the séances show a very different picture. So far

as concerns the direction of swing, the pendulums often would move in paths approximately perpendicular to each other (see for instance Figs. 35, 39, 42, 43 under curves *b*). Also the one pendulum would frequently alter its direction while the other remained unchanged (see Figs. 36, 40, 41, 43, 44, 45, always under *b*).<sup>4</sup>

There are also to be cited the numerous cases where the more strongly swinging pendulum was damped at demand, while the swings of the other increased in amplitude (see the table on page 231). By external mechanical action it is under certain circumstances possible to stop or damp the one pendulum while the other accelerates. For this end it is necessary to strike the table repeated blows, very accurately in time with the motion of the one pendulum and out of time with that of the other. This requires, further and obviously, that the pendulums be not swinging synchronously to start with; that is, that they be in some degree out of step. Examination of the Figures will show that these sharp changes of the two amplitudes in opposite senses occurred only when the pendulums were out of step by at least as much as a quarter phase (Figs. 30, 35, 37, 39, 42, 43, 44); whereas when swinging in good step they always were accelerated or damped simultaneously (Figs. 31, 32, 33, 34, 35, 36, 41). This shows that the pendulums were acted upon by a common force (see further below).

When the oscillations of the two pendulums are almost equal, as was usually the case in this investigation, the further possibility exists that uniform changes in amplitude may occur through coupling of forces. The pendulums are hung on the same stand and on this account they are not entirely independent. Mechanics teaches us that under these circumstances the energy of the one pendulum may be partly transferred to the other. The question is only whether this coupling in our case may be great enough to be-

come of practical importance. In order to test this, I first made a series of experiments on the first set-up, with all possible combinations of the different pendulums. These experiments were carried out by bringing one pendulum to rest; while the other, by repeated direct blows, was kept in strong uniform motion, both in the direction of the line joining the two pendulums, and in the direction perpendicular to this line. Although in all experiments these strong oscillations were maintained for some minutes, there resulted in no single instance a measurable coupling: the second pendulum remained sensibly motionless.

With the second set-up the same tests were carried out and photographically recorded (Figs. 56-58). The curves show that here too the strongly swinging pendulum has no effect upon the other. The faint rippling shown intermittently by the second pendulum exhibits no recognizable dependence upon the impulses given the swinging pendulum. It disappears of itself, though the impulses in question are continued; it must therefore have its origin in extraneous disturbances of some sort.

Finally, the changes in the swinging observed in the séances exhibit a very fundamental characteristic, which is wholly foreign to those produced artificially. When one has brought the one pendulum to a halt by very accurate blows upon the table, out of time with the motion of this pendulum and in time with that of the other, which of course accelerates during this process, it is always found, if the blows are continued, that the pendulum which has in this way been brought to rest (or substantial rest) very shortly begins to swing again. It is extremely difficult if not altogether impossible to hold the one pendulum continuously at rest under these circumstances, while the other changes its amplitude. But the actual séances display this phenomenon on numerous occasions (Figs. 7, 9, 15, 17, 20, 41).

Aside from the alterations in the amplitude and the direction of the oscil-

<sup>4</sup> All the diagrams here referred to will be found in the March installment of Dr. Winther's article.—THE EDITOR.

lations, the relative range of the swings is equally of interest. The [séances] tests with different pendulums show almost without exception that the amplitude, other circumstances being the same, increases with the weight of the pendulum. While the heavy pendulums of steel, lead and brass gave us strong oscillation, the light ones of celluloid or wool could hardly be moved at all (Figs. 9, 15, 17, 20). I shall return to this point.

A series of tests in the medium's absence with the first set-up, experimenting with the normal result of blows upon the table, has given us quite a different picture. Here the amplitudes for the various pendulums were approximately equal. Even the very lightest pendulums, of celluloid and wool, gave amplitudes from half to two-thirds those attained with the steel bobs.

The considerations set down above show that the swingings obtained in the séances could not have been produced through any external mechanical influence, such for instance as blows on the table or pressure on the floor. In the séances for which photographic recording was employed one can think in terms of vibration from the motor. But aside from the fact that the observed oscillations could not have been produced by such a vibration common to the two pendulums, this possibility can be directly excluded by virtue of the fact that we often had the motor running for a considerable time while the pendulums stood motionless, giving us two absolutely straight lines on the paper. And so far as concerns the possibility that the frequent and lasting singing in which we indulged during the séances could be recognized as ultimate cause of the pendulum motions, I need only remark that we always were very particular not to sing in time with the motion of the bobs.

Then if external mechanical action is excluded, one can perhaps think of electrical force; and in particular, the circumstance that the action always went along the more strongly the better the séance room was heated, leads to the

idea of static electrical charges. Against this notion, however, may be cited the placing around the tabourette of a Faraday cage, properly grounded, without any effect upon the success of the séances. The use of any sort of electrical or magnetic apparatus by the medium herself is of course completely excluded by the conditions under which we have sat, as described herein. Moreover, special tests have demonstrated that static electrical charges produce an effect varying inversely with the mass of the pendulum—the exact opposite of what we have observed during the sittings.

The experiments with the pendulums have therefore driven us, like so many of our predecessors in the psychical field, to the postulation of forces which are of other sort than those with which physics is accustomed to work. The numerous observations of raps which we have made during the course of our investigation point in the same direction. Especially when the raps occur in the table or in wood in general, they are accompanied by a very characteristic effect. If they are moderately strong, the wood comes into a peculiar state of vibration, which can be felt directly by the fingers. The effect is as though the wood were in minute oscillation throughout its entire mass.

Quite beyond this, we have one case that remains wholly inexplicable. On the afternoon of November 3rd, 1922, I sat working at my desk. At my side a double door led into the living room; it was closed. In this living room, her back to the wall and about half a yard distant therefrom, sat the medium in a basket chair, beside the stove. At the other side of the chair my wife stood, talking with the medium. The room was brightly lighted. Suddenly there began a loud rapping in the doorway, on my side of the door, about a yard and a half from me, as though something were to be spelled out. As I was very busy, I paid no attention. But after several minutes, during which the raps continued, my wife opened the door and came into my room. In response to my

query she said there had been no rapping in the living room. The raps kept on, and were now heard by my wife. She returned into the living room and the raps persisted [in my room], but again were not to be heard in the living room.

In order to test the hypothesis of fraud with respect to the raps, we have

outside, the possibility presented itself of proving with certainty the genuineness of the raps.

In the very first séance with this arrangement (December 4th, 1923) raps were observed, which sounded quite different from usual. They were not heard more strongly, as always heretofore, when one put an ear upon

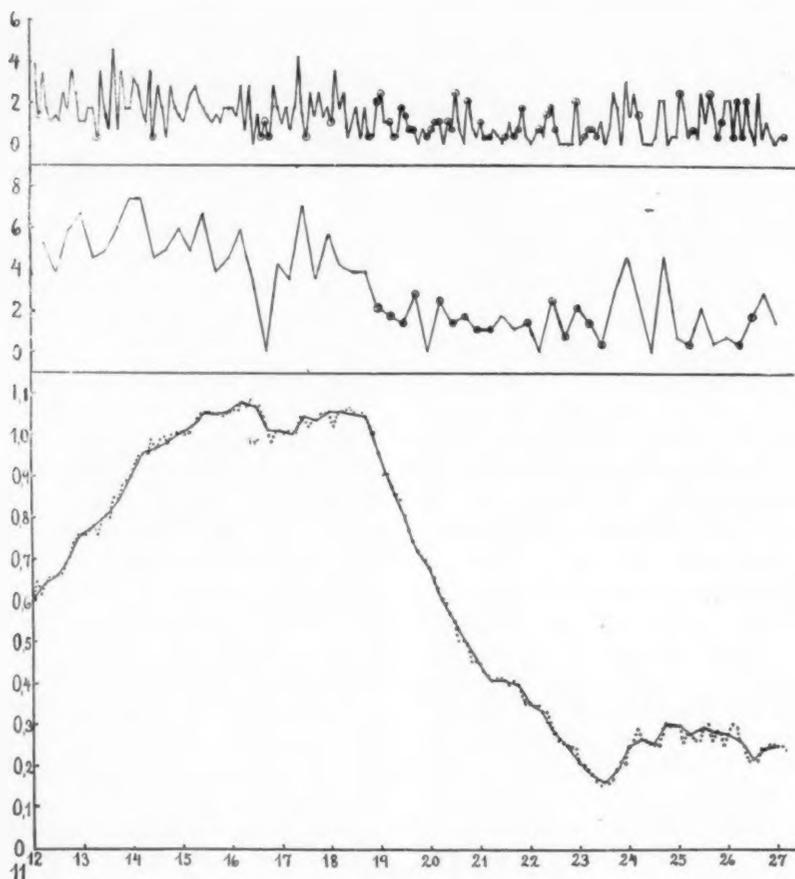


Fig. 61.

often tried to look under the table during the rapping, in order to be sure that the medium's foot was not in contact with the table-leg. This type of observation was for the most part prevented by the "controls" ostensibly because it was dictated by distrust on our part and therefore could not be tolerated. But when we were sitting with the second set-up, with its small inner table, which could not be touched at all from

the table. At length it was discovered that they could be heard with particular strength if one would lean forward and put an ear as close as possible to the opening in the table-top. That is, they came obviously from the small table or from the under part of the tabourette. The medium was not yet in trance.

On December 6th and 8th there again came raps on the small inner table. On the last-named evening there were also

other noises, like driving nails in wood or scratching on paper, which could only be localized in the tabourette. They were heard with special clearness when the forward side of the tabourette was removed (in red light) and the head was inserted in the opening.

On March 25th, 1924, when the second set-up was brought to my room, the raps were again heard in the small inner table. On the 27th we succeeded in locating the raps with absolute precision in this table. A microphone was placed on the table, the membrane downwards. The raps were heard with utmost clarity in this improvised telephone, while raps produced artificially upon the large outer table could be heard only with extreme difficulty. When we placed the microphone upon the top of the outer table, this result was reversed.

Accordingly the telekinetic studies and the examination of the raps have shown equally that we deal here with unknown forces, which unquestionably proceed from the medium, since without her nothing happens. It is now possible to draw from our data certain conclusions as to the manner of working of these forces.

In most cases I have determined the data, as described above, only for each ninth double-swing. But in a few isolated instances every third double-swing was measured; and it is most interesting to compare the results obtained in this way with those got from the coarser measures. Fig. 61 displays the corresponding sets of data for  $P_1$  in the séance of March 31st, 1924. The lower part of the figure shows the amplitudes, the continuous curve carrying the data from each ninth double-swing and the dotted curve those from each third double-swing. It appears here that the amplitudes change much more freely than the measurements on each ninth period can show.

The middle curve shows the force  $k, m$  according to measurements on every ninth double-swing; the upper curve displays the same magnitudes measured for every third period. The latter are

naturally, in general, smaller than the former. But the important point is that the latter are materially greater than one-third of the former. From 11:19 to 11:35 they are of substantially the same order of magnitude. At the same time, the three-period measurements yield a great many more negative forces; and as a third peculiarity, we note that the forces vary in value far less than under the nine-period measurements. If it were feasible to make the measurements for each single double-swing, we must presume that there would occur even more negative values and a still narrower variation in absolute values,

These considerations all point to the conclusion that the work upon the pendulum is executed through rhythmic blows (or pulls); but that these blows are not always in exact time with the pendulum's own frequency. At times, therefore, there is interference with the pendulum's motion and at times reinforcement. It is thus that we get the negative values for the effective force. To this question I shall return.

According to the deductions presented in this section, we may regard it as absolutely proved that these forces proceed from the medium. The question then arises whether there is a direct passage of energy from the medium to the pendulum, or whether some other path is followed—for instance, through the floor and the table. The negative results of the work with the vibrationless set-up seem to speak strongly for the latter assumption. And then, quite aside from the fact that these negative results may be given a different meaning, other weighty considerations speak against this assumption. As already stated, we have had strong swinging and alteration of swinging while a glass of water stood on the table absolutely unaffected. In addition, we tried (at a private séance of December 7th, 1924) placing the tabourette upon a series of alternating layers of felt and lead; and this caused no variation whatever in the strength of the oscillations. Further, we find it a matter of complete indif-

ference whether the medium puts her feet directly upon the floor, upon a carpet, or upon a soft cushion.

So far as I can see, we are therefore driven to the theory that the force works directly through the atmosphere. The question then arises whether the two pendulums are dealt with separately, or whether perhaps they are pushed or pulled from a common center of force. As we have seen above, the two pendulums are independent of one another to the extent that coupling becomes immaterial; and that a common operation upon their suspensions would produce an effect entirely different from that observed in the séance room. In

spite of this they are not absolutely independent. For one thing, we have noted above that alteration of their amplitudes in opposite senses occurs only when they are swinging out of step to the extent of at least a quarter period. For another thing, it can be shown that a definite relation exists between the force-ratio ( $k_1'm_1:k_2'm_2$ ) and the force upon a single pendulum.

One must of course make this comparison for cases where the difference in phase is zero, or at least very small. I bring together in the subjoined table a few sets of values for the force-ratio and for the force on  $P_1$  ( $k_1'm_1$ ) [for which this condition exists].

Date	$P_1$	$P_2$	Difference in phase <sup>a</sup>	Force-ratio	Force on $P_1$
Nov. 10	Lead	Brass, large	0.25	1.5 - 1.0	1.5
Mar. 28			0.0	1.0	8.5
Nov. 7	Lead	Lead	-0.25	1.0	7.5
Nov. 7	Lead	Lead	-0.25	2.0	12.0
Mar. 27			0.1 - 0.4	1.5	10.0
Nov. 11	Lead	Lead	0.05- 0.2	1.0 - 2.0	11.0 - 16.
April 1			0.25	1.0 - 2.5	10.0
April 1			0.0 - -0.15	1.0 - 2.5	12.5
Mar. 29			0.0	2.0	10.0
Nov. 11	Brass, large	Brass, medium	0.15	2.0	15.0
Mar. 31			0.0 - -0.2	2.5	19.0

<sup>a</sup> In periods and fractions thereof  
\* Approximate mean radius

On the whole, then, the force-ratio increases with the force upon  $P_1$ . This suggests the existence of a single center of force, which is periodically charged with energy from the medium, and from which the direct action of pulling or pushing upon the individual pendulums proceeds.

Although for the present quite nothing at all is known about the nature of the force at work or about its diminution with distance, we may still with all due reservations say something about the conjectural position of the center of force. For even if the form of the law of diminution is unknown, it is evident that the intensity must in some way fall off with increasing distance. On this ground it is possible, taking account of the reciprocal changes

in  $k_1'm_1$  and  $k_2'm_2$  and of the accompanying shifting of phase, to say something about the approximate location of the force-center, as is indicated in the table at the top of page 239. And of course the more the phase-difference departs from an exact value in integers or halves, the less certain becomes the conclusion.

By use of the criteria of this table upon the measures given above, we can say with considerable security that in most instances the center of force has lain between the medium and the pendulums. This is the case for the séances of March 27th, 28th, 29th, 30th (first part), November 10th (lead-small brass and lead-wood pendulums) and 11th (lead half-length, lead-cork and large brass-medium brass pendulums). On

Corresponding values of:		With a phase-difference of:	Shows that the center lies between:
$k_1 'm_1$	$k_2 'm_2$		
Maximum	Maximum	0, 1, 2, etc.	Medium and $P_1$
Minimum	Minimum		
Minimum	Negative		
Negative	Minimum		
Maximum	Minimum	0, 1, 2, etc.	$P_1$ and $P_2$
Minimum	Maximum		
Maximum	Negative	0.5, 1.5, 2.5, etc.	Medium and $P_1$
Negative	Maximum		

the other hand, the measurements made on the half-length lead pendulum on November 7th indicate that in this case the center of force lay between the pendulums. Only in this single instance can this be said with any certainty. In several other cases (for instance, November 10th with lead-aluminum set-up and November 11th with lead-medium brass) certain single measurements can be interpreted in this sense, but not all of them. In all remaining instances, no conclusion of this character can be drawn at all.

Of course it would be possible, under the assumption, for instance, that the force falls off with *square* of the distance, to say something more precise about the momentary location of the center of force. But such an assumption would be premature so long as no systematic examination of the law of diminution has been made. I therefore refrain from the effort. I can only point out in this respect, that our investigations furnish a standard of judgment as to what shall be understood as a bad séance. The séances of November 14th, 1922, and of March 28th and 29th, 1924, are to be recognized as bad. The pendulums swung alike, and as Figs. 31 and 32 show, the force-ratio changed very little. The value of this ratio is here

approximately unity; or more accurately calculated, on March 23rd in the average 1.08 and on March 29th in the average 1.26. Now the average distance from the medium to  $P_1$  was 90 centimeters, and between the two pendulums 7.9 centimeters. If we assume that in these instances the center of force lay in the medium's chest, the force-ratio would work out at 1.23 if the force varies inversely as the *square* of the distance, and as 1.13 if the force varies inversely as the *distance* itself—both values being in good accord with those obtained empirically.

In many other séances the force-ratios take on, at least momentarily, greater values; as they must, if the center of forces moves nearer the pendulums. It accordingly looks as though the location of the center of force depended, before all else, upon the "tune" of the medium and upon the resultant production of "psychical energy." In bad séances this center cannot be projected outside the medium's organism at all. The better the "tune," and with it the more "psychical energy," the further the center of force can be shifted out toward the pendulums; until, under the most favorable conditions, it actually attains the region of space between the two pendulums.

(To be continued)

## INTERNATIONAL NOTES

By HARRY PRICE

Foreign Research Officer, American Society for Psychical Research

*(Series Thirty-three)*

The *Times*, on December 27th, 1927 had a seasonable leading article on ghosts which is well worth reproducing. It deals with the present vogue for supernatural stories:

Not long ago the old-fashioned Christmas ghost story was supposed to be a thing of the past. It was held to belong to an age before the possible instantaneous switching on of an electric light had done away with the fear which is born of darkness. At the present moment, however, the vogue of ghost stories in literature and on the stage is probably greater than it has ever been. Our bookshelves have been laden this season with spectral anthologies and original stories. The giving of "ghost parties" to which every guest must come with the most thrilling ghost story he or she can discover or create is said to be one of the popular delights of the moment with our young people. It seems quite possible that all this betokens something more than a superficial craze. To a certain extent the modern ghost story is itself a scientific exploration. It may even purport to be true—indeed it generally does. It may also be taken as a testimony to the entertainment value of fear. In the comparative comfort and security of modern life we have lost much of the pleasure our forefathers took in the purgation of the soul. The ghost in "Hamlet" does not affect us in that way; "you are a scholar, speak to it, Horatio!" To us the idea that the ghost of "the majesty of buried Denmark" must be so much more august than its original that it should by rights have been addressed in Latin appears only an amusing freak of fancy. For some reason or other we seldom talk nowadays of the "sublime" in which fear was so es-

sential an element; though our guide books do now and again refer to the "awe-inspiring" quality of the scenery at this or that mountain resort. Yet in the desire for that faint echo of the tragic appeal which is called a "thrill" still lives the old sense of pleasure in fear.

It remains something of a puzzle that this should have its special association with the Christmas feast. Even so modern a teller of ghost stories as Dr. Montague James tells us that his own notable contributions to ghost literature were most of them written expressly to be read to friends before a Christmas fire. On the face of it, the whole message of Christmas would seem to be alien to any thought of horror. A clanking of chains and a rattling of bones and all the other paraphernalia of the grislier type of Christmas ghost story: what have these things to do with peace and goodwill, or, save as an uneasy dream, with the substantial revelries which are supposed to carry us through the "twelve days" on a wave of cheery optimism? Even Dickens found himself unable to allow Marley's ghost to put too sinister a complexion upon his fable. It might be that the very fact of Christmas, being so largely a children's festival, which should have made ghost stories less admissible than at any other time, has been in a measure their cause. The malicious sport of terrorizing children with tales of "gobble 'uns what gits yer" and "longleggity beasties and things that go bump in the night" was one, until recently, all too notoriously fostered. The temptation has been ever-present, for nowhere is the craving to "snatch a fearful joy" more manifest than in children. Happily the practice is tempered now, and

ghost stories told to children are rarely those of the kind upon which little Mamilius was brought up. On the whole, moreover, it may be that the only real connection which ghost stories have with Christmas is that Christmas is the time for all stories. Whether it be in "guiser" or ghost, ballad or game, the mere fact of men and women having been from time immemorial left to their own devices round the Christmas hearth, until the arrival of "open weather," has bequeathed to us an imaginative tradition not lightly to be forfeited.

\* \* \*

A *propos* of thermal variations during the trance state, Captain John Allen Bartlett (better known as "John Alleyne", the automatist) tells me that a short time ago he, his wife, and a woman friend were in their drawing room when Mrs. Bartlett suggested opening the window. Both Captain Bartlett and the friend looked at the thermometer, which was on the wall quite near them and found it read 53° Fahr. As it was not very warm they decided to keep the window closed. Immediately after, the friend asked Captain Bartlett to psychometrise some objects she had brought with her. This he did, becoming entranced and very perturbed. After the little séance was over—a matter of a few minutes only—the friend remarked that she thought it felt decidedly cooler. The others agreed. Upon looking at the thermometer, they found it had fallen to 51° Fahr.—a drop of two degrees. Captain Bartlett assures me that the temperature was carefully checked both before and after, and that nothing occurred that could have accounted for any normal thermal change.

\* \* \*

Miss Marguerite Crookes, M. A. of Auckland, New Zealand, sends for publication in the *British Journal of Psychological Research* a case of pre-vision which exemplifies Mr. J. W. Dunne's theory expounded in *An Experiment with Time* (This JOURNAL, August, 1927).

The wife of a prominent artist in

Auckland dreamt that a certain chicken had laid two eggs—a large and a small one. When stooping to pick the eggs out of the nest the dreamer slipped in a peculiar sideways manner and only just saved herself from falling. When she awoke she related her dream to her husband who laughed and said "Don't be silly, our hens don't lay in the winter" or words to that effect. After breakfast when Mrs.— went to feed the chickens, and when she had forgotten her dream, she saw in a nest two eggs—a large and a small one. She stooped to pick up the eggs and nearly overbalanced, falling in a peculiar sideways manner. She then suddenly remembered her dream, which was fulfilled to the letter. This case is fully authenticated and documented.

\* \* \*

"A lecture in a new manner" is how the press described an address which I gave to the members of the National Laboratory of Psychical Research on January 24th. The title of my paper was "Some Favorite Tricks of Famous Mediums" and it was delivered solely to emphasise how difficult it would be for a charlatan to deceive an experienced investigator under modern scientific conditions of psychical research. Captain Neil Gow was in the chair.

I commenced my lecture—which was illustrated by means of one hundred lantern slides—by quoting a number of early books devoted to mediumistic trickery including an illustrated work<sup>1</sup> by John Romberch which gives instructions for acquiring an abnormal memory. Another early work<sup>2</sup> by Reginald Scot exposes occult impostors. I then gave details of the fasting "mediums" including Mary Thomas of Wales (c. 1800) and Ann Moore, of Tutbury, Staffordshire (1810) both of whom were exposed after netting some hundreds of pounds from credulous phenomena hunters.

I then dealt with the amazing case of Mary Tofts, "the Guilford rabbit

<sup>1</sup> *Congestorium Artificiose Memoriae*, Venice, 1533.  
<sup>2</sup> *Discoverie of Witchcraft*, London, 1584.

breeder". Mary Tofts (1726) claimed to be the "instrument of God" who, she said, endowed her with special powers of giving birth to young rabbits. Twenty-seven were "born" alive in the "usual way" and Mary deceived the most eminent physicians in London, including Mr. St. André, George I's principal surgeon. Mary was afterwards taken to London, where she eventually received six months' imprisonment as a rogue and vagabond. It transpired that her neighbors were in the plot and used to supply Mary with newly-born rabbits with which she deceived the doctors. Young rabbits not being procurable in Leicester Square (where she was incarcerated) the swindle was exposed. I will not detail the means by which she fooled the doctors (I have a large collection of pamphlets and cartoons relating to this case) but had she been born two hundred years later she would have made a fortune as an apport medium with a large and fashionable clientèle.

I then discussed the manifestations of the Davenport brothers and similar rope-tying mediums and explained their tricks. Included in this phase of "mediumship" is Annie Eva Fay's "cotton bandage test". This medium was hailed as the "indescribable phenomenon" and bewildered many scientists, including Sir William Crookes.

The slate-writing "phenomena" of "Dr." Slade and similar mediums were then described and explained. Mrs. Mellon; the Thompsons, of New York; Charles Eldred (who carried around with him a faked chair stuffed with wigs, masks and other "properties"); Lulu Hurst, the "Georgia Wonder"; Mrs. Annie Abbot (another "magnetic lady"); and other "psychic" entertainers were then dealt with and their tricks exposed and illustrated. This concluded the first part of the program.

\* \* \*

The "novel" part of my lecture was that after telling my audience how fraudulent mediums deceived the sitters I then proceeded to give a practical demonstration of the same tricks, *but*

*by different methods*; so that the members of the Laboratory went home guessing, after all.

Having formed a committee (which included Lady Malmesbury and Dr. Neville Whymant) to assist in the experiments I proceeded to reproduce the Annie Eva Fay "cotton bandage test". It is important that the reader should carefully *note the sequence* in which I relate these pseudo-psychic effects as only by doing this will he appreciate the full significance of the "miracles".

I possess the original stool used by Annie Eva Fay and this was handed to the committee for examination. It is a plain oblong mahogany stool, with four turned legs. Cut in the ends of the seats are two slots through which are threaded the inch-wide tapes or bandages. Being seated on the stool the committee proceeded to tie my wrists to the seat and my ankles to the two front legs. My limbs were tied so tightly that the tapes were cutting into the flesh. The numerous knots were then sealed. The committee informed the audience that I was "well and truly bound" and that my limbs were immovable. A number of objects were then put on the floor near the stool and a screen placed round me. In two or three seconds the tambourine was thrown over the screen, pistol fired, bell rung, etc., etc. The committee returned and declared my ties to be intact. After other "phenomena" the committee returned once more and certified that my hands had not moved. They again retired and in *five seconds* I stepped out from behind the screen with the four tapes unknotted and the seals adhering.

My second effect was to illustrate the experiment which Zöllner made with Slade. The famous Leipzig astronomer was trying to prove his theory of the fourth dimension and declared that matter could pass through matter. He handed Slade a knotted and sealed cord and a wooden ring turned out of a solid piece of wood. At a séance Slade managed to thread the ring on to the loop. At my lecture I did the same thing and both ring and loop were minutely scru-

tinised by members of the audience. Behind a handkerchief held by the chairman I achieved the apparently impossible and passed the solid wooden curtain ring on to the sealed loop in a few seconds. I immediately threw the ring and cord among the audience but no one succeeded in getting the ring off again.

An effect which caused something of a sensation was a slate-writing trick. A member of the audience thoroughly cleaned with a wet sponge the four sides of a pair of slates which were *immediately* tied up with tape and handed to one of the committee *who did not relinquish her hold* till the end of the experiment. *After* the slates were tied I distributed a dozen pieces of paper among the audience with the request that any questions could be written on them. The recipients were then asked to fold the slips of paper into eight. Another member of the audience then collected the papers, put them in a borrowed hat, shook them up and tipped them on the stage. I picked one out at random. I opened the slip and read: "I am going on a journey: will it be propitious? L. A. W." I called Mr. W. up to the stage, and directed that the tied slates should be handed to him: I never touched them. This was done and, upon opening, he found the following message on the inner side of one of the slates. "Journeys end in lovers' meetings: Good luck. Prairie Flower". On the inner side of the other slate was a picture of "Prairie Flower" with "Me!" underneath. Loud cheers!

After having read in complete darkness, unseen messages in sealed envelopes, in a locked and sealed box, (all afterwards certified by Dr. Whyment to be exactly as handed to me) I proceeded with the *pièce de résistance* of the evening—an effect which I designed specially for the lecture.

An ordinary cigar box, with a simple bell circuit (worked by a 4-volt battery) broken by two pieces of tin as contact-maker was handed round for inspection—in fact, it was taken to pieces. An electrician present certified that it was

a simple bell circuit and nothing more. The lid was closed (there were no connections *out-side* the box) and the box was placed on a drawing board (examined) which I held in one hand (which was some inches away from the box) at arm's length. At command, the bell inside the box rang or stopped in any combination of long and short rings to order and *at any moment* the box and board could be handed round for inspection. This concluded the entertainment and the audience went home thoroughly mystified. The *Daily Sketch* came out next morning with a long account of how the illusions *might* have been effected—each "explanation" being thoroughly wide of the mark.

The reader will perhaps remark that because I can do these apparent "miracles" it does not follow that a medium could *not* do them by psychic means—and the reader will be right. But before we can accept a phenomenon as abnormal we must be sure it cannot be produced fraudulently under the conditions obtaining at the séance. No medium could produce my effects at the National Laboratory, because the conditions there would be ours and not his. In my demonstration I made my own conditions (though the audience did not sufficiently realize that fact)—hence the "miracles".

\* \* \*

I have recently returned from a short stay in Italy and while I was there a most interesting case—showing that belief in witchcraft still exists—was reported in the press. It appears that in Genoa a young woman lost her hand-bag in a motor-bus where it was found later by another passenger, who handed it over to the driver, and he, in his turn, took it to the offices of the company. Here it was opened by an official, and inside it, among a variety of objects of no importance, there was found a small cardboard box containing a bleeding heart pierced with a number of pins.

The horrified *employée*, scenting a crime, hastily conveyed the hand-bag to the nearest police station. An address

in the bag enabled the police to identify the owner, and she was promptly invited to explain why she travelled about with bleeding hearts stuck with pins. For a long time the girl refused to give any information, but at last she confessed that, having been abandoned by her lover, she had consulted a witch, who told her to get the heart of a lamb freshly killed, pierce it with pins, and bury it in a corner of the cemetery at Staglieno, together with the unfaithful lover's photograph: this would infallibly ensure his return. The girl was on her way to perform this rite when she lost her hang-bag, which was now being returned to her with much more publicity than she cared for.

Not all witchcraft stories are so harmless, or so free from tragedy. Only two days ago a little village near Prato, not far from Florence, a poor old woman of over sixty was shot within a few yards of her own home, because the death of a neighbor, a young girl who had just died of some wasting disease, was laid at her door. The victim was unpopular, being of a backbiting, gossiping disposition, and public opinion branded her as a witch and attributed everything that went wrong in the village to her dealings in the Black Art. She was murdered by the brother of the girl who had died.

The foregoing incident was reported in the *Observer* and a correspondent described further interesting Italian cases of the belief in the existence of witches. In one instance a page boy in a small hotel was the fourth son of elderly parents. The other children had all died in infancy, and Galliano had been preserved, according to his parents' testimony, by being slung in his cradle high up under the roof and only lowered at feeding time. In this way the witches who had "bitten" the three preceding children could not reach him, and their wickedness was frustrated. Witches apparently cannot fly in that part of Italy.

\* \* \*

There is great competition amongst the British Sunday papers for articles dealing with psychic matters. The *Sun-*

*day Express* is publishing a series of—more or less—true ghost stories. In the same paper Sir Arthur is editing a column dealing with spiritualism. The Moseley-Munnings "confession" is appearing in the *People* and a series of articles under my name has commenced in the *Sunday Chronicle*. These articles have been prepared principally from material which has appeared in this *Journal*. British newspaper readers really are interested in psychical research.

\* \* \*

Baron K. Bonde, the Secretary of Legation for Sweden in London has put me in touch with a boy for whom he claims some curious psychic powers of a so-called poltergeist nature. The Baron first conveyed the information to me in a letter in which he says: "In No. 10 Gray's Inn Place, London, lived in 1926 Miss Alga Akerblad who has been my secretary since 1925. She was previously employed in the Lord Chamberlain's Office of H. M. The King of Sweden and later on at the Swedish Legation, London. At the time I am referring to, February, 1926, she had staying with her a sister, Mrs. Drew and her son about eight years old. During their visit chairs moved, teapots were flung across the room, doors opened, etc. I was told about all these happenings and asked to be called one day when they again occurred. One Sunday afternoon in March, 1926, or possibly the end of February, Miss Akerblad called me up by 'phone and told me that that day had been particularly 'lively'. 'Now while I am speaking a large chair is moving across the floor'. I took a taxi and went straight to Gray's Inn. I had not been in Miss Akerblad's flat more than a minute or so before I saw a large heavy arm-chair in which Mrs. Drew was sitting, with the child upon her lap, moving across the floor at a good pace. I asked her to get up and sat down in the chair myself, but could not, of course, move it."

Baron Bonde rightly contends that it is easy for a seated person to propel a chair backwards, but not forwards.

The Baron himself then pushed the chair back, but again it moved of its own volition—this time without the boy on it. A third time it did the same thing, but very slowly, "like a sleigh on smooth snow."

On receipt of this letter I lost no time in interviewing Miss Akerblad who confirmed Baron Bonde's description of the phenomena; she also related several other curious incidents including the recent case of the boy's slipper which slowly revolved on the bedroom carpet. Thinking a mouse was inside, she put her foot on the slipper, but there was nothing inside it. We have arranged to keep the boy under observation at the National Laboratory.

There have been several so-called poltergeist cases in England recently. The Battersea affair which I mentioned in my last *Notes* ended in a cloud of mystery; the house has been vacated and old Mr. Robinson has since died. I have already prepared for this *Journal* my report of this curious case.

Immediately after the excitement following the Battersea case had died down a boy named Wilfred Batt startled the good people of Kent by the weird happenings that were alleged to take place near him. Wilfred is eighteen and works on his father's farm in a lonely farmhouse in a remote part of the county.

Here is the story as related by Mr. Batt, father of the lad:—

"Last week my boy complained of stones and coal being thrown at him in the house and farmyard, and of strange noises in his room at night, but we thought nothing of it. But on Saturday night pieces of coal flew after him from the scuttle in the kitchen to the front door, where we picked them up. This happened in presence of ourselves and some friends, and there was no fake about it.

"On Sunday night while the three of us were sitting in the dining room, the gong began to sound itself swaying by some unseen force against one of the supports. Vibration does not explain it because I tried jumping beside it without moving it at all.

"Sunday was a night of amazing events. Wilfred went to bed at 10.30. Almost immediately a piece of coal as large as my fist fell down his chimney, then the light went out, and when I ran upstairs to him the furniture, including a chest and a wardrobe, was moving about in his room.

"My wife and I decided to have Wilfred to sleep in our room. Just as he was entering our bedroom door a picture fell in his own room, and simultaneously a teddy bear jumped—that's the only word to use—from our chest of drawers to the middle of the floor.

"We had a light in our room, so both my wife and I saw what happened after Wilfred had lain down on our bed. At the side of the bed was a stool, with a jug of water, cup and saucer, tea infuser and a box of matches, in readiness for an early morning cup of tea.

"Before our very eyes these things, one after the other, slid to the floor, with the exception of the matches, which flew up on to the bed. Finally the cloth cover of the stool was suddenly whisked through the air across the bed and fell beside my wife. Then the stool itself began to shuffle about the floor as though it were possessed.

"We had no peace till Wilfred fell asleep about 1 o'clock in the morning."

At the time of writing the disturbances are still going on, but are modifying. I have been in communication with the boy's relatives who appear thoroughly mystified.

\* \* \*

I travelled from Italy to London with Sir Philip Richardson, the well-known shipowner who represents the Chertsey division in Parliament. Sir Philip was one of the original members of the S. P. R. and naturally our conversation soon drifted into psychic channels. Sir Philip, who is himself psychic, described an experiment which he and a friend made with "Dr." Slade in Boston, Mass. They procured a pair of new slates, and wrapped them up in a piece of draughtsman's tracing cloth. They glued the edges and where the cloth overlapped each signed his name. They considered that it was physically

impossible for the package to be opened without detection. Sir Philip's friend then took the slates to Slade who requested him to write down on a slip of paper any question which required answering. This he did, folding the paper and depositing the "billet" on the table in front of him. Slade held the slates and "sounds of writing were heard". *Without being opened*, the slates were then taken by Sir Philip's friend to the hotel where they were staying. Upon undoing the package they were astonished to find on the inner side of one of the slates a relevant answer to the question which had been written. Sir Philip thinks that his friend saw all the "moves" of the experiment—but the audience thought the same when they witnessed my entertainment!

\* \* \*

I have read with much interest—and no little amusement—the account<sup>1</sup> of Dr. Prince's psychic tour of Europe. He sat with several famous mediums but not one phenomenon did he see that he could regard as genuine. He had several sittings with Rudi Schneider but he must have accounted his time wasted since he says he saw nothing abnormal—though other sitters consider they did. As a last resort they tried my "Katherina" song on "Olga", and even this drastic remedy proved unavailing, apparently. During the ninth séance with Rudi a hand-bell was levitated and the occurrence so puzzled Dr. Prince, who was there, that he had to write (p. 58) to ten conjurers (including Mrs. Houdini: is her husband still available in a consultative capacity?) who were *not* there to know how the trick was done. Of course they all told him! But as Dr. Prince admits (p. 52) that he went to sleep "now and then" during this séance, I am wondering whether he would have discovered the *modus operandi* of the "trick" if he had remained awake.

But Dr. Prince records (p. 32) one marvel greater than any I witnessed at Braunau. During the fourth sitting the

curtains forming the cabinet commenced swaying. Herr Lambert hailed this as a phenomenon but Prince declared that the movements were caused by his yawning. No wonder he received "plaudits from the company". *I can't yawn like that!*

\* \* \*

Professor Hans Thirring, of Vienna writes me that he has been carrying out some experiments with Paul Diebel, a young miner who has performed some remarkable "fakir" feats in Germany and Austria. He has demonstrated his ability to pass a long needle through his arm without causing blood to flow, and to make blood ooze from the skin of his chest by sheer concentration of will. Prof. Thirring staged a demonstration at Vienna University and invited a number of medical men to witness his feats. Though sceptical at first, the doctors were afterwards quite convinced of the abnormality of Diebel's performance. Diebel was stripped to the waist and those doctors who wished examined his skin with microscopes before and after his feats, to be quite satisfied that the bleeding was not from an old scar. I have arranged to have Diebel at the National Laboratory of Psychological Research.

\* \* \*

Germany seems over-run with fakirs at the present time. At Berlin, Blacaman, an Indian Fakir is astounding audiences by his feats. Blacaman has a *coiffure* which has to be seen to be believed. It is a huge black fuzzy mass, very theatrical in appearance which, with his piercing eyes, is very effective for persuading his patrons of his power of mind over matter. A favorite trick of his is to go into a cage containing a lioness and hypnotise her. After a few passes the fakir looks much fiercer than the alleged savage but now somnolent king of beasts. Another spectacular trick of Blacaman's is to allow his whole weight to rest on a sword which, with the—alleged—sharp blade against his bare chin, is held by two assistants. He is supposed to be in a cataleptic state when he does this.

<sup>1</sup> *Experiments with Physical Mediums in Europe*. Bulletin VII. Boston S. P. R.

Another Continental fakir. To Kha is very busy being buried alive. He has just been immured in a coffin, lowered into the ground, and the "grave" filled up. At the end of five days he was dug up alive and well—minus 22 lbs. which somehow he had lost.

Madame Laila Hanoum who is described as a "beautiful Hindu" is a female fakir at present in Vienna. She is a *prévisioniste* and is said to have foretold the dethronement of the Hapsburgs, the abdication of the Kaiser, and the death of the Czar, before the war. Among her predictions for the near future<sup>8</sup> are the following:

The death of Poland's greatest politician towards the end of this month, followed by a revolution. Prince Carol to be declared King of Rumania, despite his enemies. A great revolution in Russia with Kyril, the last of the Romanoffs, returning to the throne of the Czars. The return of Mr. Lloyd George to power. The gentle passing of the League of Nations not later than April. The yellow races will become intellectually predominant in forty-five years time.

\* \* \*

I was considerably surprised when I heard that baron Schrenck-Notzing's "flying medium"<sup>9</sup> Carl Weber (*pseudonym*) is none other than our old friend Karl Kraus whose adventures in Vienna were so ably related in these pages<sup>10</sup> by Professor Thirring. The Baron's account of Karl and his aerial gymnastics much intrigued both press and public at the recent Congress in Paris. Karl must have improved a lot since he was dealt with in these pages. The last I had heard of Karl was that he had been appointed a consulting expert in trickery to the newly-formed Austrian S. P. R.

\* \* \*

I have heard nothing but praise from all sides for the greatly improved appearance and general make-up of this *Journal*. Its new *format* is more convenient for both holding and reading

and its enlarged pages are of a size much better suited for the reproduction of illustrations. The American Society for Psychical Research is to be congratulated upon publishing the best-produced psychic periodical extant.

\* \* \*

Thérese Neuman, the stigmata subject of Konnersreuth, who for many months has provided ecclesiastics, doctors, the press, and the public with endless material for discussion, has just caused new excitement. It has been discovered that the accustomed bleeding of her wounds on Fridays, has ceased since Christmas.

She is understood to have heard a "voice" which announced this impending change in her state during the Nativity festival.

This discovery was accompanied by premature reports to the effect that she was so far restored to health as to be able to participate usefully in the domestic work of her parents' house.

On further investigation, however, it is learned that she is still only able to stretch out one hand easily, and continues to exist, as she has done for long past, without any form of nourishment. She also remains subject to religious ecstasy, if it is true, as the Munich papers state, that she has recently had numerous visions of scenes from Biblical history.<sup>11</sup>

\* \* \*

What is the difference between a fortune-teller and a psycho-analyst? This riddle was propounded in the local police court at Worcester recently when blonde, monocled "Madame Nana" (*i. e.* Eileen Lacey) was arrested for telling fortunes, under the Vagrancy Act of 1814. She is twenty-two, "golden-haired and strikingly handsome". Eileen declared she did not "tell fortunes" but "psycho-analysed" and "read" the hand for which she charged half-a-crown. Her clients were educated people "like schoolmasters and bank clerks." After a great deal of evidence—which sounded remarkably like fortune-telling—she was discharged upon payment of costs.

<sup>8</sup> I am writing this on February 26th, 1928.

<sup>9</sup> This *Journal* Nov., 1927, p. 619; Dec., 1927, p. 723.

<sup>10</sup> *Psychical Research in Vienna*; this *Journal*, December, 1927, pp. 690-707.

<sup>11</sup> See this *Journal*, November, 1927, p. 624.

## BOOKS RECEIVED

The Society has added to its library, through gift from Mrs. Elisabeth Sears, the following titles: "The Celestial Ship of the North," in two volumes, by E. Valentine Straiton; and "Life Understood," by F. L. Rawson.

Another library gift of importance comes from Dr. L. R. G. Crandon, in the shape of a package containing some ninety volumes. Included in this are of course numerous books already in the library; but of such standard works as those of Hudson and Hyslop, such duplication is by no means unwelcome. We have not yet had time to catalog Dr. Crandon's gift, but among the more important of the titles, aside from the books by the two

authors just named, we note the following:

Podmore: The Naturalization of the Supernatural.

Baudouin: Studies in Psycho-Analysis.

Hunt: Existence after Death Implied by Science.

de Crespigny: The Dark Sea.

Corson: Spirit Messages.

Moreux: What Shall We Become after Death?

Bazett: Some Thoughts on Mediumship.

Kingsford: Psychological Research for the Plain Man.

Kardec: Book on Mediums.

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 BUSINESS NOTICE

Previously acknowledged .....	\$3,972.29
March 27th, 1928. Miss Irene Putnam's contribution to Research and Publication.	200.00
	<hr/>
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# ENDOWMENT ANALYSIS

## BEQUESTS

Warren B. Field Estate.....	\$6,639.31
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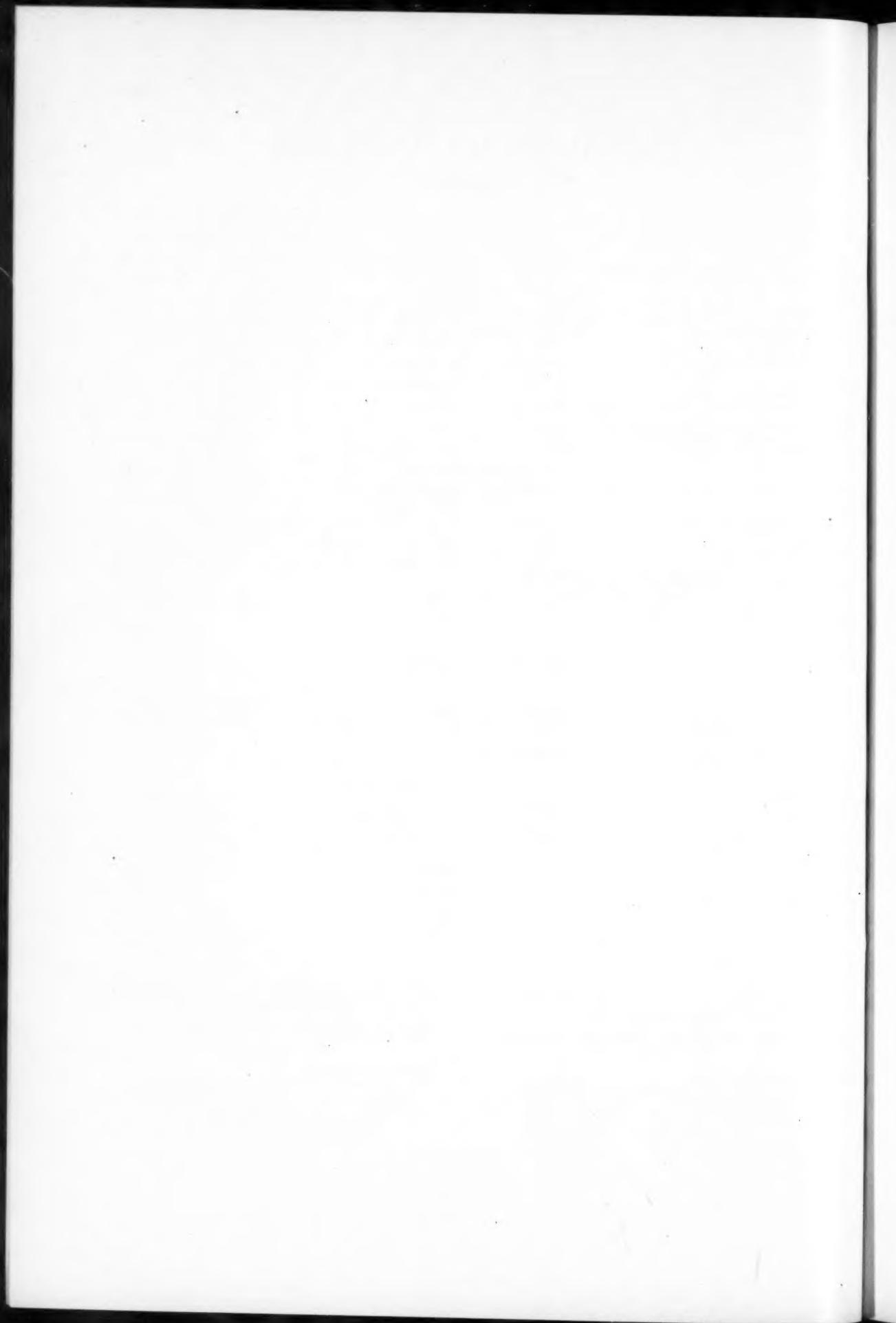
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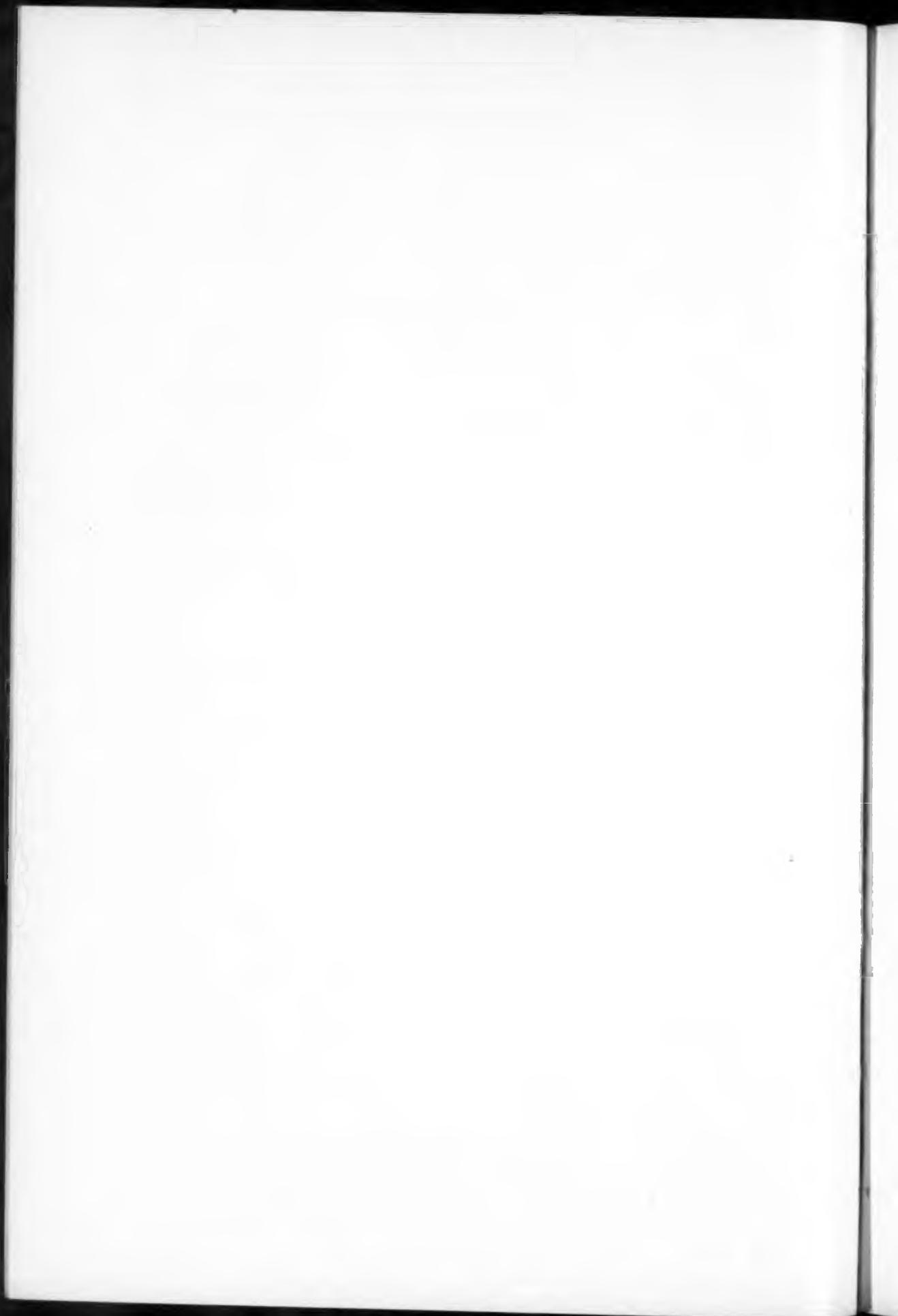
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# PSYCHIC RESEARCH

THE JOURNAL OF THE  
AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

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## EXPERIMENTS IN THOUGHT TRANSFERENCE

### I

With Margery and Other Mediums as Percipients, and Walter and Other Controls as Agents, New Evidence Is Presented for the Independence of the Control Personalities

BY MARK WYMAN RICHARDSON, M.D.

I HAD been reading Dr. T. W. Mitchell's book on "Medical Psychology and Psychical Research;" more specially Chapter I: "The Appreciation of Time by Somnambules." As is well known, if the suggestion be made to a hypnotized person that, after a certain period of time, he shall execute a certain act, the act in question will in many instances be carried out with almost mathematical precision both as to time and as to manner. Take for instance the following example, given by Dr. Mitchell:

"June 23rd, 1906, 1:10 P. M. Before I gave the suggestion the subject had been in hypnosis for twenty minutes and had no ordinary means of knowing the time. The suggestion was that in 1:35 minutes [due, therefore, at 3:25 P. M.] she should go into the garden and pick some flowers, which she should give to Miss A. I asked Miss A. not to let F. D. [the subject] out of her sight for an instant, to keep her away from clocks or watches until the suggestion

was fulfilled, and to note the time when this took place. On June 24th, Miss A. gave me a paper, written and signed by herself, stating that F. D. gave her three flowers at 3:22 P. M., after spending six minutes in the garden."

Transferring the idea of this experiment to the Margery mediumship, I was curious, in the first instance, to see whether a suggestion made to Margery, in (mediumistic) trance, would be carried out in a manner similar to that seen in a hypnotic subject. The unique and supplementary idea then occurred to me that Walter, her "control," might in such case act as the hypnotizer. The idea had moreover a peculiar piquancy in that many observers had tried to make out that "Walter" was, himself, simply a hypnotic impersonation associated inseparably with the organization of Margery; so that, if we succeeded in getting post-hypnotic influencing, by Walter, of Margery, we should either have disproved this viewpoint, or created a very unique situation in which

a secondary reacts hypnotically upon the primary who has hypnotically brought this secondary into being. I think most readers will agree that such a suggestion is preposterous; and that if we really succeed in proving post-hypnotic influencing of Margery by Walter, we shall have gone a very long way indeed toward proof of Walter's independence.

It might seem, at first blush, that the presence of any theory of fraud makes an experiment of this sort ridiculous on its face and incapable of proving anything at all. It is of course quite true that if Walter were a deliberate and conscious masquerade, his "suggestive influencing" of Margery would be a meaningless phrase. But equally, if the mediumship were a fraud of this type, the trance would have to be regarded as simulated and Margery would have to be looked upon as consciously present throughout the seance. Suggestions for post-hypnotic execution could not then with any meaning be put to her *by the sitters*. Moreover, we have in the past history of the mediumship<sup>1</sup> a group of phenomena of supernormal cognition, in which Walter acquires and displays knowledge which neither Margery nor any sitter can have normally. If we utilize *the material of these cognitions* as the subject matter of his post-hypnotic suggestions to the medium, we shall have created a situation in which such suggestions by him, directed at the medium, will be entirely meaningful.

The first requisite for this procedure is then to furnish a device upon which Walter could, in the dark, indicate a specific number, in such fashion that even were Margery conscious she could not know what this number was. Such a device was found in the perpetual calendar illustrated as Figure 1. Turning the knob through a half-revolution brings a new figure into view. If some sitter first turns this handle arbitrarily in the dark seance-room and if the calendar is then passed over to Walter who turns it further, neither Walter nor the other person can normally know,

save by prearrangement, what number is brought into view. The possibilities of an arbitrary and unpredictable choice are increased by the fact that the calendar may be turned either forward or backward.

To this calendar I added a further element, in the shape of six ordinary white cards, on each of which I drew in ink a simple geometrical figure. These figures were about two inches in height. It is of course not so evident with them as with the calendar that no means of normal tactual perception exists.

It was my proposal that Walter, himself, in the dark, turn the calendar to any number; and that he then, in the dark, select one of the six cards. Having made these selections, he was to place the calendar and the chosen card in a box and put the cover on the latter. At the end of the sitting, while Margery was still in trance, he was to indicate *silently to her* the number and the figure which he had selected and cognized; doing this, it will be seen, *instead* of making audible announcement of his cognitions to the sitters. Downstairs, after the seance, Margery would then try, by process more or less analogous to automatic writing, to draw the figure and write the number; and the element of post-hypnotic timing was to be introduced by Walter's suggesting to her that she do this *after the lapse of the number of minutes* indicated by the calendar number chosen by him. In this way and only in this way could the time element as well as the matter of the suggestion proper be known to Walter and yet with certainty not known normally to Margery or any sitter. It was pointed out to Walter that the timing would have to be from the moment of leaving the seance room; and that he would therefore have to select a number large enough to give the sitters opportunity to get downstairs and get settled there.

#### EXPERIMENT No. 1

In so far as the above explanation of procedure implies consultation with Walter, it carries us ahead of the story. The experiment as just outlined took

<sup>1</sup> Journal, A. S. P. R., June, 1926; p. 321.

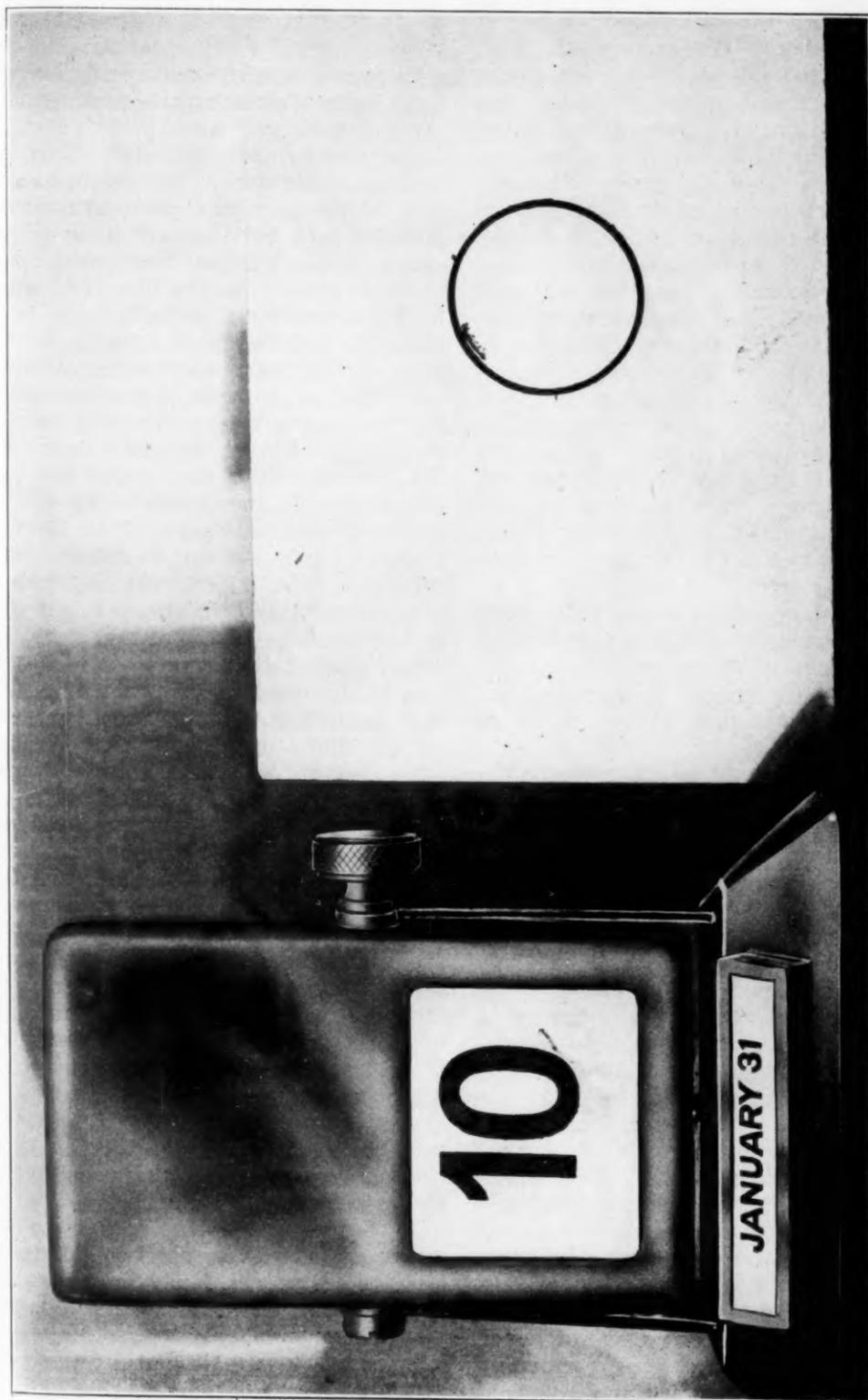


Fig. 1

form in my mind but was revealed to nobody until the occasion on which it was carried out. On January 4th, 1928, I brought the calendar in its box to the seance-room and placed it beneath my chair. Very soon Walter noticed it and wanted to know its nature and purpose. He then, in the dark, under full hand-control throughout the circle, picked the box up off the floor, placed it on the table, opened it, handled the calendar with his teleplasmic terminal, and said that he could "see" the numbers perfectly in the dark. Of course the experiment depends for its validity upon the presence of *total* darkness so that they could not be seen normally; this point is adequately covered in the previous publication cited above. The calendar and the conditions were suitable for the demonstration of supernormal cognition, whatever might come of the hypnotic experiment.

At this stage of the seance I discussed the experiment with Walter for the first time, Margery being presumably and apparently in trance. Walter was not particularly enthusiastic but promised to do his best. The sitters were, in clockwise order: Margery, myself, Mr. Carter (the only stranger), Mr. Dudley, Mrs. Richardson and Dr. Crandon.

Toward the end of the sitting, Walter in the dark chose a number on the calendar and put it in the box. He chose also a geometric card and put it in the box with the calendar. The box was then covered and given into the custody of Mr. Carter, who also took charge of the remaining five cards to guard against any substitution. At the end of the sitting Walter indicated that the hypnotic part of the experiment might have to be done in somewhat of a hurry; further, the exact moment from which time was to be counted was not made entirely clear. It was at approximately 10:27½ that, Margery being completely emerged from trance, we all went rapidly downstairs together. Dr. Crandon with no delay produced a pad of paper and a pencil. As had been suggested by Walter himself, Margery and Mr. Carter sat down together at a table as

though to attempt automatic writing. At 10:33 Margery began to write, and produced the following script:

"I cannot hold the control any longer. I am using the ten on the calendar and then—I must go."

Completing this at 10:34, Margery made a *circle* under the writing and then stopped. Mr. Carter opened the box and took out the card upon which was a *circle*. He then took out the calendar which showed the 10, as in Figure 1. The experiment, therefore, had been almost completely successful in its outcome, the only question apparently being that of the lapse of time: only 6½ minutes instead of ten. The explanation of this I believe lies in the fact that Walter, as often happens when he leaves, was distinctly in a hurry and so could not await the lapse of the full ten minutes. The writing certainly indicates that he was retaining the control with difficulty and that there was necessity for haste. Of course this might be urged against the hypnotic interpretation of the results and in behalf of the hypothesis that Walter was still present in the more usual spiritistic control sense; but subsequent results will quite rule out any such explanation. In point of fact, at the next sitting I asked Walter how he had exercised his control over Margery's writing hand, and inquired whether he had been present at her metaphorical elbow to direct the production of the script. This he denied, saying that he had remained upstairs in the seance-room, two flights removed; but he stated that he had maintained from there a connection of some sort with the medium. He used the word "yarn" here, and seemed to have in mind much the same sort of thing as in the early occurrence of this word in his seance philosophy.<sup>2</sup>

If we now cast up the account to see where we stand, we shall find that at least the situation fairly bristles with supernormal phenomena, as follows: (a) Walter's independent voice;<sup>3</sup> (b) teleplasmic terminals lifting the box

<sup>2</sup> See Bird: *Margery the Medium*, p. 98.

<sup>3</sup> See Journal, A. S. P. R., Dec., 1925, p. 673.

from the floor to the table, removing the cover, removing and manipulating the contents; (c) cognition in the dark of the number on the calendar and the geometric figure on the card; (d) transcription in brilliant white light, through automatic writing by the normal, waking medium, of facts known only to Walter. The time-cognition, of course, was not accurate. This aspect must therefore await further experimentation. Very important is it to bear in mind that the experiment was unexpected by any person in the circle save myself; so that the possibility of preparation, collusion or confederacy is eliminated at once.

The experiment having succeeded in its main aspects, we must now consider briefly and inadequately several important points. Margery seemed to be her normal self during the writing downstairs, though we shall later have some slight modification of this statement to record. During the sitting upstairs she was presumably in trance. If not, she would have to be clairvoyant in the dark and we have no other indication out of five years' experience that this is the case.

As to Walter: is he an independent personality exerting his post-hypnotic effects exactly as did Dr. Mitchell? Or is he a secondary personality inseparably connected with Margery? If this latter supposition be the true one, does Margery through self-hypnosis become Walter-Margery, acquire clairvoyance, make suggestions to the entranced Margery who then later carries out the suggestions as made? Is the hypnotic power of the Walter-Margery entity restricted in its scope to Margery, or can it be exerted upon two or more subjects simultaneously? This latter question was the one which struck me with particular force as particularly and peculiarly pertinent; and at this juncture I was fortunate in securing the assistance of another medium, George Valiantine, who together with Margery became the subject of further experiment.<sup>4</sup> He was in Boston on January 20th, attending a Margery seance, and

in this way was brought into contact with the cognitive and post-hypnotic experiments.<sup>4</sup>

The sitting started at nine o'clock, with the sitters in this order, clockwise: Margery, Valiantine (the two mediums, side by side in the cabinet), Dr. Richardson, Miss Silsbee, Mrs. Richardson, Mr. Dudley, Mrs. Woolley, Mrs. Cornell, Mrs. Cannon, Dr. Crandon. Behind the circle were: John Crandon, Harriet Richardson and Dr. Robert Nichols. The sitting was very diversified because of the presence of the two mediums, each with his own controls. An outline of the action got that is of interest in the present context would be about as follows:

In order to continue the experiment on post-hypnotic suggestion, I had brought to the seance-room a flat box containing (a) a daily calendar with individual sheets, numbers 1 to 31, suspended on metal rings approximately like a certain style of loose-leaf memorandum book; the metal calendar of Experiment No. 1 being discarded because Walter dislikes to touch metal with his terminals; (b) a series of ten white cards also suspended on rings, each card bearing a geometric figure about two inches in diameter; (c) a series of five sheets of white paper, commercial size, with pasteboard covers; also suspended on metal rings; and each white sheet bearing, in black letters approximately one inch high, a set of directions for actions to be carried out by the two mediums after the sitting, provided Walter could put these actions across as a matter of intra-trance suggestion. I discussed the experiment with Walter, and he expressed confidence that he would be able to choose, in the dark, a number from the calendar, a card with geo-

<sup>4</sup> It is with utmost appreciation that I acknowledge at this point the wholehearted cooperation in these experiments of the following groups of individuals:

First: George Valiantine, medium, associated with members of the New York Section of the American Society for Psychical Research; and among the members, particularly Mrs. William M. Cannon, Mrs. Charles G. Cornell, Mrs. Cornelia Woolley, Mrs. Estelle Warner, Mrs. John Moody and Mr. T. H. Pierson, Chairman of the Research Committee.

Second: Dr. Henry Hardwicke, medium at Niagara Falls, N. Y., associated with Katharine S. Hardwicke, Donald Kellogg, Dorothy E. Kellogg, B. J. Klassen, Emily H. Klassen and Derick Cross.

Third: Mrs. Sarah Litzelmann, medium, sitting temporarily at Ogunquit, Maine with Karl Litzelmann, Kate Tucker, Edna Burlingham and John Helt, Jr.

metrical figure, and one of the paper instruction sheets; and to "put across," in the subsequent light, the appropriate cognitions and actions, with the two mediums in the waking state. Walter having made the necessary arbitrary selections in the darkness of the seance, the box in which he had placed the three sheets or cards selected by him was covered and turned over to Mrs. Cannon, who kept it in her custody.

#### EXPERIMENT No. 2

At the end of the sitting, for the purpose of the time-cognition, three stop-watches were punched simultaneously by Mr. Dudley, Dr. Crandon and myself. The circle then passed rapidly downstairs, the necessary two flights to the book-room; where Margery and Valiantine were placed back to back on a long stool, with table, pencil and paper in front of each. After six minutes and eight seconds both mediums began simultaneously to write. Margery wrote: "I am going to write . . . it is for seven minutes," and drew a flat cross like an X. Valiantine wrote: "Seven minutes," and drew a similar cross. The production of the two crosses coincided at six minutes, twenty seconds. Shortly after this, Margery stroked her nose with her hand, turned completely around, and in a rather embarrassed manner said that she wanted to pull somebody's nose. Valiantine then turned and each put his right forefinger on the nose of the other. This took place at eight minutes, 26 seconds. Then after another interval Margery and Valiantine got up together and walked to the fireplace, where Valiantine took the tongs. The two mediums then walked into the back hall, there they put out the electric light by pressing the button with the head of the tongs held by Valiantine. Both were most distinctly embarrassed, being unpleasantly conscious of the fact that they were behaving in a superficially foolish manner.

The exhibition being apparently over, Mrs. Cannon opened the box. It was found that the calendar stood at 7; that

the white card bore a "flat cross" like the letter X; and that the conduct of the two mediums had close but not perfect correspondence with the instructions of the first two white sheets. The one sheet read: *M & V each touches nose with forefinger*; the other: *M walks to hall, puts out light; V walks to fireplace and handles tongs*. The experiment was therefore practically perfect in its outcome. The time cognition was of course not strictly accurate; but before the experiment Walter had said that this would probably be the case. Then, too, as regards the post-hypnotic suggestions of conduct, these were not carried out exactly as I had had them in my mind, for my intention was: (a) that Margery and Valiantine should each touch *his own* nose with *his own* forefinger; (b) that Margery should walk *alone* to the hall and put out the light and that Valiantine should walk *alone* to the fireplace and handle the tongs. Walter did not apparently understand my thought fully; which fact is in itself important as showing that the mediums were not acting hypnotically upon my personal initiative, but rather upon that of some other mind.

With this experiment our position is advanced. It is clear that we now have to do either with (a) a single independent entity, Walter, who exercises hypnotic power, simultaneously, over two sensitive individuals; or with (b) the dual Walter-Margery personality, which hypnotizes not only itself but also, and spontaneously, another sensitive person, to produce identical and simultaneous post-hypnotic manifestations. In this connection the following incident is of interest and importance: During the above described sitting it will be remembered that Margery and Valiantine were sitting side by side in the cabinet. I controlled Valiantine's left hand, his right being ostensibly held by Margery's left. Margery was apparently in trance; Valiantine was not. Walter with his witty quips and stories was keeping the circle highly amused. It happened, however, that Valiantine's laughter was very loud and boisterous; so much so, that Walter warned him

that continuance would necessitate his putting Valiantine "out," which is to say, into trance. In spite of the warning Valiantine continued to show his amusement very noisily. Whereupon Walter said, in a tone humorously sad but very firm "George, this is where you get off. Go to sleep, little boy: sleep—sleep—sleep." Immediately Valiantine's hand, which had been gripping mine firmly, became limp; and he made no sound for ten or fifteen minutes. Could any expert have employed a more professional manner in inducing hypnosis in a sensitive subject?

Now in the experiment just detailed, the post-hypnotic phenomena were obtained while the two mediums, Margery and Valiantine, were in close personal proximity. Obviously the next important question was: Can Walter produce identical, simultaneous, post-hypnotically or otherwise controlled phenomena, if the two mediums involved are separated by some considerable distance? The solution of this problem required no initiative from me; Walter took it spontaneously into his own hands, at a date prior to that of the above sitting.

### EXPERIMENT No. 3

It will be understood that Valiantine has been in Boston for several days and had already taken part in several Margery seances. Margery knew that on the evening of January 18th Valiantine was to sit at the residence of Mrs. Charles Belknap, of Boston. On this evening, Margery and her husband dined out, and spent much of the later afternoon and early evening driving about the city on the doctor's professional calls. Particularly in view of the fact that many of these involve hospital work, Margery could have no very good idea of when she would return home. While eating dinner, she had in her right arm a feeling of numbness which means, in her experience, that automatic writing is desired by some appropriate entity. These facts are given to meet, in some part, the possible criticism that there was in the coincidence of the events about to be detailed, some manner of

collusion between Margery and Valiantine.

Margery and her husband arrived back at their home around 8:50 P. M. *At once* Margery sat down for the purpose of automatic writing, and at 9:05 P. M. she wrote the following:

"It is a frequent custom as we have told you for Spirits to impress their thoughts without being actually present. This is very important; you will take the time. [signed] Imperator.

"Page 19, the Controls of Stainton Moses—you will hear from this later as I will appear elsewhere. [signed] W. S. S.<sup>5</sup>

Dr. Crandon makes affidavit that this writing started at 9:05; further confirmation is given in affidavit form by Mrs. Stinson (Margery's mother), and Miss Martha Anderson, the resident nurse in charge of her. Independent affidavit exists by Mrs. Richardson and myself, attesting that at 9:15 P. M. on this date, Dr. Crandon called us at our residence in Newton Centre and gave us the above facts including the full script. This of course establishes the time of writing as no later than the hour named.

On the morning of January 19th, 1928, Mrs. Cannon called the Crandon residence by telephone, stating that Walter had communicated the night before, at the Balknap house, and had given certain directions which he regarded as of a "test" character. The happenings of this sitting, in an attested statement, follow:

"At a sitting held at the home of Mrs. Charles Belknap, 17 Hereford Street, Boston, on Wednesday, January 18th, 1928, at 8:30 P. M., George Valiantine being the medium, a communicating entity purporting to be Walter Stinson, control of Mrs. Crandon (Margery), after greeting the sitters said: 'Has anybody a paper and pencil? I want to give you something to verify.'

"One of the sitters, Mr. Sutton, produced a pencil and a small piece of paper about two and a half inches by two inches, torn from a bank deposit slip.

<sup>5</sup> i.e., Walter S. Stinson.

On our signifying that we were ready, 'Walter' gave us the following message: 'The Kid [Margery] is reading—Stainton Moses book—Chapter 19—this is a test. ". . . it is an effective system that spirits can impress you." That is what Imperator said to Stainton Moses.'

"Mrs. Cornell asked what time it was and 'Walter' said: 'Around nine o'clock.' I wrote this dictation as carefully and as accurately as I could, considering the size of the paper, and the darkness.

"[Signed] Rae B. Cannon (Mrs. William M. Cannon, 375 Park Ave., New York).

"We certify that the facts are as above stated.

"[Signed] Annie C. Cornell (Mrs. Charles G. Cornell, 1035 Fifth Ave., New York).

"Harry Sutton, Jr.

"Cornelia F. Woolley (Mrs. Cornell Woolley, 950 Park Ave., New York)."

As will be seen, the time-incidence of this cross-correspondence is quite accurate. There is, however, the confusion of the nineteenth page with the nineteenth chapter, and other minor defects in the Valiantine communication. Referring to the book, *The "Controls" of Stainton Moses*, by A. W. Trethewy, published by Hurst and Blackett, we find on page 19 the following passage:

"Again, on August 7th, 1874, Book XIV, Imperator said: 'It is a frequent custom as we have told you for spirits to impress their thoughts without their actual presence . . . .'"

The aptness of this statement when compared with the cross-correspondence given in the above experiment is of course apparent.

The present experiment, it will be seen, was carried through in two parts: First, a so-called book-test involving supernormal knowledge as to appropriate sentiments expressed on a certain page of a certain volume; second, the impressing, by Walter, of these thoughts upon two different mediums at approximately the same time, even though the mediums were separated in space by the distance of about a mile. It is of course apparent that *in this in-*

*stance*, the passage selected has no unique significance in terms of the seance or of any sitter, that it is not chosen arbitrarily as are the elements for Walter's routine cognitions; accordingly, that the events as chronicled, barring the successful synchronism in time, could have occurred through collusive prearrangement by the two mediums. But this explanation is rendered in the highest degree improbable by the later equally successful experiments in which the control measures suggested by these remarks were rigidly taken. Moreover, it was an experiment of new type, originated and spontaneously produced by Walter; and such experiment must *always* carry the unfavorable as well as the favorable implications of its spontaneity.

We may also refer back to Walter's statement, following Experiment No. 1, that he maintained his control over Margery from a position in the seance-room, even when she was writing automatically two stories below. In order to give a demonstration of his presence in the seance room during the medium's absence, Walter had agreed that in a future sitting he would manifest in the seance-room by vigorous raps, either on the seance table or on the door, while the medium was writing downstairs. One or more of the sitters would of course have to remain upstairs as observers, to certify to the occurrence of such raps. A successful demonstration of this point took place in Lime Street on January 28th.

#### EXPERIMENT NO. 4

At this seance, which started at 9:00 P. M., the following persons were present, in clockwise order as named: Margery, Dr. E. W. Brown, Mrs. Belknap, Mr. Dudley, Mrs. E. W. Brown, Mr. Belknap, Mrs. Stewart Edward White, Dr. Crandon. In the background was Mr. W. H. Kunz, whose services as photographer have been acknowledged by Messrs. Bird and Dudley in last month's *Journal*.

Early in the sitting Walter had taken the day-by-day calendar, selected a num-

ber, and handed it to Mr. Belknap for safe-keeping. After the sitting closed at 10:05 P. M., and after the sitters had gone downstairs, Margery wrote automatically: "I will write now 3." Covering the pertinence of this we have the following statement from the sitters:

"The above was written by Margery at 10:11 P. M. in the bookroom at 10 Lime Street, in the presence of Mrs. Stewart Edward White, Mr. and Mrs. Charles Belknap, Mrs. E. W. Brown and Mr. E. E. Dudley. At the same time, Drs. Brown and Crandon, holding each the other's hands, were sitting in the dark seance-room up two flights, where they heard three loud raps on the table at which they were sitting. They came downstairs and announced that they had heard these three raps. Mr. Belknap now produced the calendar sheet selected by Walter during the seance in the dark, and it proved to be the '3' sheet."

[Signed]"

E. E. DUDLEY	C. BELKNAP
K. E. BROWN	WILLIAM H. KUNZ
ELIZ. C. WHITE	HELEN BELKNAP
E. W. BROWN	

It will be seen that we are progressing: in this experiment Walter was able (a) in Margery's absence to indicate by raps his continued power over physical conditions in the seance room as well as his knowledge of the sheet selected during the seance, and (b) to demonstrate at the same time post-hypnotic suggestion upon Margery in another room on another floor of the house. In the discussion which followed this event, several criticisms were made of the procedure employed. The most important of these was that the calendar was taken into the seance-room *en bloc* and in its natural order. The thirty-one sheets were therefore in numerical sequence, and this fact being known to Margery or others, any desired number could be

attained by counting off, in the dark, the appropriate number of leaves, and opening the calendar at the point thus reached. The chosen number being then known to Margery or communicated to her by the confederate to whom it was known, it could easily be written downstairs, and the same number of raps be given upstairs by the same or another accomplice. It was also pointed out that when the calendar was opened to a given sheet, it should be more securely fastened open at this point before being given into a sitter's custody, in order to guard against an accidental turning of the sheets which would vitiate an actually successful experiment. A rubber band, placed around the calendar by the sitter before giving it to Walter (if the sitter made the choice of a sheet) or after receiving it back (if Walter made this choice) was adjudged sufficient for this purpose. With these points in mind, the procedure was varied for the next seance, which occurred on January 29th.

#### EXPERIMENTS Nos. 5, 6

This sitting began at 9:00 o'clock, and there were present, in clockwise order as named: Margery, Dr. Brown, Mrs. Anna Moody, of New York, Mr. J. H. Brown, Mr. Adler, Mr. Ernest A. Moody (Mrs. Moody's son), Mrs. E. W. Brown, Dr. Crandon. To eliminate all possibility of knowledge as to the positions of the numbers, Mr. Moody shuffled the thirty-one loosened calendar sheets, not only before the sitting but again in the dark after the sitting had commenced. The record was also improved, indicating more satisfactorily than in any previous experiment exactly what happened to the ensemble of sheets at the critical moment of seance-room selection. Finally Dr. Crandon was eliminated from the upstairs post-seance portion of the experiment, the two sitters remaining in the seance-room being Dr. Brown and Mr. Brown. As before, of course, each held the other's hands. Under all these tightened conditions the following record was attained:

Each signer, of course, as always, attests merely to those facts of which he has his own direct personal knowledge. The signers other than Dr. Brown, for instance, testify that he reported three raps on coming down from the seance room, but of course only he of these signers can testify that he heard them.

"At 9:28 the words: 'I will write 2' were written automatically by Margery in the bookroom. At 9:29 Dr. E. W. Brown and Mr. J. H. Brown, sitting together with no one else present, in the dark seance-room up two flights, heard two raps on the table.

"During the sitting, Walter picked out a calendar number in the dark, and handed to Mr. Ernest A. Moody the shuffled pack of thirty-one sheets, with his selected number on top. Mr. Moody put the pack in his pocket with this number on top. The numbers had been shuffled before the seance by Mr. Moody, and this fact was not known to Margery.

"After the two announcements of the number '2' were made as above, Mr. Moody produced the number-pack and the top number was '2'."

[Signed]

L. R. G. CRANDON	ANNA MOODY
E. W. BROWN	J. H. BROWN
ERNEST A. MOODY	J. FRED ADLER

This experiment is of course entirely similar in general character to No. 4, but was carried out under stricter control. The next natural step is evidently an extension of the spatial range over which Walter is to operate; and this might be attempted in any one of numerous ways. In point of fact it was decided, Valiantine having returned to New York, to see whether Walter's simultaneous hypnotic influencing of the two mediums could be done with a distance of 240 miles between them. Owing however to confusion as to conditions and particularly as to the timing of the experiment by the sitters, this was largely a failure: the New York sitting, in which Walter was to tell the results of the Boston selection of cognitive elements, was finished before the cognitions were made in Boston. Success would then have been a matter of prevision extending over a random occurrence; it was not to be expected; and if attained, it would have opened up an entirely new and independent series of speculations.

In the Boston seance, two elements

were selected at random, this time by the sitters, and presented to Walter in total darkness for his cognition. These elements were (a) a number, and (b) a geometrical pattern on one of a series of cards. The elements actually selected turned out to be (a) the number 12, and (b) a flat cross like the letter X. The date was February 2nd, and the seance started at 9:25 P. M.—later than usual. The circle, clockwise, included Margery, Dr. Richardson, Mr. H. W. Graham of Pittsburgh, Mr. Dudley, Mrs. Richardson and Dr. Crandon. The sitting closed at 10:07; and at 10:19 Margery began to write. The only words produced were: "I write;" these were followed by a very large X-shaped cross, and the number 12. This is attested in a brief statement by the five sitters, other than Margery. So far as the Boston sitting, considered alone, goes, this was the best result yet reached, inasmuch as the time cognition was this time accurate.

Walter seemed to think this made the sitting worth while, and the sitters agreed with him. That the New York seance ended before the one in Boston began is consistent with the failure of the New York end of the experiment. The following statement as to the course of events in New York was mailed by Mrs. Moody to Dr. Richardson at 11:00 P. M. February 2nd, as confirmed by the New York postmark:

"Our sitting commenced at 8:04. Walter appeared at 8:28, whistling in a loud clear tone and giving his name in a very strong voice. Valiantine said: 'Are you going to do something for us tonight?' Walter replied: 'Keep your shirt on, George.'

"At 8:31 Walter said: 'George, write when I give the word.' He knocked the trumpet down, and said: 'I'll impress you, George.' He didn't speak again, although Blackfoot [another control] said he was still here when we asked him, later. The sitting closed at 9:28. A few minutes later we turned on the light and at 9:41 Valiantine wrote the following:

"I am Walter Stinson; there is no

other personality. I am the same entity here and hereafter. I shall continue to persist forever. My sister's personality is her own and I, my own. Cross-correspondence will prove this. Meanwhile I will continue to prove to humanity that I am Walter Stinson. Margery, continue on; tell the doormat never to cease but to work on.' This was signed 'Walter'. The writing ended at 9:50.

[Signed and dated]

ANNA MOODY,  
Feb. 2nd, 1928.

Other witnesses of this New York performance were D. Fremant Grant, Maud L. Jackson, John Wiley, Roland Jackson, Warren McCrudden, Ernest A. Moody and George Valiantine. Inasmuch as no attempt was made to cognize the elements that had been selected in Boston, we must infer that this selection had not been made at the hour when Valiantine started to write, even though the Boston seance had then started; and the good correspondence between the thirteen minutes elapsing before Valiantine started to write, and the numerical element '12' cognized in Boston, is then a coincidence. Further: any person acquainted with Valiantine and with Walter Stinson of Lime Street will see much more of the former than of the latter in the New York writing quoted above.\* It is thus strikingly indicated that a psychic sensitive who expects the advent of telepathic communication from a given source will, in the absence of any incoming impression, present in its place any ideas that may pass through his own consciousness. This is what we should have expected to occur under the conditions outlined; accordingly, the negative value of the present experiment in connection with any theory of fraud that might be laid down is very great, the more so when viewed in the light of the later, more successful experiments.

\*A nickname applied by Walter to Dr. Crandon.

\*\*Valiantine has been in Lime Street enough to have unquestionably heard Dr. Crandon referred to, by Walter in the seance room or humorously by someone else out of it, as "The Doormat."

A second failure and a second "message" from Walter bearing the stamp of Valiantine's own subconsciousness came after the above and before success was finally attained in the New York-Boston cross-correspondence. The date was February 5th; it had been definitely planned to renew the effort to get cross-correspondence with New York, but for reasons known only to himself, Walter would not fall in with our plans. He spent the entire evening, in Lime Street, in amusing conversation. One of the stories which he told may be repeated here. In view of its subsequent bearing. According to this story, at one time in his life he had an engagement to take a young lady to a dance, but forgot it completely. The victim's comment upon the performance, made to a mutual friend, was to the effect that: "You can't depend on Walter."

#### EXPERIMENT NO. 7

As regards the New York group who sat with Valiantine on this evening, the record tells us:

"Sitting at 375 Park Ave., New York; Medium: Valiantine. Walter spoke in the circle at 9:22, saying, 'Keep your shirt on; I'm going to put George out.' Trance ensued in about a minute; Walter then spoke through the medium, saying: 'Don't touch George; the ectoplasm is coming out. I am impressing him now. I know what he is going to write, and he'll write it.' V. out of trance at 9:30; lights on at 9:32, writing starts at 9:41, stops at 9:44. The writing consisted of the sentence: 'There will be a great spiritual awakening in nineteen twenty-nine;' followed by the words 'in the world,' enclosed within a large circle."

[Signed]

RAE B. CANNON ANNIE C. CORNELL  
ANNA A. MOODY MAGNA COE  
FRANCES BRUNING WM. M. CANNON

It is plain to us that here again we have to do with a message produced by Valiantine, out of his own subconsciousness, in default of the expected message from Walter. Again the negative result is of evidential value. In Lime

Street, Walter refused to select objects or to set up any other element for cognition through Valiantine; and when Valiantine writes, instead of a spurious attempt at cognition of a number, a geometric card, etc., we get a mere innocuous bit of spiritistic sentiment. On February 9th, however, the anticipated success was fully scored, as is made evident by the details from the several records.

#### EXPERIMENT NO. 8

For this evening, it was planned not only that the Lime Street group should sit simultaneously with a group arranged for in New York by Mrs. Moody but further, that attempt would be made to include in the experiment a third medium, Dr. Hardwicke, in Niagara Falls. The arrangements for the timing of the seances were better made, too; it was agreed that the Boston sitting should get under way promptly at nine o'clock, and that Walter should make no attempt to influence Valiantine in the matter until after 9:45. The hazard of a failure of the same sort as that of Experiment No. 6 was thus eliminated.

In Lime Street, the circle comprised: Margery, Dr. Richardson, Mrs. Roland P. Baker, Mr. J. H. Brown, Mr. Adler, Mr. Dudley, Mr. H. R. Cloud of Wichita, Kan., Mrs. Richardson, and Dr. Crandon; in that order, clockwise. John Crandon was the only sitter outside the circle. A new calendar and a new set of geometric cards were produced by the present writer, being brought into the house for the first time and being entirely in my custody until I turned them over to Mr. Cloud. He carefully snuffed them, put them in the box, and kept them in his own exclusive possession for the balance of the time before and during the seance and after it up to the climax; except when Walter was making his selections in the dark.

The seance closed at 10:07; and at 10:18, in white light in the bookroom; Margery wrote, using two sheets of paper, the words, numerals and designs of Fig. 2, here with. The motif will

appear at once to be the number 13, a circle, and the words "you can't depend on." Mr. Cloud then opened the box; the calendar stood at "13" and the geometrical design selected was a circle. The cognitions of these two elements were therefore entirely successful; and the time cognition turned out to be closely approximate to success.

At 10:23½, when the above results were barely accomplished, a telephone message was received from Mrs. Moody in New York, reporting in substance what is more fully set down in the following record:

"We commenced our sitting at 8:00 o'clock, and had our regular voices with considerable success. At 9:40, Mrs. Moody's [deceased] son's voice [often heard in communication when she is present at Valiantine seances] said: 'Here comes Walter.' At 9:43 Walter came in and said 'Good evening.' Then he took V. into trance, asking us to be quiet while he impressed him." He said 'I'm impressing the Kid at the same time', and added that he could travel instantaneously between Boston and New York, by merely thinking of where he wanted to be. At 9:47 Walter said: 'I'll bring him out now, and then you turn on the light and have him write.' Blackfoot then said good-night, the trumpet fell to the floor", and V. came out of trance. We turned on the lights, and at 9:48 V. started writing. He wrote for a moment and then the impulse left him. All he wrote was the number "13," followed three times by the words 'you can't.'

[Signed]

ERNEST A. MOODY D. FREEMONT GRANT  
JOHN WILEY MAUD L. JACKSON  
ANNA A. MOODY ROLAND P. JACKSON  
FRANCIS MCCRUDEN

The Valiantine script of this occasion is reproduced (Fig. 3), as well as Margery's. It will at once appear that the

<sup>9</sup> Trance in Valiantine's seances has been practically unknown until recent months. But Walter always put him out for a brief space in connection with anything like the present experiment, stating that this is a necessity.

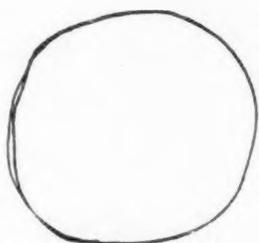
<sup>10</sup> In indication of the withdrawal of force and the termination of the seance. The trumpet was ostensibly in air, held by psycho-physical forces, for use in voice production.

FEB 9 - 1928  
10.18 P.M. J.C.

Circlewrote

13

13



depend on  
depend on the other  
sides of the old cards 12  
12 - 13 - 13 depend on

FEB 9 - 1928

depend on depend on  
13 depend on

yes

Fig. 2

Feb 9<sup>th</sup> 1924. 13

you can't  
 you can't  
 you can't

FIG. 3

cross-correspondence between Boston and New York is a large success. Valiantine failed entirely to get the geometrical element, which is again better than if he had tried for it and got it wrong. But he got with complete accuracy and without any fumbling the numerical element 13; and so did Margery, after a moment's playing with the idea of 12. In addition, the two mediums between them have produced another cross-correspondence, of the more familiar type: a message that means something to the sitters in Boston, given partly by one psychic and partly by the other, neither half having any significance until joined to the other.

This message, however, while it becomes at once recognizable in terms of Walter's story of the 5th, is not quite complete; the final word "Walter" is missing. This at once reminds us that the attempt was to be made to bring a third medium into play. Nothing was heard from Hardwicke on the evening of the 9th, and this was understood to mean either that the seance could not be held or that it was held, with nega-

tive result. In point of fact, it *was* held. But Harwicke and his friends had not been told what it was all about; they had merely been instructed to sit, and to report. Here and throughout the series of experiments, they were purposely kept in ignorance of what was really being done, in order that any results they might get should be just so much more impressive. But they turned out not to be very good at working under blind orders; repeatedly they failed to report something which, in their uninformed state of mind, seemed to them trivial, but which to the Lime Street group, when persistent inquiry finally dug it out, seemed most evidential. Thus it was, on the present occasion, that a telegram to Hardwicke, asking him to report anything that happened, brought the information that the paper on the table (placed there for automatic writing) crackled once, and that he (Hardwicke) "felt the presence of Walter." The desired word "Walter," however, that would have completed the three-party correspondence, was not forthcoming. In fact, on this

evening Hardwicke's attempt to write automatically failed; which is once again good negative evidence. Throughout the series, with any or all of the mediums, we shall find no spurious cognitions; when we do not score a conspicuous success, we get either a total blank or an entirely impertinent expression that obviously originated in the medium's own mind.

As regards the material used in Lime Street, it may be emphasized again that the calendar and the cards were new. Further, the calendar differed from the preceding one in that the leaves were larger. In addition to this, there were only sixteen leaves, printed front and back; instead of thirty-one leaves printed on one side. All possibility of previous marking for identification is precluded by the history of the calendar and the cards. It is of further interest to note that Walter remarked the new feature of the calendar leaves.

#### EXPERIMENT NO. 9

On February 16th, another attempt was made at the three-cornered correspondence between New York, Niagara Falls and Boston. In Lime Street the circle comprised: Margery, Dr. Richardson, Mrs. St. Stephen of London, Mr. J. H. Brown, Mr. Adler, Mr. Dudley, Mrs. Richardson and Dr. Crandon. New packs of calendar sheets and of geometric figures were brought by myself, and were shuffled by Mr. Dudley and Mrs. St. Stephen. They were then put in a box in Mrs. St. Stephen's custody. Walter, having made his selection of number and design, said: "This is going to be good, but very simple. Margery will write the whole number; Valiantine will write one half of it and Hardwicke the other half."

The Lime Street sitting closed at 10:10 P. M. At 10:21, making the time cognition perfect as we shall immediately see, Margery in the lighted book-room wrote "11" and drew below this an isosceles triangle, lying on its side. When the box was opened, the calendar card showed "11" and the geometric figure was an isosceles triangle. The triangle as drawn by the Psychic was

longer and thinner than that on the card, but both were plainly isosceles.

At 10:33 P. M. a telegram was received in Lime Street from Mrs. Moody in New York, saying that Valiantine had written a "1" and nothing else. A telegram filed in Niagara Falls at 10:41 was received a little later; it said: "Wrote one twice stop made one twice stop first bar from Souvenir 9:45."

It will be seen that Hardwicke was quite clear that his result was an iterated "1" and not an "11." Thus Walter appears to have made good one hundred per cent on his announced program; Valiantine and Hardwicke *did* each write half of the number "11." That for this particular test a number so unsuited to this test should have been selected is brilliant verification of the good faith of the entire program. The second part of Hardwicke's telegram requires no comment here, since it deals with a physical phenomenon occurring in his seance, reported by him in case it might be pertinent.

\* \* \*

The story of the teleplasmic thumb prints has been interrupted to enable Dr. Richardson to get started the account of his experiments in post-hypnotic cognitions and cross-correspondences. This latter story, however, will require about two further installments before it comes to its climax and end. We have carried it in this opening installment to the point where it begins to justify itself and to chronicle results that obviously must be taken seriously. We are tempted to indicate, in this note, the character of the climax results but have decided not to put ourselves thus in a position of appearing to steal Dr. Richardson's thunder.

Whether we shall carry this and the thumb print story along to their completion simultaneously, or whether we shall run one installment of each in every issue until both are finished we have not at the moment decided. In either event, our readers may look forward with each of our issues to a new chapter in one or both of these stories, until both are finished.—THE EDITOR.

## MORE ABOUT HUMAN RADIATIONS

BY RENÉ SUDRE

THE wish that I expressed with reference to human radiations at the end of my December article has been partially fulfilled. I am just now informed of some extremely interesting researches which have been going on for these several years under the direction of Mr. E. K. Mueller, an engineer of Zurich and Director of the Salus Institute for electromagnetic treatment of nervous disorders. These researches appear to have been carried out in true scientific spirit, and to have finally demonstrated the existence of an emanation from the human body which is capable of decreasing the resistance of an electrical circuit, and which is accordingly determinable and measurable through the use of physical instruments. These experiments have been verified by Professor Farny, of the Zurich Polytechnium, who has given the name *anthropoflux* to the emanation in question.

I immediately got in touch with Mr. Mueller, and he has very kindly informed me of the general character of his work, while inviting me to come to Zurich to make all necessary verifications in his laboratory. Before establishing his Institute, Mr. Mueller was engineer-electrician in the (Swiss) federal bureau of military engineering. He had been led to examine the question of the electrical conductivity of the human body, and he had published, in 1904, through the Cahiers monthly of medical physics (Berlin), an important memoir<sup>1</sup> upon the physiological and psychical conditions which modify this conductivity. He found that when a weak galvanic current passes through the body, the resistance which it meets is greater, the more healthy the organism.

It seems as though the body wants to prevent the passage of the current, and succeeds in this in proportion to its vigor.

Electrotherapy, therefore, ought not to show the same effect upon all individuals. The weather, the electrical state of the atmosphere, fatigue, the subject's mental attitude of the moment, have likewise an influence upon the conductivity of the body. The variations may be wide. The electrical resistance of a healthy man, measured from one hand to the other with contacts in salt water, is stated by Mueller to be 10,000 ohms. But in cases of neurasthenia, this resistance may drop to the neighborhood of 3,000 ohms, or even to such lower values as 1,200—700 ohms. Numerical determination of the resistance present in a given patient affords, therefore, a valuable means for determination of the individual's state of health.

Being interested in hypnotic subjects and in dowzers, Mueller found that their resistance was similarly lowered; and from this fact he deduced a purely physical theory covering the operation of the divining rod. According to him, this phenomenon is due to electrostatic forces which produce more or less reaction upon the subject's nervous system. It may also be that forces of pure magnetic character are involved. Certain sensitives report seeing a luminous zone around magnets. This would be a matter not of any real luminosity, but rather the result of excitation of the optic nerve by the magnetic field. It is thus that, starting with the study of the resistance of living persons to the passage of electricity, Mueller has come to the frontiers of metapsychics. The transition is an insensible one, and this without doubt constitutes the reason

<sup>1</sup> This article was reproduced in many foreign countries, notably in the *Scientific American*, No. 24, 1905: *On a Process of Measuring Nervous Susceptibility*.

why official science has never ventured far into the perilous domain of electrobiology. It is rare that we find in scientific publications any mention of the researches of Jung, of Peterson, of Veraguth and of Abramowski upon the psycho-galvanometric reflex. In these interesting experiments, we find the psychological disposition of the subject and notably his emotional state modifying the resistance of a circuit in which he is placed. Gley's *Traité de Physiologie*, the authoritative work in French, mentions these researches no more than does the *Traité de Psychologie* of Dumas. If these authors do not care to recognize metapsychics, that is their own affair; but that they refrain from eliminating out of their instruction all the serious researches which have been conducted by investigators less prejudiced than themselves against this fraction of science—this is something which we have a right to demand of them.

After having studied the normal and abnormal sensibility of the human body to electrical influences, Mueller has very logically gone on to establish the emission of a fluid which has some consanguinity with electricity. In every instance this fluid decreases the resistance of certain substances to the passage of a current; and it is thus that we are able to recognize its presence.

Mueller has devised four types of experiments. In the first, a small plate condenser is made of two silver elements, placed about two or three millimeters apart. One of these plates is connected to the positive pole of a forty-volt battery, the other to the needle of a quadrant galvanometer of the Kelvin model, in which the two pairs of quadrants are symmetrically charged, with charges of equal potential but opposite sign, as is customary. The galvanometer needle remains at zero because the condenser insulates it from the battery. It will diverge very slowly from zero following any passage of current that results from spontaneous ionization of the air between the two plates. But if one brings one's hand close to the condenser without touching it, a charge

is produced upon the needle and a rapid deflection of the latter is observed. This deflection is sometimes regular and sometimes jerky, indicating that the charge, and hence the passage of current, is intermittent. Or one can work the thing in inverse order, charging the needle of the electrometer, which is then grounded through the condenser. Discharge is extremely sluggish, unless a finger is brought close to the condenser; in which case electrical discharge occurs very rapidly and with equal speed the needle is brought back to its condition of equilibrium in a neutral position between the two pairs of quadrants of the electrometer.

In Mueller's second experiment, the two plates of a small silver condenser are connected with the two secondary poles of a Ruhmkorf coil capable of giving a tension of from 1,000 to 1,800 volts. This tension is regulated to a value slightly less than that necessary to provoke a spark between the two plates of the condenser. No alternating discharge will therefore pass into the secondary circuit when the coil is put into action. But if a finger be brought to the condenser as before, always without touching it, sparks will occur between the plates and will follow the finger in its passage about the condenser, appearing at the point of the condenser closet to the finger and along the inner surface of the latter. The experiment will succeed equally after a thin sheet of mica or glass has been inserted between the finger and the condenser. The same result is again obtained by breathing upon the condenser, provided a thin screen of mica or glass be used to prevent the moisture of the breath from reaching the condenser.

In a third experiment, an ebonite shell eight centimeters long and three centimeters in diameter is wound in two closed helices with copper wire of two-tenths millimeter, silk covered and hence insulated. The two wires are connected into a circuit formed by a galvanometer and a forty-volt battery; but the connection is at one end of each wire only, so that the circuit remains open,

the silk which separates the helices preventing contact. Approach of a finger however establishes this communication, for the galvanometer immediately is deflected. The presence of a layer of tinfoil, or mica, or of ordinary paper—that is, either of an insulator or of a conductor—changes the phenomenon in no wise. The use of silk varnished with gum-lac leads to results even more pronounced.

Finally, as a fourth experiment, a simple ribbon of moistened filter paper may be placed in circuit with a voltaic pile and a galvanometer. The resistance being considerable, there passes only the most insignificant current; but the approach of a human body, as in the preceding experiments, causes current to pass with notable intensity.

Professor Farny has repeated these experiments and has commented upon them as follows:<sup>2</sup> He declares that causes of error may be present such as heat, humidity, electrical capacity of the hand, etc.; but that these are of an order of magnitude greatly inferior to the phenomena, and that they accordingly would not be able to mask the reality of the latter. He regards as demonstrated “the existence of an agent the source of which is the human body and the essential characteristic of which is the momentary and temporary modification of the conductivity of certain substances.” An observation made upon himself, when he was serving as experimental subject, seems to him demonstrative. Repeating experiment No. 3 above, he has obtained no deflection of the galvanometer, when it was suddenly deflected following a tensing of his abdominal muscles. The rest of his body had remained motionless. Professor Farny explains by means of the anthropoflux the singular features sometimes presented by cases of electrocution. There have been cases of electrocution by high-tension currents when the victims were at distances re-

garded by competent authority as protective: for instance fifty centimeters from the conductor carrying the current. Those who are called upon to work in the electrical industry ought therefore to be given a prior examination from the viewpoint of their production of the “anthropoflux.”

Mueller has examined the question whether different parts of the body emit the fluid equally. He has determined that it is the inner surfaces of the fingers of the left hand that have the maximum emission. If the finger is wounded in this neighborhood and the blood has clotted, there is no increase in emission; but if the blood flows, the anthropoflux is irradiated in considerable quantity. The breath is in general also charged with it. Sufferers from congestion seems to produce it in great abundance. The emission increases following a walk in the open air, presumably through the freer oxygenation of the blood. The anthropoflux appears therefore to have its source in the blood, but this is only a hypothesis, for the emission is certainly under dependence upon the nervous system. Cold or mental fatigue cause it to diminish. Certain excitants are favorable to emission: tea, for example. A moderate dosage of nicotine is likewise favorable but a stronger dose causes the emission to disappear. Coffee appears to decrease the intensity but to make it more regular. Liquors and wine are unfavorable to it.

The anthropoflux is more abundant in the morning, after a good sleep. It appears to come to a second maximum toward the end of the afternoon.

To cause its appearance, the fingers may be bathed in cold water, dried, and rewarmed. The breathing into the nose of the vapor of amyl nitrite is also effective. A muscular effort or even one of the will is favorable to emission. Certain subjects find themselves able to produce it at command.

The human fluid seems to possess extreme powers of diffusion through the atmosphere. Its radiation proceeds better from below, up, than from above,

<sup>2</sup> *Sur un agent physiologico physique (anthropoflux) émis fréquemment mais irrégulièrement par le corps humain et sur sa fonction présumée dans le cas d'électrocution par décharge disruptive.* Bulletin de l'Associat. Suisse des Electriciens; No. 10, 1926.

down. It may be conducted along ebonite tubes of four centimeters diameter, and in this way made to cover a distance as high as fifty meters. Professor Farny has established its presence at the end of a glass tube two millimeters in diameter, open at both ends and inclined at an angle of 45 degrees. In this case it must have penetrated the glass, for the experiment was made with the tube held in the subject's hand.

It is able to traverse or penetrate a large number of substances, organic and inorganic: tanned leather, gelatin, collodion, mica, glass, paper and metals in sheets as thin as 0.1 millimeter. But paraffin is resistant to its propagation.

Many substances which have been subjected to the radiation of the anthropoflux give off then a secondary radiation, as in the phenomenon of phosphorescence. Wood, stearine, paper, ebonite, for example, retain only for a few seconds the fluid which they may have absorbed. Others, such as gelatin and sodium ferrocyanide, retain it for several minutes if they have undergone an exposure of comparable length by being held between the ends of the fingers. Water and alcohol at 95° seem to enjoy the same property. The intensity of this secondary emission decreases under the action of an electrical field.

What is the nature of this singular human radiation? Is it molecular matter, particulate matter, energetic radiation, or what? One can only formulate suppositions. Recent experiments have shown that it can be stored up in an inverted test-tube, in the same way as a gas lighter than air. This determination was made by placing inside the tube a small coil, doubly wound, of the sort employed in Experiment No. 3. It is then observed that an electrical circuit is closed along the tube; but perhaps nothing more is involved than a secondary radiation. A complete study should be made by physicists and physiologists. Mueller himself appears always to gravitate toward medical applications. It is in this sense that he tells me of a recent application based

upon the property possessed by unhealthy regions of the body, of radiating more of the fluid than normal regions. From this there flows a new diagnostic procedure through precise localization of organic difficulties. It should be possible to establish with positiveness whether, within the body or peripherally, there exist permanent or temporary troubles or affections.

These applications are excellent, but they should not cause us to lose sight of the importance of determining the precise nature of the anthropoflux. Metapsychists will be keenly interested to know whether there is any connection between this emanation and the "psychic fluid" or teleplasm which is manifested in certain subjects and which is able to take on the most extraordinary appearances of life. There are curious correspondences. Thus, the anthropoflux is not emitted by all persons with the same intensity (it is regrettable that Mueller has not here given us quantitative examples). Its production is associated with pathological states, just as with the psychic fluid. It is irregular, appearing at times to be subject to a daily rhythm, or to voluntary movements, or to psychical dispositions, exactly as is the case with the psychic fluid. It is likewise subject to the action of excitant and toxic drugs.

As for the manner of emission through the finger-tips, it is impossible not to remember here that all teleplasts, that is to say subjects producing physical phenomena of psychical character, declare that they experience prickling at the ends of the fingers when they feel the fluid coming. We cite the experiment at the General Psychological Institute with Eusapia Palladino in 1905. A Curie electroscope with ebonite plate was charged; and M. Courtier demanded that the subject bring her fingers close to the ball of the instrument without touching this. "Eusapia held her fingers three or four millimeters from the ball. The sheets of the electroscope fell, not at all sharply, but none the less with rapidity, without M. Courtier's being able to observe any contact." The

experiment was repeated next day by M. Branly, using a German electroscope of the Geitel model, built for observations upon the atmospheric electricity. M. Courtier watched the sheets of the electroscope, M. Branly the hands of the subject. Again the electroscope was completely discharged without contact; and again the fall of the leaves was slower than is the case when direct contact is made. Again in 1907, M. Youriévitsh repeated the experiment successfully several times, using Branly electroscopes of the bowl type. Eusapia held her hands five or six centimeters from the apparatus. Courtier's report says: "she would indicate that she was putting herself in a psychological state of vigorous will-power to obtain the phenomenon; and that in order to realize it, she had to feel a sort of prickling sensation at the ends of her fingers." Is there not here a striking resemblance with Mueller's experiment?

When a gold-leaf electroscope is discharged rapidly without any material contact, physics takes it for granted that this is because the immediately surrounding air has become conductive. Now the air becomes conductive only through ionization; that is to say, when its (neutral) molecules are dissociated into atoms, and these in turn into their constituent positive and negative ions. The one or the other set of these ions goes to neutralize the charge of electricity of opposite sign on the gold leaves, which thus return to their natural state of electrical neutrality. The ionization of a gas may be brought about by various causes involving an application of energy: elevation of the temperature, contact with an incandescent body, action of X-rays or cathode rays or radium rays, etc. The elevation of temperature produced by the approach of a living organism is by no means sufficient; there is needed at least 4,000 Centigrade. Ionization, in the case of Mueller or of metapsychical subjects, therefore proves the presence of a powerful radiation. To see whether the air around Eusapia's fingers was ionized, Curie and Langevin have im-

proved an apparatus consisting of a breathing tube and an electroscope. The air expired by the subject was captured continuously into this apparatus and ordinary means employed to measure its degree of electrification. But the experiment led to no result.

*One experiment is as good as no experiment.* There can be no question that the first duty of all researchers is to verify whether the alleged psychic fluid and the anthropoflux involve any ionization. But we can also grant that the air plays no part in the matter and that what is involved is a direct conductivity. The experiments of Ochorowicz with Stanislaw T. are again very instructive here. He formed an open electrical circuit of two silver plates four millimeters apart, a voltaic pile and a galvanometer. The subject was able to close the circuit so that current would flow, by holding her hands at either side of the silver electrodes at distances of one to three centimeters. Under these conditions the psychic fluid takes the consistency of "rigid rays," the contact of which with the electrodes was postulated by Ochorowicz, with the natural result that he could think of the current as flowing through these rays. The emission of such "rigid rays," determined by the galvanometric deflection, was accompanied with a certain feeling of fatigue by the subject; and further, she manifested "physiological shocks, corresponding to her intention but not directly dependent upon her will." The correlation with Mueller's experiments is again a striking one.

To apply the thesis of a proper conductivity of the psychic fluid, we may again cite the experiments of Youriévitsh and Du Bourg de Bozas, in which a circuit was closed through a lead wire five centimeters thick. (The subject involved was a very powerful one.) Now we know that Grunewald has disputed the conductivity of the psychic fluid; but his experiment is susceptible of another interpretation. He obtained raps upon an electrometer needle carrying a charge of 500 volts, without producing the slightest discharge. The same elec-

trometer was easily discharged by touch of a human hand. It is of course entirely possible that the blows were not struck in any external, physical sense, upon the needle; or that such blows were produced, but by a teleplasmic member having insufficient conductivity to discharge the instrument in such rapid contacts. All these experiments ought to be done again and again from the very beginning, methodically and with numerical determinations. Too often metapsychical investigators have been satisfied with a single experiment and a qualitative result, despite the necessity of directing subsequent investigation by precise findings in the preliminaries.

To return to Mueller's work, I will record one further fact attesting its profound relationship with psychical research. Ochorowicz determined that Stanislawka could decrease the electrical resistance of her own body. In the preceding experiment, acting as subject himself, he had closed the galvanometric circuit with the extremity of a finger of each hand, after a careful pre-

liminary washing. The observed deflection was 30 by Ochorowicz and 65 by Stanislawka, with dry hands; 63 by Ochorowicz and 180 by Stanislawka with wet hands. It appears that Ochorowicz's resistance was two or three times as great as that of the medium; which confirms Mueller's results. With contact formed under water, the figures were 90 and 80 for Ochorowicz and 190 and 160 for Stanislawka.

In a seance at the Warsaw Polytechnic, Professor Biernacki found a resistance of 120,000 ohms for his mechanic, 60,000 ohms for Ochorowicz, 20,000 ohms for himself, and 9,500 ohms for Stanislawka in a somnambulant state. The difference between these figures, and that of 10,000 ohms which Mueller gives for the normal resistance of a healthy man evidently arises out of the fact that Mueller's figures are obtained with the use of salt-water contacts. The important fact is the weak resistance to the passage of the electrical current shown by the body of the entranced subject, just as by that of Mueller's dowrsers.

## THE UNIVERSE: WHAT IS IT ALL ABOUT?

**U**NDER the title *A Modern in Search of Truth*, the *Century Magazine* is running a rather remarkable series of observations and reflections upon the realities behind scientific and philosophical research and speculation, and on the fundamental justification for these activities. The author is concealed behind the pseudonym S. T.; but the outline of his experience which is given with his first installment in the March issue indicates that he has gone most thoroughly into a study of the world's various philosophies and religions, investigating each faith or each cult on its home grounds and through contact with the best of its adherents.

S. T. attacks his subject by quoting

van der Leouw's very apt parable; to the effect that "if you saw a man staggering under a heavy burden, on a hot and dusty road, and you asked him why he was carrying that burden, and where he was going with it, and he answered that those questions had never occurred to him, you would not call him a practical man." So not the person who asks himself what life is all about, but rather the one who does not, should be called "impractical" and "a dreamer"—which is of course quite contrary to our habit.

The essay which constitutes this author's opening contribution to the search for truth is entitled *Christianity and This Business Called Life*. That this religion which we inherit from nineteen centuries of Western civiliza-

tion amounts to nothing more and nothing less than a system for the interpretation of the world in which we find ourselves may not have been realized by all of us. We look, S. T. reminds us, for a truth about life commensurate with human experience. This truth must include religion—all religions; it must include science; it must include metaphysics and psychology, and all the different shades of honest intellectual opinion. It must go beyond, and include the life of the great neighbor kingdoms of the animal, vegetable and mineral worlds—and of other possible worlds to come. And where, asks this author, is such a truth to be found? His penetrating analysis of why some of us find it and others fail to find it in Christianity is followed, in April, by an equally able consideration of the answers to the universal riddle given by the various phases of *Mental Science and Occultism*—the italicized words constituting the title of his second installment. If we give greater attention here to this part of his text than to the preceding, it is not because it is any more important or interesting but simply because it is more within our field.

During the last half century, S. T. reminds us, we have come into cognizance of subtler, swifter and more powerful forces than had been hitherto generally known to man. To this he seems to attribute the fact that many persons, failing to find the answers to life's problems in the truth taught by the orthodox churches, turn to an examination of the heterodox "new movements" of the time. He divides these heterodox philosophies into two broad groups; that of the mental scientists, who see the ultimate power behind the universe as a Divine Mind, an all-pervading Principle of Intelligence; and that of the psychic scientists, who look upon the universe and ourselves as under the direction of beings pertaining to higher worlds beyond ours—Masters, adepts, initiates, guides, etc. The distinction is a real and significant one and one which we had not before seen so clearly made.

We have no intent of relieving our

readers from the necessity of going themselves to S. T.'s text to see what it is that he has to say. We are, however, moved to one fairly comprehensive quotation from that point in his discussion where he comes to touch upon psychical research. He tells us here nothing that we did not know; but he puts very well certain things that we did know, and in so doing he bears witness to the thoroughness of his own understanding and the ability which he brings to his very ambitious task of analyzing and commenting upon the efforts of the human mind to attain the ultimate truth. The passage in question follows:

"Many people confuse Spiritualism with the Society for Psychical Research. The two are by no means identical. The Society for Psychical Research—a body of distinguished men and women of science, and general intellectual superiority—was founded in 1882 "for the purpose of making an organized and systematic attempt to investigate various sorts of debatable phenomena, which are *prima facie* inexplicable on any generally recognized hypothesis." Among these phenomena investigated and reported by the Society have been thought-transference, clairvoyance, apparitions and other phenomena coincident with death, alleged spirit-communication, automatic writing, trance-speaking and materialization.

"In contrast with the Theosophists, Spiritualists and other non-scientific bodies, the Society for Psychical Research approaches these various problems 'without prejudice or prepossession of any kind,' its one aim being the acquiring of accurate knowledge on these subjects, if knowledge is to be had. The Society has no religious or spiritual affiliations whatever. Any one may become a member and have access to its valuable literature and reports, by the payment of the regular dues, and proper election by the council. And to me, the point of attack of this organization appears a sane and wise one for the man or woman interested in psychic science. It does not, following the standpatters, loftily pooh-

pooh the ethereal and intangible because they are hard to understand and to get at; neither does it throw overboard rational methods and experience, and leap emotionally into the wholesale credulity of the overprogressives. But steering an open-minded middle course of patient and methodical inquiry, it preserves for the whole world a fine balance between stubborn knowledge and soaring aspiration—the balance of honest knowledge, arduously and conscientiously arrived at, the sort of knowledge we rightfully call *human*.

“And it is interesting to think that when the knowledge of the soul or ‘psyche’ shall be finally and fully opened up, we may owe it largely to science and scientists—supposedly the soul’s ruthless enemies.”

If the above citation is ample evidence that S. T. is able to master the content of new material to which his mind is exposed, we may in all fairness give a second quotation to indicate the ability with which he goes to the root of such material and extracts its meaning. He finds of course that spiritistic philosophies appeal strongly to a large number of people, who exalt and hang on to the idea of the present existence, who fear they will be deprived of it before they have had enough of it. But as an ultimate answer to the riddles of the universe he finds such philosophies deficient; nor do we recall ever having seen a better expression of this viewpoint.

“But suppose there is reality,” he says; “the simple fact of the survival of the personality does not solve the problem of life. Reunion with friends, either here or ‘there,’ does not *explain* life. We started out to find a truth that would comprehend all that the experience of life comprehends, and that would set us free from our ignorance about this business of living. That truth, for me, is not in the possession

of health and prosperity, nor in the continued existence of this personality, nor in the assurance of more exalted worlds and higher personalities directing our destinies therefrom.

“And when the science of the soul is finally solved, in its high mystery, I look for something better than this frantic clinging to and communicating with a piteous little handful of familiars—for the revolving of the soul around certain *qualities* rather than certain *persons*, and the inevitable coming together with those qualities in no matter what world, by the laws of natural affinity.”

S. T.’s discussion of the Hindu philosophy, in the May issue, is a bit further from our own immediate domain and we need say nothing more of it than that it affords the most illuminating analysis of the good and the evil inherent in that philosophy which we have ever seen in any compass. The series will be brought to a conclusion in June, with an essay under the title *What We All Believe*. The three earlier installments of the author’s contribution give earnest that in this last one he will have something to say well worthy of any reader’s attention.

The reader who brings away from S. T.’s remarks a feeling of appreciation will doubtless find that the article: “The Modern Christian Speaks,” in the May issue of *Harper’s Magazine*, is well worthy of a place beside the other. “I am myself a Christian,” writes Mr. Hanford Henderson here; “but I quite understand and respect the non-Christian point of view.” That he is correct in his feeling that right here lies an immense difference between the Christian of fifty years ago and of today nobody will dispute; and that his elucidation of his own Christianity and of his attitude toward the externals thereof is a valuable contribution in supplement to S. T.’s speculations nobody who reads them both will be likely to question.

## EXPERIMENTAL INQUIRIES INTO TELEKINESIS—V

An Account of Experiments Made with the Mediumship of  
Mrs. Anna Rasmussen

BY PROF. CHRISTIAN WINTHER, S. D.

[*Concluded from April Issue*]

### 12. PULSE AND RESPIRATION

During the séances with the vibrationless apparatus, which were negative in the telekinetic sense, and in which the medium was for the better part in trance, we were aware of a very striking change in the frequency of her respiration. We consequently undertook an orderly measurement of this frequency. This was easy to do by simply counting her breaths; except that with extremely rapid breathing one has to lay a finger on the upper part of her chest and count the movements of this finger. These observations were mostly made by Dr. Marnier, who was accustomed to such work in his medical practice. At the same time, her pulse-rate was taken at appropriate intervals.

Inasmuch as these determinations gave a most surprising result, we continued them at later séances when the medium was awake, making it much more difficult to carry out the measurements. I can best begin here with discussion of these latter measurements, since they greatly contribute to an understanding of the earlier ones. They are given in Figs. 62-66, in which  $r$  stands for respiration,  $p$  for pulse and  $t$  for the room temperature (see the next section).

First of all: comparison of the pulse and respiration curves shows that in general they run parallel, and hence that they show simultaneously acceleration and deceleration. Since the respiration can be changed at will while the

pulse cannot, this parallelism strongly supports the genuineness of the changes which we exhibit for the respiration.

Fig. 62: Nov. 6th, 1924; vibrationless apparatus in cellar. No movement of the pendulums. The respiration varies sharply, giving the impression of nervousness, apparently over the negative results of the sittings under these conditions.

Fig. 63: Nov. 7th, 1924. In my room. Although the pendulums here immediately began to swing, the nervousness is not yet overcome. At 9:58 we paused. The swinging fell off at once, the respiration fell off sharply and hung then in the neighborhood of 30 until after the motor was again started at 10:13. At 10:44 the pendulum lengths were halved. The respiration at once increased and remained now around the value 46 until the end at 10:53. In this connection it must be noted that because of the red glass, the medium from her seat can see the pendulums only when the little lamp is lit. Now the pendulums were shortened at 10:44, whereas the little lamp was put on only at 10:49; so that the higher rate of respiration was attained for five minutes before the medium could see the swinging pendulums at all.

This change of frequency is of great importance. The frequency of the pendulum in the full length is thirty double-strokes (per minute); in the half-length the frequency is then  $30\sqrt{2}$ , or 42.5, double-swings. These two values correspond very closely to the contem-

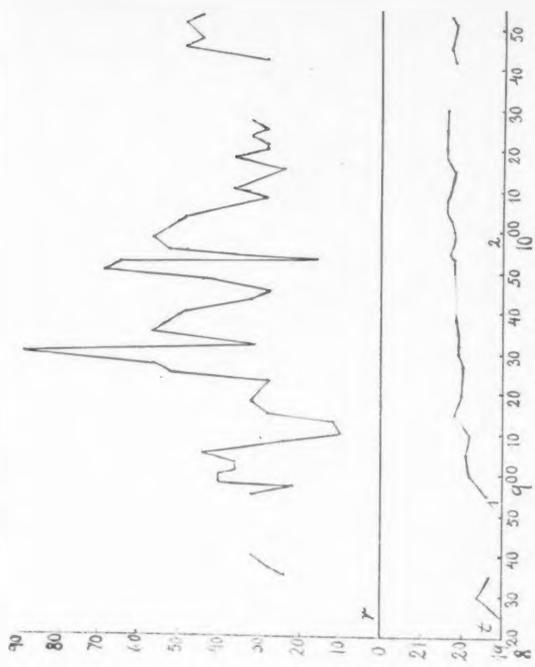


Fig. 63

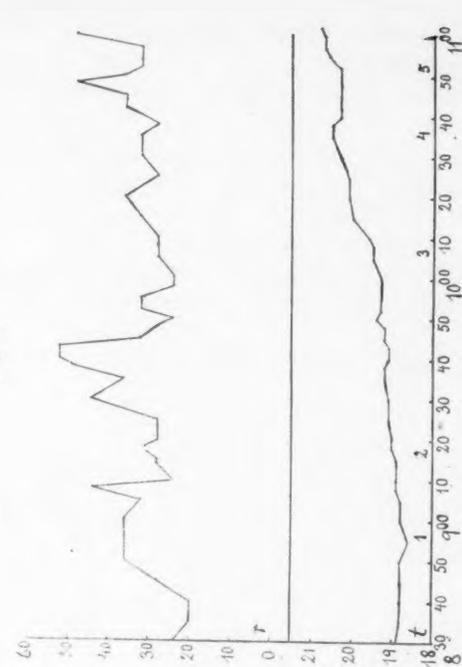


Fig. 64

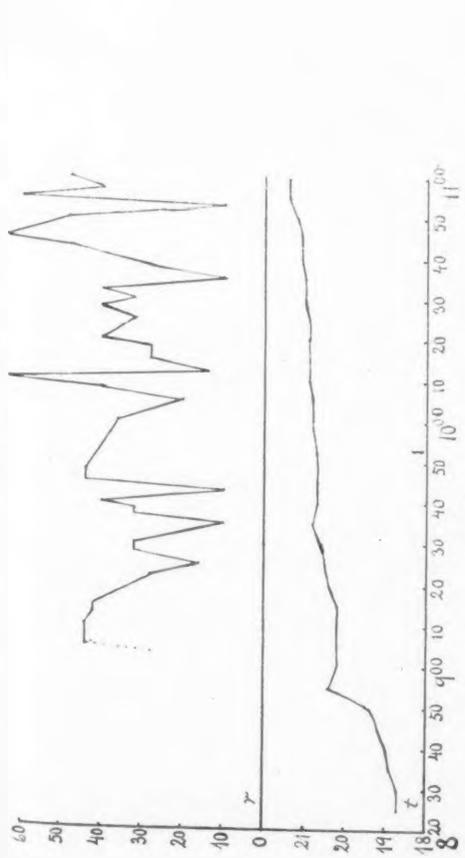


Fig. 62

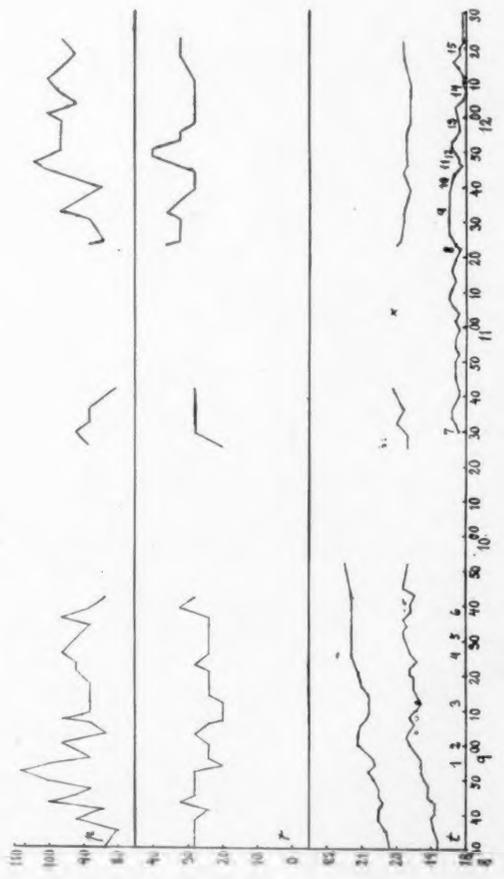


Fig. 66

poraneous values for the frequency of respiration.

Fig. 64: Nov. 8th. A rather poor sitting. The general "tune" was bad and the motions of the pendulums were slight. The respiration oscillated irregularly around the value 30, with occasional brief nervous acceleration. The action of the pendulums was so irregular that we found no occasion to record it.

Fig. 65: Nov. 10th. Action with dif-

$P_1$  of lead, half length. The longer pendulum now made 60 swings per minute; the shorter one, 85. If these two movements were combined, we should have through interference a set of vibrations of frequency  $85 - 60 = 25$ . In order to push or pull the two pendulums as one, the acting force must accordingly have this frequency. The respiration averaged 24. This small value was maintained until after 9:31, when  $P_2$  was replaced by a full-length pendulum of

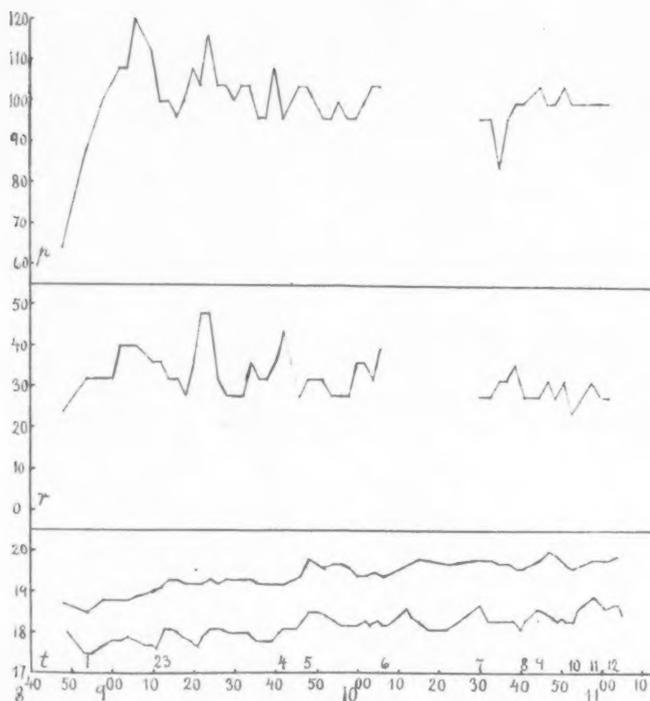


Fig. 65

ferent pendulums, all with the frequency of 30 double-swings per minute. The respiration frequency oscillated around 30.

Fig. 66: Nov. 11th, 8:30-8:55. Two pendulums of lead, half-length, period 42.5 double-swings per minute. The excursions of the pendulums were very small, with many negative forces, and accordingly with bad coincidence between the pendulum periods and those of the acting force. Respiration averaging 28.

9:00-9:26.  $P_1$  of lead, full length;

lead; and not until the end of the registration at 9:38 had it got back to its more normal value of 30.

These observations, and in particular those of November 7th and 11th, signify that there exists an intimate relationship between the respiration and the telekinetic force. Examination of the action of the pendulums led to the conclusion that the center of force from which the pendulum is directly influenced is periodically charged with energy from the medium. It is now found that the medium's respiration

automatically falls into this same period. That this correspondence is not exactly maintained throughout is easily explicable through the occurrence of so many negative forces, as determined above.

Armed with this knowledge, we shall now examine the measurements made of respiration in the trance sittings in the cellar room.

zero. This pause in respiration during the trance we have often observed. It would last from 0.25 to 2.0 minutes; it would often be followed by a very deep breath, but just as often a wholly normal breathing would set in immediately after the pause.<sup>1</sup>

Fig. 68: Nov. 28th. At 9:32 the medium became drowsy and at about 9:40 she went into trance, but this time not

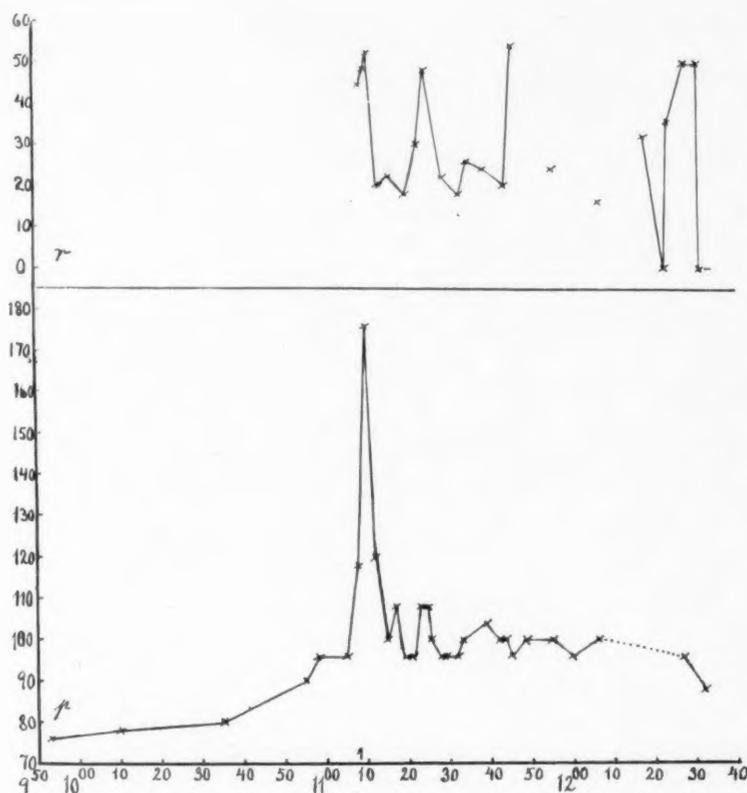


Fig. 67

Fig. 67: Nov. 27th, 1923. At 11:08, indicated on the curve by (1), the medium fell suddenly into trance. The pulse thereupon climbed rapidly to 176, then fell just as quickly to about 100 and remained in the neighborhood of this value. This is the only occasion on which we have observed a relation of this sort between the pulse-rate and the onset of trance. The respiration varied irregularly between approximately 20 and 50, but at times went clear down to

suddenly. The respiration began to be very irregular, with many high readings, and sudden pauses. During the relatively quiet period from 10:50 to 12:50 a quantity of automatic writing was produced. This was featured by muscular cramps in arms and hands.

<sup>1</sup> It is of interest to note that the Margery trance, given over to the production of physical phenomena and therefore more directly referable to the Rasmussen trance than the more ordinary trance of subjective mediumship, very often shows periods of extremely subnormal respiration frequencies.—J. M. B.

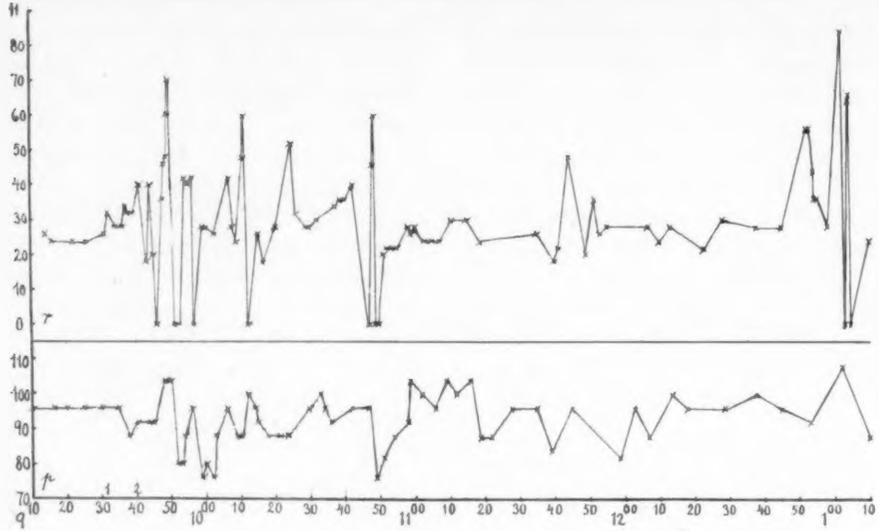


Fig. 68

Fig. 69: Nov. 29th. The medium fell very quickly into trance. There again occurred a series of very high respiration frequencies, which suddenly gave place to a pause in her breathing. It is most interesting to note that the high

frequencies, from 10:23 on, rose uniformly up to 150. The validity of the trance was controlled as far as possible, in this as in other séances, by virtue of the fact that the medium, when opening her eyes from time to time, gave no

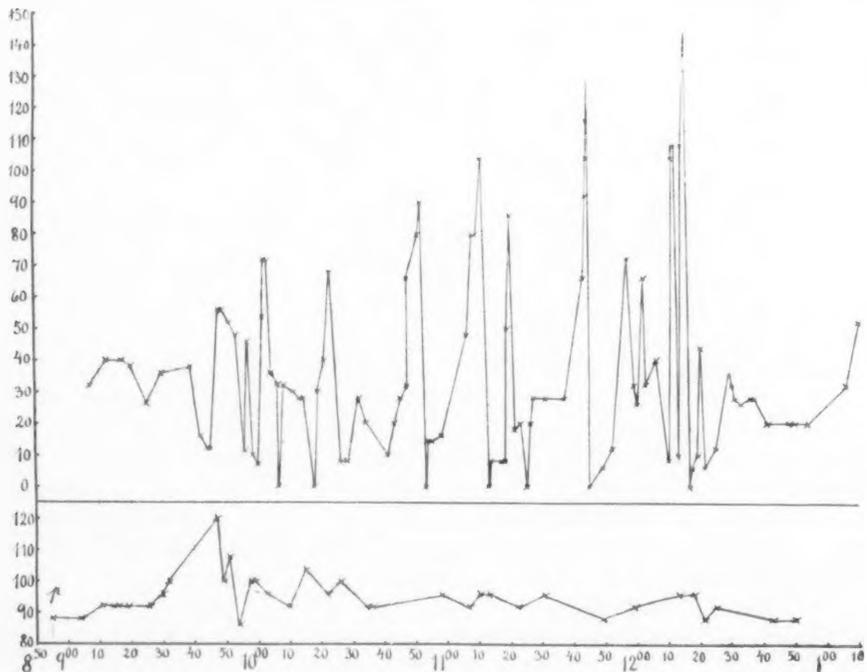


Fig. 69

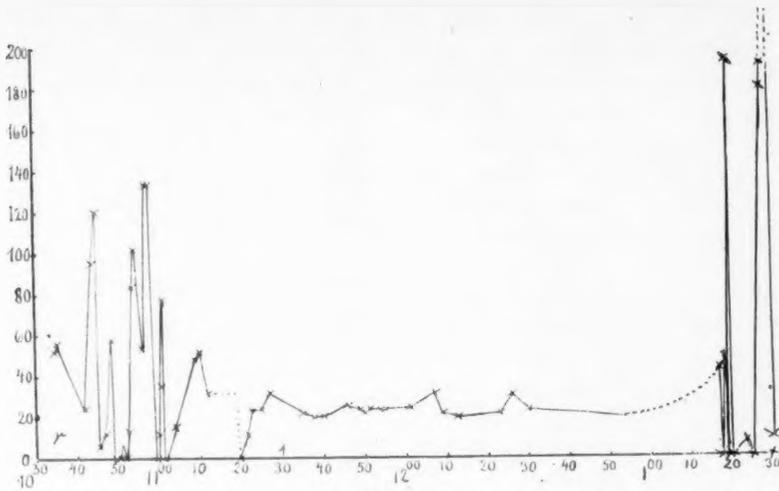


Fig. 70

reflex to rapid movements directly before her eyes.

After this séance the series was interrupted, because the concrete pillar was to be cut down and replaced by a table. During this interval we held some private séances at my residence, with the medium again in frequent trance. At these there occurred for the first time (with the exception of two previously described séances) a so-called "transfiguration," where the sleeping medium in facial expression, gesture and speech represents some other person, and

ostensibly "is" this person. There was involved here a transfiguration of "Dr. Lasaruz." Through a happy circumstance we were in a position to watch the face of this transfiguration from its very beginning; and it will perhaps be possible to describe this genesis in some other place. The whole affair is mentioned here only because its onset had a most profound reaction upon the respiration rate, as will be seen in the following:

Fig. 70: Dec. 4th. At the beginning and at the end of the séance there was

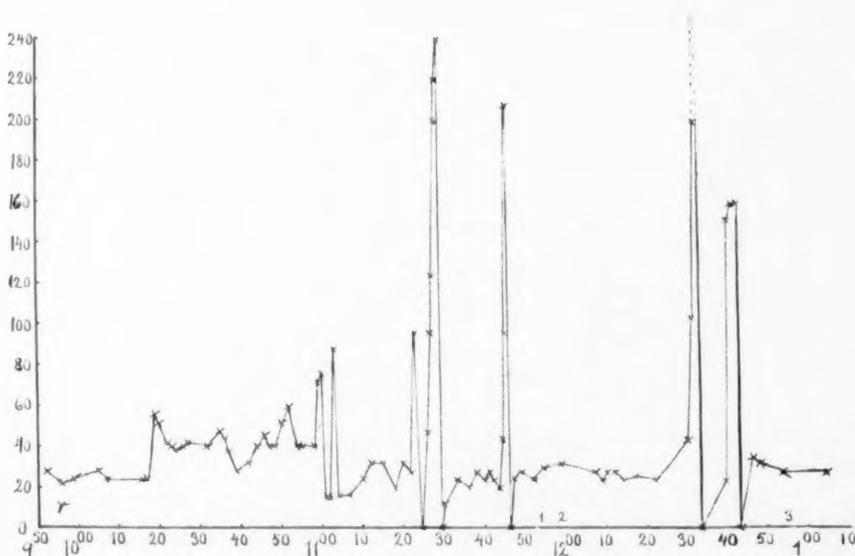


Fig. 71

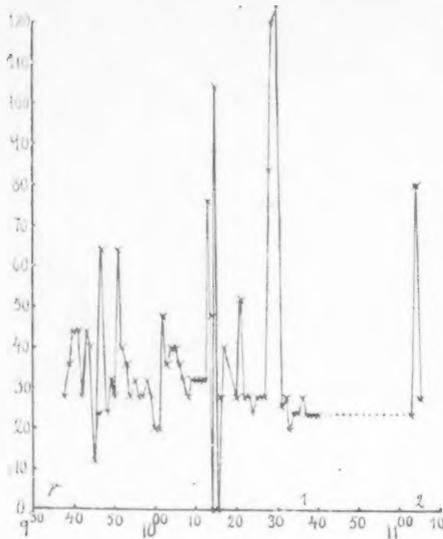


Fig. 72

observed the familiar rapid oscillation between high frequencies and periods of no respiration. The rate here went above 200, so that at times we had to abandon its measurement. At 1:19 Dr. Marnier measured it as 192. The medium sat, relaxed and sunk back in her chair. At these high frequencies respiration took the form of a mere quivering. As the figure shows, we frequently measured several increasing or decreasing values in rapid succession, so that the passage from normal respiration to the abnormally rapid type is safeguarded.

At 11:30, where the mark (1) occurs in the figure, the "Dr. Lazarus" transfiguration suddenly began. The features stiffened, the expression changed, the gestures assumed a masculine character, the "beard" was stroked, etc.; in short, it was a counterfeited man that spoke to us. At 1:17, where the mark (2) occurs, "he" vanished as suddenly as he had come. The features were smoothed out, the medium sank back in her chair—and immediately the respiration began to be irregular again.

Fig. 71: Dec. 5th. This sitting presented the same picture as the preceding one. The respiration rate rose to

240, or apparently even higher, that is to say, four breathings per second. At 12:32 the rate 200 was measured. At 12:32½ it was announced that the respiration was unmeasurable, far above 200. The "Lazarus" transfiguration entered at 11:54 and disappeared again at 11:59, automatic writing then setting in. At 12:55 the transfiguration returned and remained till the end of the séance.

Fig. 72: Dec. 7th. The same effect as in the preceding séances. The transfiguration entered at 10:37 and held out to the end of the trance, the medium waking suddenly at 11:05.

Fig. 73: Dec. 8th. At 11:03 the medium fell suddenly into trance. From 11:20 to 11:50 there was automatic writing. Before and after this we again had the sudden alternation between high respiration frequencies and pauses in breathing.

Finally, if one compare the maximum frequencies measured in the in-

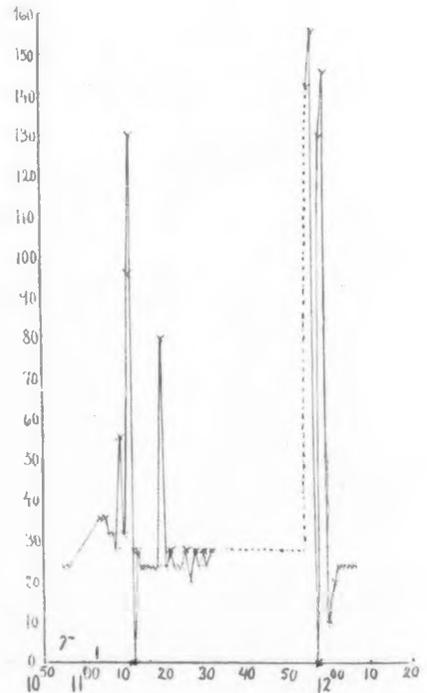


Fig. 73

dividual séances, it will be seen (Fig. 74) that from November 27th to December 5th these maxima increased uniformly. The values for the last two séances, of December 7th and 8th go beyond this rate of increase, but lie, themselves, upon a line having approximately the same slope as that joining the earlier maxima.

We must now ask what these extraordinarily high respiration rates mean. With a knowledge of the manifold and

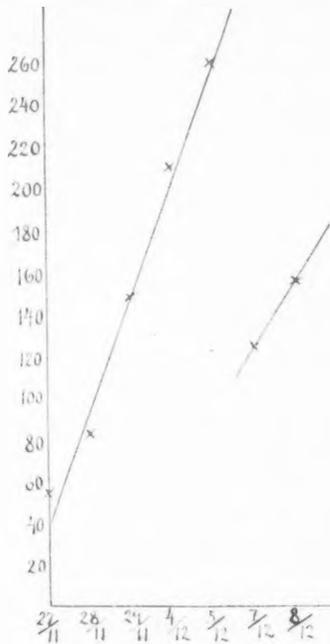


Fig. 74

often amazing achievements of hysteria one would naturally ask, first of all, whether they may not perhaps have been brought about through a suggestive influencing of the medium. We were of course not able to conceal our surprise at the high values which our measures gave; and one can then infer that the medium, to please us, kept producing in her trance always higher values. But it seems to me that a closer observation of the respiration curves excludes this possibility. The regular rise of frequency on November 29th (Fig. 69), as well as the equally regular increase in the maximum frequency from day to day (Fig. 74), was naturally first discovered upon construction

of this curve; and it seems most improbable that the medium can have produced this regularity, consciously or unconsciously, for our mere satisfaction and without any external guidance whatever.

It seems to me, however, that another idea is possible with regard to the above described and obvious dependence between the rate of respiration and the telekinetic force. The failure of the sittings in the cellar room may evidently have been due directly to the vibrationless installation. But if, as has above been seen to be plausible, the energy employed passes direct from the medium through the atmosphere to the pendulums, this does not look very probable. We are however confronted by the other possibility, that the cellar room in itself, or the air therein, by reason of some peculiar property has exercised some physical restraint, so that the energy from the medium has not been able to affect the pendulum. Whether we have to do here with an ionization or any other change in the air we cannot determine in advance; and the constant allusions of "Dr. Lasaruz" to the "dampness" and "coldness" of the concrete pillar are not necessarily anything more than a reflection of my own more or less subconscious speculation as to the causes of the failure.

If we start from this hypothesis of physical restraint, the rapid and variable respiration of the medium acquires at once a deeper significance. These things then represent a series of attempts to overcome the restraint. For this purpose, it is evident at once that an unusually large amount of energy must be produced. The medium's whole behavior during trance—her convulsions, her sudden sharp movements, the vehement gripping of her fingers—testifies to a very lively psycho-physiological activity. Besides this there is the constant effort so to gage the character, potential, or frequency of this energy, that it may overcome the physical obstacles. In order to supply a physical analogy, we may think of a strong light

shining through a stream of colored fluid, and we may then picture the attempt so to regulate the frequency of the light-source that the absorption shall be the smallest possible. In just this way the respiration frequency must here be systematically varied from hour to hour, from evening to evening, in the hope of being able to find a frequency for the radiated telekinetic energy which shall not be absorbed by the physical constraining influence present. It is understood that this analogy may become recognizable as altogether a false one. It seems to me, however, well fitted to bring within the range of a single viewpoint the diverse observed phenomena; and consequently, to be of utility as a working hypothesis.

### 13. THE TEMPERATURE IN THE ROOM

By frequent attendance at séances, especially those in which telekinetic or other physical phenomena occur, one soon becomes acquainted with a series of physiological effects which are continually encountered. In our own case the medium complained very regularly of headache, which was usually the worse, the better the séance action. Her hands were alternately ice-cold and hot to the point of perspiration. She often had, even when awake, little muscular spasms. Her eyes were often slightly veiled, or at other times unnaturally bright. Under the latter circumstance her mood was usually excited or even feverish, as was very emphatically betrayed by her speech. We intentionally refrained from any measurements of the medium's own temperature, in order to excite her no more than was necessary.

A characteristic manifestation of the automatic writing was observed, consisting in an increase of the circumference of the medium's wrist. Normally this circumference was 14.9 centimeters but immediately before or after the writing it would measure from 15.6 to 16.1 centimeters—an increase of 0.7 to 1.2 centimeters, or five to eight per cent.

Likewise the other participants in the séances have experienced various unexpected sensations, which ordinarily began to occur only during the course of the sitting and ceased with the telekinetic phenomena. At times these took the form of headaches and heart palpitations, even on the part of persons who did not ordinarily suffer these maladies. Painful cramps, especially in feet or legs, were very common, even though we enjoyed great freedom of movement. Far commoner than anything else, however, was a sensation of coldness, especially on the knees, quite as though a cool breeze were blowing across them; and this manifestation, too, seemed to bear a definite relation to the onset and the termination of the telekinetic phenomena.

These sensations of cold have been known this long time to all who have attended séances. It has been the easy custom to regard them as a purely subjective matter. Harry Price, in his investigations of the medium Stella C., was the first to make the effort to isolate a physical source for these sensations. For this purpose he used a Negretti and Zambra self-recording maximum-and-minimum thermometer. At two séances no variation of temperature during the sitting was recorded; at the remaining eleven there were indicated temperature recessions varying from 0.5 to 20.5 degrees Fahrenheit. The temperature drop seemed to be the greater, the stronger the telekinetic phenomena of the moment. The thermometer was fastened to the upper part of the wall, so that the entire atmosphere of the room must have been affected by the measured decrease in temperature.

These observations are certainly very remarkable. In his first publication in the *Journal of the American Society*, Price admits the possibility that the greater part of the recorded decrease may perhaps be due to a direct telekinetic action upon the thermometer, [and may accordingly correspond to no thermal conditions in the room at all].

<sup>2</sup> *Journal, A. S. P. R.*, May, 1924; also the book *Stella C.* London, 1925.

But if this possibility exists at all, then the entire observation loses its value; for then the smaller variations can likewise be regarded as a matter of telekinetic manipulation of the thermometer. Accordingly it has seemed to me to be an urgent matter to seek a repetition of these tests. From November 6th, 1924, on, we measured the tempera-

thermometers, they are also brought in conjunction, in the following tables, with the parallel observations upon the telekinetic status of the pendulums. The observations of Dr. Marner on the one instrument are given under I, those of Prof. Bondorff on the other will be found under II.

These tables show that, with few ex-

Time	Pendulums	I		II	
		Temperature variation = $\Delta t$	$\Delta t/\text{time}$ (minutes)	Temperature variation = $\Delta t$	$\Delta t/\text{time}$ (minutes)
November 10th, 1924:					
8:55- 9:11	In action	+0.5		+0.1	
9:11- 9:13	At rest	+0.3		+0.5	
9:13- 9:41	In action	-0.1	-0.13	-0.1	-0.16
9:41- 9:48	At rest	+0.6		+0.5	
9:48-10:07	In action	-0.4	-0.07	-0.3	-0.05
10:07-10:35	At rest	+0.4		+0.1	
10:35-10:41	In action	-0.1	-0.06	-0.1	-0.07
10:41-10:44	At rest	+0.2		+0.3	
10:44-10:53	In action	-0.2	-0.08	-0.3	-0.11
10:53-10:58	At rest	+0.2		+0.3	
10:58-11:03	In action	+0.1		+0.1	
November 11th, 1924:					
8:30- 8:38	At rest	+0.3		+0.2	
8:38- 8:44	In action	-0.1	-0.06	-0.1	-0.06
8:44- 8:51	At rest	+0.3		+0.4	
8:51- 8:55	In action	-0.1	-0.08	0.0	-0.06
8:55- 9:02	At rest	+0.5		+0.4	
9:02- 9:13	In action	-0.3	-0.10	-0.3	-0.07
9:13- 9:16	At rest	+0.2		+0.1	
9:16- 9:26	In action	+0.03	-0.004	+0.1	-0.02
9:26- 9:32	At rest	0.0		+0.2	
9:32- 9:37	In action	0.0	0.0	-0.2	-0.05
9:37- 9:43	At rest	0.0		-0.1	

ture in our séance room, using a mercury thermometer with graduations in tenths of a degree Centigrade. From November 10th, on, two thermometers were used. They hung knee-high from the edge of the table-top, the one between Dr. Marner and myself, the other on the corner between Professor Bondorff and myself. The readings appear in Figs. 62-66 under  $t$ ; and for the sittings of November 10th and 11th, at which observations were made with two

ceptions, the temperature during the pauses in the séance action rises simply because it gets warmer and warmer in the room. On the other hand, the temperature almost invariably goes down when telekinesis occurs. In the column for  $\Delta t/\text{time}$  the [psychic] decrease in temperature is shown, *taking into account* the normal rise in the temperature which should occur. [It is because of this allowance that we are able to have a negative value of  $\Delta t/\text{time}$ , even

for the case where the net reading of the temperature shows a very slight rise; for this rise was less than it should have been, and we read the deficit as the net psychic drop in the thermometric reading.] The values of  $\Delta t/\text{time}$  compare very well as determined by the two observers.

The average loss of temperature per minute is found, averaging all the readings with both thermometers by both observers, to be 0.07 degrees Centigrade.

In order to control these observations, a separate series of tests was made with the same thermometers and under the same conditions, except that there was no medium (Fig. 75). Several times

mometers, just as would occur in the séances when the pendulums were to be changed. (This was done at 1, 3, 4, 5

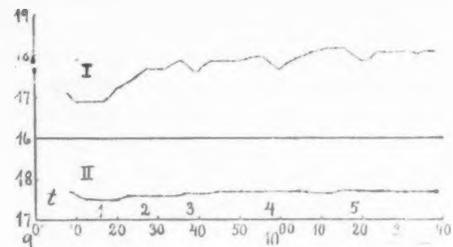


Fig. 175

in Fig. 75; at 2 the fire in the stove was damped.) The results of these tests were as follows:

Time	Hypothetical state of pendulums	I		II	
		Temperature change	$\Delta t/\text{time}$	Temperature change	$\Delta t/\text{time}$
9:08 - 9:14½	"In action"	-0.2		-0.2	
9:14½ - 9:16	"At rest"	0.0		0.0	
9:16 - 9:36	"In action"	1.0	0.09	0.15	0.01
9:36 - 9:40	"At rest"	-0.3		0.0	
9:40 - 9:56	"In action"	0.4	0.1	0.05	0.003
9:56 - 10:00	"At rest"	-0.3		0.0	
10:00 - 10:16	"In action"	0.5	0.11	0.0	0.0
10:16 - 10:20	"At rest"	-0.3		0.0	
10:20 - 10:38	"In action"	0.3	0.09	0.0	0.0

in these tests I moved away from my proper place and approached the ther-

The table shows that the temperature variations are exactly reversed from those of the séances. Thermometer I shows a drop during the "pauses," that is to say, when I move away from my place adjoining it; and climbs during the periods of "action," that is, when I return to my place near it. Thermometer II remains almost constant, regardless of my behavior.

Since the remaining séances show (Figs. 62-64) a course of events quite similar to that of November 10th-11th, as displayed in Figs. 65-66 and the tables immediately above, we may regard it as demonstrated that the production of the telekinetic energy is accompanied by a drop in the room temperature.

#### 14. THE "TELEKINETIC ENERGY"

The above material, that resulting from our investigations as well as that cited from the work of our predecessors, signifies, as I have already several times said, that in telekinetic phenomena we are in the presence of forms of energy which have not heretofore been taken into consideration by physics. With a single exception (see page 00), which stands quite alone, and on which therefore we must agree that no too confident opinion may be offered, there is no suggestion of any infraction of the laws of nature. What we deal with is rather an extension of these laws, in that out of psycho-physiological sources, there arises energy which under appropriate conditions can be partly transformed into mechanical energy. We

cannot well doubt that this same form of energy is produced by normal persons, but only in such small degree that its conversion into mechanical energy is not ordinarily to be thought of. Only with certain specially constituted persons, the so-called mediums, is this production intermittently or continuously of such magnitude that it can be directly observed. A chemical analogy is found in the processes of chemico-luminescence. Ordinarily the energy which is released in a spontaneous chemical reaction passes off in the form of heat. In relatively few cases a small fraction of this energy is given off in the form of light, which is to say, in another form from the usual one and a form that can produce quite different effects (irradiation, illumination, etc.) at a distance. In wholly analogous fashion we may infer that, with mediums, a part of the energy produced during the ordinary processes of life is transformed into telekinetic energy and so given off.

Our immediate knowledge comes to this: that the particular process involved operates through abstraction of energy from the environment. Since we have employed only two thermometers, we cannot say how large the cooled space may be. To arrive at some limit for the order of magnitude of the absorbed energy we can assume that only the space immediately around and under the table is included. This space in the present instance is 0.54 cubic meters; and from the known value for the specific heat of air and the measured value of 0.07 degrees per minute for the cooling effect we can calculate an energy consumption of approximately 10 calories per minute. If we assume that the entire space occupied by the table and the sitters is drawn upon, this figure would be 130 calories per minute. Both values are small in comparison with the heat production of the medium, which in view of her weight of 65 kilograms (143 pounds) may be estimated at 1,500 calories per minute. From this it would seem as though the measured cooling may be only a collateral effect

arising out of another and still unknown form of energy application which perhaps has to do with the sitters themselves, and in connection with which the various subjective manifestations above described may turn out to possess significance. We must pay particular mind to the fact that the relatively small temperature loss of 0.07 degrees per minute is inadequate in explanation of the very strong sensations of coolness which the sitters experience.

Be that as it may, the medium produces the particular form of applied, effective energy, using as raw material a potential energy which is furnished in part from the environment and in part from herself, and which undergoes appropriate transformation [in passage from the potential to the effective stage]. In this connection it is of interest to recall that a high temperature in the séance room constitutes a favorable influence, and that the medium's hands nevertheless become ice-cold from time to time. To arrive at a physical analogy for this transformation of energy one may think of a galvanic element that works through consumption of heat. Of the electrical energy delivered, the greater part is supplied by the chemical reaction in the element, in analogy with the physiological life-processes in the medium. The rest however is furnished by the environment, which gets cooled in the process.

As to the presumptive nature of this "telekinetic energy" nothing whatever can be said aprioristically; and even the relation which we have established with the respiration rate helps but little in this direction. The one suggestion of aprioristic value is found in the relation which we have observed between the effective force and the pendulum weight. The table of page 290 gives the average values for the force-ratio  $k_1'm_1:k_2'm_2$ , with the corresponding weight-ratios  $m_1:m_2$  as well as the quotients  $k_1':k_2'$  got by dividing the one of these items into the other:

When we recall that only every ninth double-swing has been measured, and that on this account the values for the

P <sub>1</sub>	P <sub>2</sub>	$k_1' m_1 : k_2' m_2$	$m_1 : m_2$	$k_1' : k_2'$
Brass, medium	Lead	0.8	0.85	1.0
Lead	Brass, large	0.6	1.07	0.6
Brass, large	Brass, medium	1.7	1.22	1.4
Lead	Brass, medium	1.0	1.31	0.8
Lead	Brass, medium	1.2	1.31	0.9
Lead	Aluminum	4.4	2.31	1.9
Lead	Brass, small	3.3	2.96	1.1
Lead	Wood	3.8	3.40	1.1
Lead	Cork	2.2	4.40	0.5

forces can only be approximately correct (see page 00), this comparison indicates that the forces are proportional to the weights. In this connection the telekinetic force behaves just like weight. It is unnecessary to call special attention here to the fact that the telekinetic force cannot be regarded as having any direct reference to the universal principle of gravitation. A mass which from a distance of approximately one meter could produce, gravitationally, any such effect upon the pendulums as we have here reported, would have to be of enormous weight. Regarded in this light, the action of the "telekinetic force" is infinitely stronger than that of gravitation.

Further research by other investigators will perhaps be susceptible of interpretation as indicating that the "telekinetic force" is some sort of electrical or magnetic energy. Thus, Yourievitch and Grunewald have reported<sup>2</sup> a realization in the vicinity of the medium when telekinesis or raps are under way. But it is possible that this is only a collateral effect, just as certain chemo-

luminescent processes not alone illuminate the neighborhood in which they occur, but also produce ionization therein.

### 15. SUMMARY

1. The observed swinging of the pendulum is not brought about artificially by vibration or other mechanical or electrical influences.

2. It must accordingly arise out of a form of energy with which physics is not yet acquainted.

3. This energy is produced by or from the medium.

4. The production or emission of this energy, from all indications, has some relation with the medium's respiratory system and is under intelligent direction.

5. The production or emission of this energy depends directly upon the physical condition of the medium.

6. The production of this energy is accompanied by a consumption of heat in the neighborhood.

7. The forces working on the pendulums are roughly proportional to the weights of the latter.

[THE END]

<sup>2</sup>Second International Congress of Psychical Research, Warsaw, 1923, p. 281.

## THE PHASES OF MENTAL ACTION

BY H. C. WRIGHT

SUCH study as I have made of the mind has been largely from a psychological research point of view. That is, my earlier attention was attracted by unusual mental manifestations, and that attraction has always persisted. So, of psychology in its strictest sense, and of the different schools of psychology, I expect to say but little. However, study and experience have led me to some conclusions at variance with what is commonly taught, and as I believe that some of these conclusions may prove of value to others in future study, I venture to give them.

If I were to try and indicate different phases of the mind's action, I would be inclined to make three main or general divisions, such as I have found very useful in my own study, something as follows:—

(1) *Consciousness*: that is, that part of the mind's action which is accompanied by consciousness. And to this state, also giving it the meaning of *personality*, I would be inclined to apply the term, originated (I believe) by F. W. H. Myers of "Supraliminal," to designate our ordinary conscious waking life or self.

(2) For that part of the mind's action which takes place without (ordinarily) being accompanied by consciousness, but which is much of the same nature, though of greater variety, degree and breadth than the supraliminal, I am inclined to favor the term *subliminal*.

(3) For the third phase I would use the word *ultraliminal*. This term would be intended to signify the higher transcendental self. This phase is not accompanied by consciousness. Its "powers", of "functions," or "attributes" being

(as I believe) *superior* to consciousness, its effects become known to the supraliminal only insofar as they are *reduced* to consciousness. (A process of which we will make further mention later.)

I endeavor to avoid the terms, so frequently met with in literature along these lines, of "conscious mind" and "subconscious mind." The use of these terms in the past has led to a rather wide popular belief in a duality of mind, even to the extent of there being two distinct minds, one of which is conscious and one of which is not conscious. Such belief has no real foundation in fact. My divisions are meant to indicate merely different phases or forms of manifestations of the *one mind's* action.

I would find it very difficult to define the limits or boundaries of these three phases; especially as it seems certain that there is no dividing line between them. They seem to lap over onto each other, and, in some measure, to partake of each other's powers and activities.

However, to make my distinctions clear, I will mention a few of the effects found in the three different phases. Many of the important functions will be omitted, for they have already been described by far better writers, and I am trying merely to give a new viewpoint to some parts,—and possibly add a fact or two.

The *supraliminal* includes all forms of sensation and all those parts of our mental operations which enter into consciousness. This includes what is popularly understood to be the mind's total activities. It has been taught, and it is still widely believed, that the sum total of the mind's knowledge consists of, or depends solely upon, what it has gained through the channels of the five senses. (It makes no difference here

whether you call them five or fifty, or consider them all as but variations of one.) And this teaching when applied to the *supraliminal* is, broadly speaking, correct, for it will be found (if I am correct) that *all sensation is consciousness*; and, at the same time, all consciousness in some manner depends upon some form of sensation. That is, *consciousness can include sensory knowledge only*.

The *subliminal* includes all the above mentioned operations of the mind when carried on without being accompanied by consciousness. To the subliminal there are all forms of *impressions* but *no sensation*. To mention a striking difference between the first and second phases: the subliminal is able to receive and record an unknown number of impressions all at the same time, which is an impossibility to consciousness. And this reception and recording is continuous, though perhaps not always in the same degree, during both sleeping and waking and other conditions. The subliminal also carries on many operations which seldom—some never—enter into consciousness, such as control of breathing, circulation, digestion, etc., etc. It is also perpetually carrying on many and varied lines of mental activity of which we are totally unconscious, and of which we seldom become aware. Any mental operation possible to consciousness is also possible, in fact is common, to the subliminal. The seat of the emotions lies in the subliminal. (I do not mean the emotions as *sensibly* known, but as they really are.) And, broadly speaking, *all* emotions are perpetually functioning, in some degree, in the subliminal. To give a specific example: A mother's love for her children is perpetually active, even though she may not be "thinking" of them; i. e., though she may be totally unconscious, for the time being, of their existence.

To the *ultraliminal* I attribute, amongst other things, several "powers" or "functions" not commonly accepted by science, such as "telepathy," "clairvoyance," "prevision," etc. Some class these and similar activities under one

general heading, such as "cryptesthesia," as it is termed by Richet—"telesthesia," by Myers—and which, to use Richet's expression, "includes a special and mysterious faculty which reveals certain facts, past, present, or future, that the senses are unable to supply." Also the ultraliminal includes a knowledge of much else that is beyond our conscious grasp. Take, for example, the question of food and digestion: *it knows* how to change food into *living blood*—how, so to speak, to change a glass of milk into a human being.

I take the ground that the ultraliminal powers of the mind include a knowledge of "the absolute," as it is sometimes expressed. *It knows* the mystery of life—the mystery of the Here and the Hereafter. (Of course the scientific man will believe that this lacks very much of being scientific, and that such statements, even considered as hypotheses, are very wild ones. Yet there is something within us which *knows* and *understands* the processes of life and death.)

#### SPECIFIC EFFECTS IN THE SUBLIMINAL AND ULTRALIMINAL

Prof. Richet includes "telepathy," (shortly defined as "transmission of human thought"), and "lucidity," (defined as "cognizance of an external fact"), under the heading of "cryptesthesia," and is inclined to look upon them both as being but different forms of the same action. In fact, he concludes an introductory chapter in his "Thirty Years of Psychological Research," by saying: "Therefore, when in this book telepathy is spoken of it, as it often will be, it must be understood as a particular form of lucidity and not as a distinct phenomenon."

I cannot agree with Prof. Richet in the above for to me, in personal experience, the two processes certainly seem essentially different.

Not but what both processes may be active at the same time, and the results may be so intermingled as to make it difficult to distinguish the differences. Nevertheless, there is (to me, in the

operations themselves) a difference between communication of known facts between two, or more, minds, and the acquiring of knowledge which is at the time unknown to any human mind. (Unless in connection with this last statement, we take the final ground that the mind, in its essence, knows *all*—past, present, and future. And although I have some assurance that this is an approximation of the truth, yet I do not feel at all able to discuss the case from that point of view.)

To give some slight illustration of what I mean by subliminal and ultraliminal action, I mention the following two or three simple incidents. (Thousands of more remarkable cases are on record, but in using personal experience one has the great advantage of being familiar with all the essential details.)

#### EXPERIMENT IN TELEPATHY AND MENTAL SUGGESTION

I had called upon L— F—, at his office, at about 3:30 in the afternoon. Finding him alone, our conversation, as frequently happened under such circumstances, turned upon mental suggestion. L— F— finally wished I would undertake the following experiment for him. He had loaned to H— a more or less valuable ring some three months previously, and after repeated efforts to get it returned, had finally about given up hopes of its recovery. Would I “influence” (by mental suggestion) H— and have him come to the office, while I was still there, and bring back the ring? We both knew that H— was in town, but beyond that general knowledge had no idea just where to locate him.

After becoming “in touch” with H— and (as I believed) “communicating” with him “telepathically,” I told L— F— that, for some reason, not made entirely clear to me, H— did not wish to come to his office. It was some personal reason, not serious, which I did not feel at liberty to enquire into. However, H— had assured me that he would meet L— F— at the corner of Centre and Washington Sts. that evening at 7:30

o'clock, and then, of his own accord and without any request from L— F—, would return the ring. I then left L— F—'s office, after requesting him to take such measures as were necessary to make it a certainty that I had no communication (of the ordinary kind) with H— until after the time specified.

The results of the experiment were complete and exact. L— F— and H— met at the time and place agreed upon and the ring was returned in the manner described.

To me, at the time, this seemed but a simple experiment in “telepathy” and “mental suggestion,” but later thought made it a question as to whether we had in a simple manner mentally and telepathically “influenced” H— to do as desired about the ring, or whether the subliminal (leaving out all ideas of “influence” and “control”) was merely fulfilling its part as a cog in the universal mechanism, and that the ultraliminal *already* knew and understood the events that were to take place.

#### EXPERIMENT IN ULTRALIMINAL PREVISION

Prof. L— was a firm believer in spiritualistic phenomena; was, (and has continued to be during a long life), a “professional” along allied lines. (It may be as well to mention here that I myself, have never been a “professional” along any of the lines connected with subjects mentioned in this paper.) In our early acquaintance he became convinced, through mutual experiments which we carried on, that I was a “medium;”—a word, and *idea*, against which I have always been strongly prejudiced.

He generally came through our town once or twice a year, and always called upon me. During one of our visits, he proposed the following experiment. I knew nothing of his family affairs at the time, except that he was a married man. He explained that his mother was living with them; that she was upwards of eighty years of age; in poor health, and very feeble. He, on account of his work, was away from home, out on the

road, the greater part of the time, and was worried by the thought that his mother might die while he was absent on some extended trip. The experiment, as proposed by him, was that I should put myself "en rapport" with the "forces" and learn just how long his mother was going to live. Naturally I objected very strongly to any experiment of the kind. However, our friendship was very great—great enough, I finally concluded, to survive the effects of a plain mistake, if such should be made.

In carrying out the experiment, I could not bring myself to speak of any particular date, but assured him that his mother would live "more than three years, but *not* four years."

Leaving out many unessential details, I would say that eventually I received a letter from him, from a town in eastern Pennsylvania. He had but recently arrived there, and had just leased offices for a period of three months when he received word from home that he must come back at once if he expected to see his mother again. (This was from a doctor's report.) Instead of at once going home, he had written to me first. I looked up my notes and found that the period of three years mentioned in the experiment was just ended. I wrote to Prof. L— and told him, as I think anyone would, to follow the doctor's advice, and not to pay any attention to me. Yet I also added that, as a matter of honesty and fairness between ourselves, I must tell that my "impression" was that nothing would happen until some time after his lease had expired.

Prof. L— did not go home until after his lease was ended. Shortly afterwards his mother died, almost exactly three and one-half years after the "experiment" was made.

Someone may object that life insurance companies make a business of guessing closely in such cases; but I know nothing of their tables of expectation, and of course these do not in any event apply to the individual case. And it might also be that the doctor was simply "playing safe." But as for my-

self, I believe the ultraliminal knew, and through some fortunate circumstance was enabled to bring about a correct expression; the "communication" taking place, so I believe, between the ultraliminal of his mother and of myself.

To offset the above mentioned objections, I will give a short report of a similar, but more decisive, case.

Mr. L— was a well known and successful drygoods merchant, of middle age, perhaps fifty. At the time of which I speak, he had been in poor health for some time and was being treated by Dr. J—. His ailment, due to some condition of which I am totally ignorant, and of which, unfortunately, I am unable to give any technical description, seemed to be gradually getting worse instead of better, although he was still daily attending to his business. Dr. J—, I believe, finding that his prescriptions were not having the desired results, finally concluded that the ailment was due to some nervous or mental trouble, arising from worry, etc., and that possibly a mental treatment, along some such lines as we had frequently talked about, might be of avail. (To Dr. J— such cases were due, more or less, to imagination, and, consequently, perhaps curable by imagination; for I do not think that Dr. J— believed at the time that Mr. L— was really, or at least seriously, ill.) However, Dr. J— was a physician in good standing and had enjoyed a rather extensive practice for at least twenty years.

Dr. J— asked me to be present at his office the following Thursday, when he was to give Mr. L— a thorough examination. I, (not being acquainted with Mr. L—), was to pose as a friendly consultant of Dr. J—'s, and, later, if thought advisable, to give some form of suggestive treatment. The examination was all Greek to me. And the only thing I can say for myself is, that Mr. L— looked pale and thin and worried and nervous and sick. The only actual symptom that Dr. J— and I talked about was a trembling or palsy of the hands of Mr. L—.

After Mr. L— had left the office, Dr.

J— asked me what I thought of the case, and did I believe some form of suggestive treatment would overcome the nervousness, such as the trembling of the hands, etc. After some hesitation, I told him I had no doubt one could stop the trembling and other symptoms without difficulty, but to succeed in doing so would not of necessity imply that a cure had been performed. He asked if I would help him thus far; that is, if I would undertake to overcome the nervous symptoms. I told him I felt obliged to refuse to have anything to do with the case; and when urged to give my reasons for refusing, told him plainly that I felt *certain* the man was going to die—and that, very soon—probably within two or three months, and in spite of all that *anyone* could do. Dr. J— was very much surprised by both my attitude and my conclusion; and I am quite sure he was very skeptical as to the correctness of the conclusion. However, Mr. L— died, as predicted before the end of three months.

From my view point the ultraliminal understood the above case, not only so far as the present condition was concerned but also the termination, yet made known in consciousness only the items of its seriousness and its termination. (And probably also influenced my personal action.)

I am inclined to add a short note to the above which may be of some interest to physicians. I have more than once seen doctors, and others, with some inkling of suggestive methods, use (or misuse) these methods, conscientiously believing they were doing good, when, all too often, they, by falling short in method, were reducing symptoms only, and having little, if any, effect upon the real cause. In the above case, (naturally I am writing from my own viewpoint), I felt assured by the ultraliminal that nothing could overcome the causes at work nor change the final outcome. This did not deny, however, that mere surface indications or symptoms, such as were under control of the subliminal, could be overcome, and no doubt they could be.

I expressed some such thoughts as these to Dr. J—, and finally, at his request, explained how he, himself, might go about it and produce some of the effects desired, such as to stop the trembling of the hands, etc., if he thought it would do any good. Dr. J— gave close attention to my instructions; in fact, learned his part much as a boy learns to "speak his piece" in school. He tried it out in his following calls upon Mr. L—, of course without the latter's knowledge. When he arrived at that point where he *saw* that the hands had stopped trembling and were behaving themselves normally, he—again like the boy at school—had "stage fright," and entirely "forgot his piece." After three separate attempts, each ending with this stage fright the moment things began to happen, he gave it up as something out of his line and beyond his grasp. Yet the results were sufficient to show that the symptoms could be readily overcome.

In the above case I think I have made clear, in one or two points at least, the difference in action of the subliminal and ultraliminal; roughly speaking, that symptoms are, to a great extent, controlled by the subliminal but that the *real* "cause and effect" lies in the ultraliminal.

If these two cases had been isolated incidents, instead of being connected as they were with many others of a similar nature, I should probably have paid very little attention to them, and certainly would never have given them any special prominence in my thoughts. Yet, when one is naturally inclined to this attitude of inattention, we should remember that if Galvani had noticed the twitching of the frogs' legs but once or twice, and had given the fact no further attention, the world might still know but a small part of what it does about electricity.

While I have made clear my belief that the ultraliminal knows the length of one's life, yet it should not be inferred that I have any thought that such knowledge, unless in very exceptional cases, will ever become known to con-

sciousness. There are no doubt very good reasons why this fact, as well, perhaps, as many others, should *not* become known in consciousness.

The facts of the ultraliminal's being superior to the supraliminal and having functions or attributes unknowable in consciousness, while consciousness depends for its existence upon some form of sensation, give, to me, an explanation of why the ultraliminal in making itself manifest to us can do so only by inducing some form of sensory experience. That is, for example, telepathy (when known) is commonly accompanied by some form of sensory experience. The recipient of a telepathic communication, let us say, "sees" what has happened at a distance—in space, or time, or state.

This visualization, from my point of view, takes place entirely within the mind of the recipient. The telepathy—the *transmission and reception of impressions*—having taken place within the ultraliminal, and *without any sensation whatever*, the mind *then*, to make us aware in consciousness, induces the visualization, or other form of sensory experience.

I believe it will be found that this point of view fully agrees with the known truths concerning telepathy, and also that it helps to make clear the cause of many errors and other puzzling incidents of its practice. And of course the same remarks and conclusions apply *in toto* to the entire group of phenomena classifiable as veridical hallucinations.

To make another, and important, application of this same idea when carried into a deeper field, I would say that to me, personally, it explains why spiritual communications, especially those which include anything whatever in the nature of a description of our future state of existence, should be understood by us, so far as such description goes, to be *self-formed*. The communication itself takes place within the ultraliminal, and what follows is simply an attempt to translate the unknown and unknowable (to consciousness) into the

only language (sensory experience) that consciousness "understands;" and consequently, even aside from the imperfections and habits of the machinery doing the translating, it is of necessity only a representation, or symbol—a picture, and generally a picture poorly drawn.

In our everyday life an artist may paint a picture intended to represent "Love," but it is not expected that the picture shall include the element of love itself. The artist can only hope that by some fortunate touch he may include something which may arouse in someone, sometime, a comprehension of the emotion he has tried to express. So, the "picture" (sensory representation) of the future state must necessarily remain but a symbol; and a symbol which, at the best, we can read only in part.

That psychologists generally have the concept that consciousness includes the sum total of the mind is evidenced by what is said by Prof. William James in his text book on psychology, as follows:—

"One of the most extraordinary facts of our life is that, although we are besieged at every moment by impressions from our whole sensory surface, we notice so very small a part of them. The sum total of our impressions never enters into our *experience*, consciously so-called, which runs through this sum total like a tiny rill through a broad flowery mead. Yet the physical impressions which do not count are *there* as much as those which do. Why they fail to pierce the mind is a mystery, and not explained when we invoke *die Enge des Bewusstseins*, 'the narrowness of consciousness,' as its ground."

In the above Prof. James seems to speak of the greater part of our impressions as being "physical impressions" only, "which do not count," and which "*fail to pierce the mind*." This places a special emphasis upon consciousness as though it were the mind itself; and this is the commonly accepted belief, even by different schools of psychology. At the very least the different schools look upon consciousness as be-

ing the mind's highest, or most important, manifestation.

They do not seem to have conceived it as possible that the mind may have a far higher and more important function than consciousness; a state compared with which consciousness is of but small importance.

However, to carry this thought to the end—and that is an aim of psychological research—I claim that in the future state of existence, and, to a somewhat lesser extent also in the present state, the mind—or call it "soul" or "spirit"—manifests in something higher than and superior to consciousness. And I do not mean by this simply a higher form of consciousness, but a state or manifestation which is *unknowable* to consciousness, and to which consciousness is but a candle-light. (I do not at all mean the "higher" or "mystical" forms of consciousness, occasionally described, for these are, after all, only forms of consciousness.)

Of course I am aware that this *seems* to contradict, in some measure, *all* teaching, both scientific and religious; but, for me, it is nevertheless true. And I think it will be found that the strongest objections, instead of being objections of fact, will be made by those who place the *highest value* on consciousness and who at the same time have the least appreciation, or perhaps no thought at all, of the Something beyond consciousness.

For my part, I look upon consciousness as being merely a *manifestation* of mind and not in any sense the mind itself; in very much the same way that we understood sunlight to be a manifestation of the sun, but not at all to be the sun itself. And for these particular forms of manifestation to cease, does not at all affect the continued existence of the realities back of them, nor does it prevent other and higher forms of manifestation.

At the present time there is a girl, or young woman, in a town near mine who, from the effects of an automobile accident, has been totally unconscious for at least seventeen days. Surely no

one can doubt that the mind is still active and is carrying on operations (assimilation of food, etc.) of a higher nature than is understood by consciousness. And to me it does not seem too great a stretch of the imagination to believe that the time will come when it will be understood how we may effectually "communicate" with a person thus unfortunately placed. In a slight measure I have already had some evidence that this may be so.

That Prof. James had an infinitely wider view than the quotation given a few paragraphs back seemed to indicate, will be seen by his expression in a lecture given at the University of Edinburgh. Here he says:—

"Your whole subconscious life, your impulses, your faiths, your needs, your divinations, have prepared the premises, of which your consciousness now feels the weight of the results; and something in you absolutely *knows* that result must be truer than any logic-chopping rationalistic talk, however clever, that may contradict it."

Since there are a few instances, as in the first quotation given from Prof. James, where I appear to contradict in some slight measure F. W. H. Myers, Prof. Richet and Prof. James, I would have it understood at once that I highly appreciate their work, and consider "Human Personality," by Myers, "Thirty Years of Psychological Research," by Richet, and Prof. James' works in general as being amongst the most valuable that have ever been published along these lines.

Some speak, "to clear up much previous confusion of thought," as Mr. Myers expresses it, of *highest-level* nerve centers, governing our highest, most complex thought and will; of *middle-level* centers, governing movements of voluntary muscles, and the like; and of *lowest-level centers*, governing those automatic processes, as respiration and circulation, which are independent of conscious rule, but necessary to the maintenance of life. Mr. Myers, as I understand him, uses the above *highest-level centers* as represent-

ing his supraliminal (or conscious) activity; the *lowest-level centers* as purely subliminal (or unconscious) activity; and the *middle-level centers* as a sort of middle ground between the two, sometimes conscious, sometimes unconscious. He occasionally speaks of "subliminal consciousness," which use of the words seems, to me, very confusing.

I mention the above thinking it will make my own ground clearer; for, to me, the above *three* divisions are properly but *two*, the *middle-level* being but a connecting link (there being no real line of division, as I have already observed) between the two. And my *third* phase, of ultraliminal (which, at least in part, Mr. Myers included in his subliminal), exhibits distinct differences from the other two.

#### THE USE OF HALLUCINATORY SUGGESTION IN HYPNOTISM A MISTAKE

The fact, (or what I claim to be a fact), that all knowledge, (impressions, etc.), enters the mind *before* entering consciousness shows the absurdity of the statement made in the following quotation from a present-day writer. In speaking of what he terms the conscious mind, he says: "One of its most important functions is to act as a sentinel at the doorway to the subconscious mind and to decide what shall pass, and be *accepted* by the subconscious mind." I would pay but little attention to the above quotation were it not for the fact that many better writers seem to include the same and similar ideas when touching upon various phases of the subject, while it seems almost certain to me that any good operator will have learned in actual experience that suggestions can be introduced directly to the subliminal without the consciousness being at all aware of the fact.

In hypnotism, for example, it is quite generally believed that the conscious mind *controls* the subconscious mind. And a very wide range of facts *seems* to prove that this is so. It is well known how large a part illusion in some form takes in the general experimentation and practice of hypnotism. And the

operator takes it for granted that because the subject plays the part that is given him, the subconsciousness has been *controlled* by the conscious. The fact is the subconsciousness understands its condition far better than is possible to the operator, and, broadly speaking, it is not under an illusion as to the part it is playing any more than the Shakespearian actor is under an illusion that he is really Macbeth.

There has been such a wide use of hypnotism in experimental work and study of the subliminal that I am tempted to add one or two hints that I believe will be found of real value to those who are interested. One which I think of vital importance is that it is a mistake for an operator to produce by suggestion anything in the nature of an *illusion* or *hallucination* upon the subject. I came to this common-sense conclusion during experimental work fully twenty-five years ago, and all my following work has fully justified the correctness of the conclusion.

Yet even today to pick up a book on hypnotism is to find it almost invariably a book of illusions, and, unfortunately, many of the conclusions arrived at from these experiences, being in part founded upon illusion, are often illusory in themselves. Yet no one would think of teaching mathematics, astronomy, chemistry, or anything else, by deliberately introducing a known set of illusions.

Even Myers, after giving a page or more of suggested illusions, says:—"Well, then, given the strength and vigor of hallucination, one sees the possible extension of knowledge in more than one direction. To begin with, by suggestion to the subject that he is feeling or doing something which is beyond his normal range of faculties, we may perhaps enable him to perceive or to act as thus suggested. What we need is to address to a sensitive subject a series of strong suggestions of the increase of his sensory range and power. *We must needs begin by suggesting hallucinatory sensations,*" etc., etc.

The italics are mine, and include the

main point to which I would call attention; for introducing "hallucinatory sensations" is often followed by many facts, and apparent facts, which, due to the method by which they are produced, are misleading in themselves and certainly tend to bring about wrong conclusions.

Besides, a good operator, who is interested in the higher results that may be attained, will, with a little care and forethought, learn that *the use of any illusion is entirely unnecessary.*

As a slight illustration of the above, I will give a short mention of an old-time experiment which is well known to most operators. It is that of having a subject recognize a playing card from its companions by seeing the back only, it having been suggested to him that the back of this particular card is a different color, or different pattern, than the rest.

In our attempts to learn something of hyperesthesia we carried this experiment one step further by using blank sheets of paper instead of playing cards. We took three sheets of paper, about 5 by 8 inches in size, from a newly cut package. (in the printing office). The paper was "80-pound white enamel," an unusually perfect grade of stock. Having marked the pieces, at the corner of each, 1, 2, and 3, so that we could distinguish them apart (this corner, of course, being kept covered during the experiment) I had G— (in whom I had already induced a state of mesmeric trance) sit at a distance of about eight feet from the window (it being daytime); and then I held up before the window one sheet at a time for G— to look through, giving the suggestion that one was blue, one red, and one yellow.

We then repeatedly held up the sheets, one at a time, selecting them at random, and found that G— had no difficulty in telling which was red, blue, or yellow. We avoided telepathy by not knowing ourselves, until verification was made, which color was being shown.

I finally took *two* of the sheets, with-

out knowing *which* two, and carefully registering them together so they would have the appearance of being but one, held them up as before and asked G— to tell what color it was. With very little hesitation he replied, "Green—a sort of dingy green—some such a green as that window-shade across the street." The sheets shown proved to be the "blue" and the "yellow." (Blue and yellow, as is well known, when mixed produce green.) (It is somewhat of a stretch to both telepathy and hyperesthesia to account in its entirety for the results of this experiment.)

Later, after having given up the use of illusions in suggestion, but still studying hyperesthesia, I tried the following experiment which is upon lines similar to the above.

We selected six drinking glasses, of a good quality of ware, and were very careful in giving a thorough examination to see that there were no flaws or other identifying marks by which we could tell them apart. I then filled each glass about two-thirds full of freshly drawn water, all poured from the same pitcherful. The glasses were numbered on the bottoms, so that we might be able to tell them apart. This preliminary work was all done by Mrs. B— and myself, in a room separate from the subject and the few friends who were witnessing the experiment. The subject was again G—, whom I had already mesmerized and left with the suggestion that he should wait quietly until we were ready for the experiment.

I then took the six glasses and placed them in a row on the table before G—. I explained to G— (for the entire suggestion was a simple explanation) how we had prepared the glasses of water and that, so far as we knew, they were all exactly alike; that nothing had happened to any one but what had happened to all, with the single exception that I had held my right hand several inches above one of them for a period of about a minute. (There had been some talk during the evening about auras, and we also had had something in mind that had occurred in one of

Reichenbach's experiments.) I then indicated the one over which I had held my hand, and asked G— to taste—not to drink, but merely to taste—each one, and also I told him I believed he would be able to tell this one from the rest.

I then, alone, took the six glasses into the other room; poured a little more water into each, so that the water-level would be exactly the same in all, as it had originally been. I then called in Mrs. B— and, without letting her know the identity of the various glasses, had her take them out and place them on the table again before G—. I then returned to the room. We were trying to avoid the possibility of telepathy, and this procedure left the identity of the glasses now unknown to anyone in the room.

I then asked G— once more to taste the several glasses and tell me which was the one over which I had held my hand. He tasted all six, and with very little hesitation picked out what he decided was the proper one. He was correct.

We could not learn from G— *how* he distinguished this particular one from the rest (which he did repeatedly); he did not appear to know himself, although he vaguely claimed that this one *tasted* a little "flatter" than the rest.

I have no doubt the above was a simple example of hyperesthesia, and that the extraordinary action of the senses (all of them; for we did not believe the recognition was due to the sense of taste alone) was largely subliminal and induced by the mesmeric state.

We were inclined to look upon all the senses—say, from an evolutionary standpoint—as being but variations of one original function or sensory power. Consequently, when due partly to the above experiment, we began to look for a "psychometric" sense, it was more with the hope of discovering a new form of functioning rather than a new sense itself. This led to results totally beyond what I class as subliminal, but of which I do not wish to speak here.

To get back to the plain psychological problem and the question of using hallucinatory suggestions in experimental

work, I will make just one more short mention of the card trick given at the beginning of this series of experiments.

I was enabled in later work to carry out, repeatedly, this experiment of the playing cards, with a little child (a perfectly normal child) not over six years old, and *without the use of any illusion whatever*, and *without any hypnosis whatever*.

Anyone who is inclined to believe the experiment is as simple as this seems to make it appear, will, upon trying himself to identify a new and unmarked playing card from its fellows by merely looking at its back, soon become convinced that it is less simple than it seems.

Mr. Myers, in his "Human Personality," says:— "To Mesmer . . . we owe the doctrine of a nervous influence passing from man to man—a doctrine which, though it must assume a less exclusive importance than he assigned to it, cannot, in my view, be altogether ignored or denied."

I mention the above view of Mr. Myers because, while the existence of such a "nervous influence or effluence" has been strongly argued against by very many of the best writers, yet my own experience has fully convinced me of its actual existence.

As to what is the nature, scientifically speaking, of this "influence or effluence," I am not at all prepared to say. It quite certainly is *not* magnetic, as was once thought; for I (and no doubt many others) have frequently experienced an interchange of magnetic, or electric, effects, sufficiently strong to have pronounced visible physical results, and at the same time be quite consciously aware that these effects were totally different in character from those of the "influence or effluence" meant.

One instance that I have in mind of this effect which I suppose to be magnetic or electric is that while having a lady sitting before me (myself standing), whose hair was profuse and long, and loose, having been recently combed, I found that, upon bringing my face to within a few inches of the top of her

head, the hair would at once fly up and cling to and cover my face. This was repeated several times, and, of course, was easily observed and evident to all present. Yet, as I have already said, there was, to me, no indication in this case of there being present any mesmeric "influence or effluence" whatever; moreover, a familiar electrical effect is a quite sufficient explanation.

I explain the "influence or effluence" to myself as some form of radiation (a convenient word!); a something which *in effect* connects or *combines* the operator and the subject. The word "radiation" may not be entirely wrong, for it is well known that the human body does give out radiations of various kinds which are not commonly recognized. For a simple example: we are perpetually sending out radiations of heat to our neighbors, yet in no wise become conscious of doing so. We occasionally become conscious of receiving, but never of sending.

The existence of some peculiar state due, as I believe, to this "influence or effluence" is, to me, so vivid and certain that I have for long associated the words hypnotism and mesmerism as representing two distinct and separate states; similar in many respects, but never identical. Of course, it follows, if I am correct, that at times there may be mesmeric effects when there are no hypnotic effects; and, as well, times, and these cases seem also certain to me, when there are hypnotic effects without any sign of mesmeric effects. I believe future study will prove this to be correct; and also that it will eventually be shown that much important phenomena can be produced by mesmerism which are impossible to hypnotism.

In our experimental work we paid especial attention to the mental effects produced in three different states. First, the normal; second, such effects as are produced by hypnotism or mesmerism; and third, such effects, especially those occurring during entrancement, as are commonly called spiritualistic.

Our experience led to the *partial* conclusion that any effect produced in either one of these states, might, by

proper development, possibly be produced in the others. However, proof of this never became conclusive, one reason being the fact that as soon as we became able to produce a certain phenomenon in all three states, a *new* and *deeper* phenomenon appeared at the beginning of the line.

At first thought it would seem as though the above mentioned partial conclusion, if it ever became an ascertained fact, would tend to disprove a spiritualistic hypothesis. However, all facts as they came before me were in *strict agreement* with a spiritualistic hypothesis; although one quite different from the ones commonly accepted.

My reader, should I be fortunate enough to have one, may take it from what has been said that I have been trying to argue that all mental or psychic phenomena can be attributed to the present living mind; that I have missed or at least failed to touch upon the real aim of psychical research: to learn if there be survival. If I am thus misunderstood, then I have, indeed, failed; for it has been my wish to show that it is through a better understanding of our present state that lie our greatest hopes of learning something of that future state. And I believe that some things I have said are of vital importance in that attempted comprehension.

To make my own ground at once clear concerning survival, I would say that I am as fully convinced of a future state as I am of a present one. So far as communication is concerned, I am *more* certain that I am in communion with "the other world" than that I am even *trying* (by this writing) to communicate with you. As to *understanding* that communication, I am afraid I understand but little; yet I must add that I feel sure I *misunderstand* it far less than, with different experience, might have been the case. I would also add that if the lifetime trend of my thoughts and experience has been at all indicated by what I have said, you will see that, for me, this world and the next have been getting closer and closer.

## TWO DISTINGUISHED PAINTER-MEDIUMS

Dr. Osty's London Lecture on the Work of Marjan Gruzewski  
and Augustin Lesage

AT a meeting held at the Queen's Gate Hall, South Kensington, on Tuesday, March 27th, under the auspices of the National Laboratory of Psychological Research, Doctor Eugene Osty (Director, Institut Métapsychique International, Paris, and Vice-President of the National Laboratory) delivered a lantern lecture on the work of two trance painters who have been under observation at the Institut Métapsychique. The lecture was delivered in French, but Doctor Osty and the audience were very fortunate in that the Honorable Mrs. Alfred Lyttleton volunteered to interpret, and did so with great skill. Lord Charles Hope was in the Chair.

Dr. Osty began by remarking that his audience were the unfortunate victims that evening of a lecture delivered in French, but it was better so than that they should be the victims of his English! He had to say various things which it was better he should say in his own language. He had to tell the story of two persons whose extraordinary work had been under observation at the Institute in Paris with which he was connected. The first of these was a person named Augustin Lesage, whose portrait he showed on the screen. This man was a working miner of Pas de Calais, was utterly ignorant of painting or design, and was born in circumstances far removed from all artistic influences. At the age of thirty-five, having read several works on spiritualism, his thoughts turned somewhat in that direction. He attended seances and from the very first his hand appeared to be seized by an occult power and wrote, "Take a pencil and draw." He accordingly took in his hand some colored

chalks, and at the very first attempt, this man, who had had no artistic training whatever, produced a picture which the lecturer exhibited on the lantern screen. Some days after he produced under similar circumstances a second design which was also shown, and his third and fourth design came a few days later. He was evidently endowed when in trance with a rare faculty for ornamental painting. The lecturer regretted that the necessity of reproduction of these works in the small compass of a lantern slide and in monochrome made it impossible for the audience to appreciate other than vaguely their design and coloring.

After a time the invisible agency again seized hold of the hand of Lesage and bade him take a brush and attempt more ambitious work. Accordingly he took a brush and a piece of paper and made two drawings, which the lecturer also exhibited. Then another instruction came in the form of writing—writing so minute that one had to take a magnifying glass to read it—that he must work on canvas and with a finer brush. Accordingly Lesage ordered a canvas without giving any dimensions, and was sent a canvas three meters square. When this canvas was placed on the walls of his room he once more took up his brush and covered it with paint, with the result that a beautiful piece of work appeared, although the reproduction of it, in black and white, gave only a vague notion of its excellence. This first canvas of his was adjudged by numerous painters to be a work of exceptional merit, considering its *genre* and the ignorance of the author. It was suggestive of ancient art, with types of decorated effect pecul-

lar to old oriental civilisations, such as China, Tibet, India, and Egypt. Each portion of the canvas had a personality of its own, and if only it were possible for the audience to study the original they would find the subject coordinated and with a regular sequence. It was not imitative of any work already in existence, but it expressed the genius of the East. The lecturer added that if any of those present were likely to be in Paris he would have much pleasure in showing them this and other originals.

Altogether, in the ten years from 1918 to 1928 this man, until lately a working miner, had produced fifty-seven canvasses. All of them suggested an innate genius for color, and the conceptions were harmonious throughout. With a great deal of audacity he would even leave certain portions of the canvas quite empty. He never reproduced in detail what he had done before, but all his work was different, though it had the same ornamental character, and the same perfect symmetry. Lesage in painting always began at the top of the canvas and worked as it were story by story, maintaining the symmetry complete. The design on one side appeared as though it had been mechanically duplicated from the other. The lecturer showed various works by this medium, including one which was exhibited in 1926 to the Society of French Artists, and he also showed photographs of Lesage actually painting a canvas in Paris, where he spent a month last year. It was Lesage's opinion that he was the reincarnation of an old Egyptian painter. He had thought so for some time. Such designs as the pyramids of Egypt and the Sphinx appeared frequently in his work.

It might be said that, whatever was the case when he began, having now produced more than fifty canvasses he could no longer be said to be entirely ignorant of painting. Lesage himself, however, declared that today as in the past he was still totally ignorant of painting craft. His hand, he said, was not directed by his will. When he painted, his hand passed out of his con-

trol and was moved by some direction from without. There was certainly abundant evidence that in 1918, when Lesage produced his first work, he knew absolutely nothing about painting, and yet that first picture was as good as any of his later works. His work had shown no progress, and his present productions were on the same level of excellence as his very first efforts. Here, therefore, was a man who had never learned to paint—a fact well attested by his schoolfellows and by the director of his school, a man with no hereditary skill, one who had never had the opportunity of seeing any great works of art, and all at once he was revealed as a painter of considerable talent in a sphere of painting which was very rarely practised. The psychological aspect of Lesage's mediumship presented a rare example of the problem of the origin of certain forms of human knowledge and faculty.

The lecturer then passed to the work of the other painter-medium, Marjan Gruzewski. This was a Polish gentleman of fortune, who was born in 1898. His family were landed proprietors in comfortable circumstances. He had had a peculiar history, and it was necessary to tell in a few words what his childhood was like because it formed the psychological background of his later achievements. When he was a child what was called the conscious exercise of thought was of very little value to him, but, on the contrary, his subconscious had a very considerable preponderance. The importance of the subconscious in his life showed itself in many ways, first by hallucinations and phantoms—phantoms which no one saw but himself—and his childhood was dominated by fear. When he went to school a very curious thing happened. On using his hands to write he found that he could not set down what he was told to write or what he wished to write. His hand wrote something quite different, and quite foreign to what would be expected of a child of his years. If he tried to write what he wished to write the pen would drop out

of his hand. It was, therefore, not possible to educate him in the ordinary way. One could say of his childhood that his conscious thought was very weak and, on the other hand, his subconscious activity very vigorous. Until he was seventeen he had never heard of spiritualism. The subject had been concealed from him on account of his singular nervousness. He first heard of the existence of spiritualism from one of his cousins. He was at first skeptical and, when the subject was pressed upon him, he was angry. But he had a brother and sister who believed in it, and they persuaded him to have a sitting. In the very first sitting, as frequently happened with people whose subconscious was anxious to express itself, there were manifestations; a table moved at the touch of his hand. He was discovered to be a medium for telekinesis and teleplastics, as well as a poetic improviser and an actor when in the somnambulistic state. After a very few sittings, on the evidence of people who knew him at this time, he gave marked evidence of supernormal knowledge. At the seances in which he was a medium there occurred movements of objects and also, it appeared, materialisations. The lecturer, however, said that he could not vouch for these things; this was only what he had been told. But he did undoubtedly produce in the trance state poetry, of the character of improvisation, and theatrical scenes. He also in such a state appeared to be a remarkable actor.

It was only when he was nineteen or twenty that people began to observe in his subconscious activity very striking gifts as a painter. Up to that time he knew nothing whatever about designing or painting. Wishing to find a means of proving that he himself was not the author of the things which he produced in the somnambulist state, a friend asked him to do something that he had never done before, namely, to paint or draw. He was provided with sheets of paper on a table, and it was suggested to him that he should draw some of the happenings in the astral world. The

lecturer showed one of the drawings he thus produced, with his eyes closed, in the space of four minutes. It was followed by other drawings made in the same way and with equal quickness. In some of the paintings which followed, historical subjects and phantasies were strangely interwoven. For example, he had drawn a representation of the death of the lover of Mary Stuart, and this was surrounded by grinning faces and other spectral forms. In the space of eight years Gruzewski had produced some hundreds of pictures. The use of the brush on canvas followed the use of the pencil on paper, and all the work was stamped with the same character. All of it was done also in a state of trance and in full daylight. Among the examples of his work shown by the lecturer were portraits of people (whom the medium had not known) who were dead, and the portraits were said to be a remarkable likeness. The lecturer also drew attention to the fact that this man who had never learned anatomy was able to render in an extraordinary way the modelling of the human form. To him the revelation of the medium's skill in anatomical representation was as remarkable as his facility for painting and drawing. One portrait, done from memory, was of the celebrated Polish poet Mickiewicz, who died in 1855.

In 1919 Gruzewski was obliged to leave the town of Vilna, where he lived, because of the Russian invasion, and he took refuge in Warsaw with an old dependent of the family, and there the experiments were continued under sympathetic supervision. Gruzewski being set to work under all manner of difficult conditions. Portraits and scenes were produced without number. One remarkable picture which was shown followed a suggestion to Gruzewski that he should endeavor to represent in a composition the two movements of the world, its movement in space, and its movement on its own axis. Again he drew attention to the extraordinary knowledge of anatomy shown in the rendering of the figure in this composi-

tion. Another work was the representation of the Sphinx with other faces around it.

It was then desired to test Gruzewski further, to make him paint the living model; and the picture in oil, executed in trance, showed the person he was asked to paint, but in addition the shadowy heads of certain other painters who, he claimed, had had relations of some sort with the principal figure in another existence. Demon faces and other weird forms appeared in some of the compositions. Most of the pictures appeared to have been very rapidly executed, in a matter of a few minutes. In one case the friend who had taken Gruzewski in hand told him that he had dreamed that he was assisting in the Roman games in the days of Nero and that he saw a superb athlete throwing the disc; he suggested to him that at a certain hour on the next day he should reproduce the picture. Surely enough, on the next day, without being reminded, the medium fell into a trance and produced a picture which was exhibited. Another picture was an incident from one of the dramas of Mickiewicz, and yet another was an oil painting reproducing the idea of Chopin's Funeral March. He was also asked to paint the beasts of the Apocalypse. All these pictures were done very quickly, although some extraordinary symbolism was shown in the background, and the fancy and imagination of the whole work was manifest. Even the most elaborate works never took him more than two hours altogether. For some of the works he required more than one sitting. As soon as a seance had lasted for forty minutes Gruzewski was exhausted and said that he could not go on. In the action of painting his whole body appeared to contract, he lost consciousness, his hand worked with exceeding quickness, and his breathing became rapid and audible. Each stroke he placed on canvas was quite definite, and needed no subsequent correction. In his figures and scenes he represented things which he stated to belong to a former existence. That being so, of

course, it was impossible to test their truth or untruth. He gave his delineations the name of psychic portraits. He declared that in his trance he saw people with an appearance different from their normal one. He saw around them an aura of "atmospheric fluid", and sometimes he saw very strange materialisations, which he duly represented.

Last July Gruzewski went to Paris and carried out certain work at the Institut Métapsychique. This work consisted of designs made in complete darkness and portraits painted in the somnambulistic state. He was made to work under conditions in which the normal person could not work; this was done in order to make sure that his productions were not due to some unsuspected talent in himself. The lecturer tried to get the other medium, Lesage, also to work in the dark, but under those conditions Lesage could not produce anything which was of any value. When Gruzewski was set to the task of drawing in the dark his productions were certainly inferior to those he made in good light and with his eyes open, but he proved that he could work even in the dark, and the results of three sittings so made were shown on the lantern screen. They were sketches, not finished drawings, and each of them was made in two or three minutes. In spite of these difficulties he produced pictures which were truthful in their detail and also well balanced in their general scheme. At one stage in this experiment a red light was let into the ceiling, and when this was done, although it cast no illumination whatever on the table on which the medium was working, there was a decided improvement in the drawing. He apparently drew better under red light even though the red light never reached the table where he was working; in full daylight he did better still.

The brother of Gruzewski said that he could execute a portrait of some unknown person if he had some possession of that person near him. Accordingly the lecturer went to a friend of his, who was unknown to Gruzewski, and bor-

rowed an article of his clothing, which he put into the hands of the medium. Under the red light Gruzewski in four minutes produced a portrait, but it was not the portrait of the person from whom the garment had been borrowed nor was it the portrait of anyone known to him. In that experiment, therefore, the result was not good. Other portraits were shown of people who had visited the medium, and he declared that these were faithful likenesses. Here again many of these had sketches in the background which might be supposed to indicate scenes from the past life of the subject or associations with him.

In conclusion the lecturer said that in the case of both these mediums there was a kind of gift which made its appearance all at once, and although, in the case of Gruzewski, there had certainly been progress, yet the achievement at the very beginning was remarkable. Here was a man manifesting not only a disposition towards art but also diverse technical knowledge, including a knowledge of anatomy, which he had not learned, and of which his conscious intelligence showed no trace. All the work was done in a state of unconsciousness. Gruzewski never drew except in a trance. It was not rare to see drawings which were done subconsciously,

but certainly it was rare to see subconscious drawings and paintings which had reached the level of artistic achievement of those shown in these cases. These men had no hesitation in believing that their hands were the instruments of spirits. It was certainly true that, in this region as in others, if one sought for trickery one would find it, but he submitted that that was not the way in which truth was to be approached. Here were men undoubtedly who were capable of far higher levels of production subconsciously than consciously. That might be true of very many people, and those who assigned limits to human achievement without taking into account the subconscious were guilty of what would be called in France presumption. He added that next year a book would be published in France containing a full account of this and other work, and he hoped that it might find English readers.

The Chairman moved a hearty vote of thanks to Dr. Osty for his enthralling lecture and to the Hon. Mrs. Alfred Lyttleton for her skilful and sympathetic interpretation. The hour was too advanced to permit of discussion, but the large audience evidently greatly appreciated all that had been said and shown.

## SHERIFF SLAUGHTER'S PREMONITIONS

**I**N Mr. Walter Noble Burns' recently published book "Tombstone",<sup>1</sup> giving an account of the early history of that romantic frontier down in Arizona near the Mexican border several chapters are devoted to the life of John Horton Slaughter, who was sheriff of Cochise County, 1887-1890, and a great figure in the introduction of law and order into that county. Mr. Burns states that his "chronicles of John Slaughter are

based on the recollections of Mrs. John Slaughter of Douglas, on the clippings treasured in her scrapbook and on the manuscript memoirs of the famous sheriff written by Mrs. W. E. Hankin of Bisbee, a lifelong friend of the Slaughter family".

Slaughter was a great cattle man, and his career was magnificently romantic. One feature of his story, however, will be interesting to students of psychical research as containing accounts of premonitions of danger of a type not by

<sup>1</sup> "Tombstone, an Epic of the Southwest." Doubleday, Page & Co., N. Y., 1927.

any means unknown in the literature of psychical research but comparatively uncommon. The interesting feature of psychical research stories is that they fall into well defined types, which indicates that they are not a product of the imagination. Stories similar to these have come from Brazil, South Africa and other places. The following are quotations from Mr. Burns' book, and the figures in parenthesis refer to the pages on which they occur.

"John Slaughter had two singular but firmly rooted convictions. One was that he could not be killed. The other was that he lived under the care of a Guardian Angel that warned him against invisible and unsuspected danger and protected him in every desperate emergency." (312)

\* \* \*

"Mounted on his gray horse that for several years was as familiar to Tombstone as Slaughter himself Slaughter was riding toward Tubac the ancient pueblo founded by the pioneer Spaniards south of Tucson. He was bound for Marsh & Driscoll's ranch to buy a bunch of cattle and had the money to pay for them in his pockets. He was in no hurry; he jogged along at a leisurely gait. The peaceful landscape was bathed in sunshine; no one was in sight in all the circle of the horizon. Suddenly something seemed to whisper into Slaughter's ear 'You are in danger. Ride fast and ride hard.' He made no attempt to reason away the warning or to argue with his invisible guardian, but, putting spurs to his horse, rode at top speed into Tubac. There he talked a few moments with a storekeeper and rode toward his destination. But now he rode slowly. He no longer felt the urge for speed. Whatever the danger was, he knew it was past. An hour later, three Curly Bill outlaws galloped into Tubac, their horses lathered with sweat. They inquired of the storekeeper if Slaughter had passed that way. When they learned that Slaughter was an hour ahead of them, they cursed their luck and took the back trail. These three outlaws, as it was

afterwards established, had trailed Slaughter from the San Pedro Valley. The mysterious warning had saved Slaughter's money and probably his life.

"Slaughter's ranch near Hereford was only a few miles south of that of the Clantons, and Slaughter's herds suffered from the depredations of these bold rustlers. Several times, Slaughter rode to the Clanton ranch with a band of cowboys at his back and forcibly took back his stolen stock. Once he met Ike Clanton on his land and, drawing his gun, ordered him off, telling him he would kill him if he ever again caught him on his range. This rankled with Ike Clanton. He boasted in Charleston saloons he would even matters with this cattle man who was attempting to lord it in the Clanton's own domain. Mr. and Mrs. Slaughter, in their buckboard, were driving from Tombstone to their ranch one night. It was a quiet night, and the valley was lighted by a full moon. Abruptly, Slaughter made a remark for which there seemed no reason.

"'You drive the team,' he said to his wife. 'I want my gun in my hand.'

"'Why, what's the matter?' asked his wife in astonishment. 'I see nothing to cause alarm.'

"'Neither do I,' replied Slaughter. 'But do as I say.'

"Mrs. Slaughter took the lines, and her husband drew his six-shooter and held it in his lap. They drove on for several miles. Nothing happened. The drawn revolver seemed so out of keeping with the peaceful night that Mrs. Slaughter began to laugh. Far ahead they suddenly heard the beat of a horse's hoofs. A horseman rode out of the misty distance. The moonlight glittered on a six-shooter in his hand. It was Ike Clanton. As the moonlight glittered on Slaughter's six-shooter also, the outlaw went by in silence. Slaughter had had no means of knowing he would encounter an enemy on the road. It was another one of his uncanny warnings.

"On another occasion, the clairvoyance of Slaughter's gray horse seemed

superior to that of its master. Riding alone at night on the trail of a criminal and fatigued by a hard day's journey, Slaughter picketed his horse and threw himself on the ground to sleep. The tired horse would neither rest nor graze. It nudged Slaughter with its nozzle. Sleepy and annoyed, Slaughter pushed it away. But the animal persisted. Still Slaughter refused to pay heed. Finally, the horse pawed Slaughter gently on the head with its forefoot. This was enough. The warning was clear. Slaughter saddled and rode. After going ten miles or so, he again threw himself down for sleep. This time the horse grazed quietly. Slaughter always believed some unseen danger threatened him that night, but he never learned what it was." (314-316)

\* \* \*

"San Bernardino ranch was steeped in peace on the night of May 4, 1921. There was no moon, but the bonfire stars that blaze in Arizona skies gave a crystal clearness to the darkness. Mrs. Slaughter, Miss Edith Stowe, a guest, and Jess Fisher, foreman of the ranch and Mrs. Slaughter's cousin, were talking in desultory wise in the living room. John Slaughter sat in the dining room absorbed in a newspaper. The window beside him looked out upon the commissary store thirty feet distant across the back yard. The window shade was raised. A kerosene lamp of great brilliancy lighted the room.

"Suddenly, one of Slaughter's old-time, unaccountable mystic warnings of unseen danger flashed upon him. He

flung aside his newspaper and hurried from the room. His bedroom across the hall was dark. He stepped into it. He had no reason for doing this. He had neither heard nor seen anything out of the common. He did it—that was all. As his fingers closed on the handle of his six-shooter lying in its place on the chimney piece, two shots sounded loudly at the rear of the house. He rushed for the door. Feeble with age, he was the fighter still. But Mrs. Slaughter and Miss Stowe threw their arms around him and bore him into a chair.

"'You must not go outside,' screamed Mrs. Slaughter. 'You will be killed.'

"Jess Fisher had heard a noise at the store. He had stepped out to investigate. Immediately had come the crash of two guns. Whatever was taking place, it was quickly over. Running footsteps faded into the distance. Then silence." (356-357)

\* \* \*

"Slaughter's life was saved that night by his mysterious warning. His murder was to have been the crux of the plot. If he had continued a minute longer to read his newspaper by the window in the brilliantly lighted dining room, he unquestionably would have been killed. His lifelong confident assertion that he could not be killed seemed to have been verified again. Now, near the close of his career, his Guardian Angel was still on watch." (358)

\* \* \*

Slaughter died February 15, 1922, in his eightieth year, after an old age—serene and bright and lovely as a Lapland night.—BLEWETT LEE.

## INTERNATIONAL NOTES

By HARRY PRICE

Munnings "confessions" (now being published in the London *People*) are growing more and more amusing. Soon after they commenced "a friend of George R. Sims" endeavored to prove<sup>1</sup> that the impostor did not intend to confess at all and that really he is a first class medium. In support of this contention he published with his article a photograph showing "ectoplasm flowing from Munnings and controlling the trumpet."

On the Sunday following the publication of this photograph Munnings published in the *People* (March 4th, 1928.) a copy of the same photograph with another—but similar—photograph showing exactly how the fake was carried out. The "flowing ectoplasm" was a "piece of stout galvanised wire, painted white so that it would show up well." Munning continued: "I bought and painted the wire myself, wound a coil or two round my body under my waistcoat and then, in the darkness and under cover of the singing, I unwound two or three feet of it and slipped the trumpet over the projecting end." So much for the "psychic cord" the photograph of which thrilled spiritualists from Land's End to John o' Groats.

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Munnings "confessions" appear to have struck a sympathetic chord in Karl Kraus who, Professor Hans Thirring informs me, is now writing his *Memoirs* in which all his tricks will be fully described. The reader will remember Dr. Thirring exposed this man in Vienna. The fraudulent medium—always an astute person—is more fortunate than his honest brother inasmuch as the latter cannot extract good money from the public by telling them how his

miracles are produced because he doesn't know. There is a proverb<sup>2</sup> which states that "confession is a healing medicine to him who has erred" but I have never yet known a medium to confess for any other "medicine" than a fat check.

\* \* \*

A few weeks ago there appeared in the papers accounts of tappings, thumpings and rumblings which were alleged to make night—and day—hideous in the dressing room of the Adelphi Theatre occupied by "June" (Miss June Howard Tripp) the popular revue dancer now playing in "Clowns in Clover". Being hardened to such stories I put the tale down as a not too subtle publicity stunt and took no notice. Soon afterwards I went abroad and when I returned I found among my press cuttings a notice in the *Daily Sketch* to the effect that the National Laboratory was going to investigate. This was indeed news to me so I rang up June who arranged an interview. Over a cup of tea in June's cosy dressing room during a *matinée* performance I agreed to hold a seance on the following Wednesday evening (March 14th).

It was at the stage door of the Adelphi Theatre in 1897 that William Terriss was murdered and it was into the room now occupied by June that his body was carried. I interviewed a number of dressers, firemen, etc. and all declared that they had heard the strange noises. June informed me that time after time, when resting on a certain couch between the afternoon and evening performances she had been awakened by the loud noises in her room and thumps under the couch on which she was lying. Friends who have been with her on

<sup>1</sup> *International Psychic Gazette*, March, 1928.<sup>2</sup> *Fit erranti medicina confessio.*

these occasions verified her statements. Once June awoke with a scream and said her arm felt as if it had been gripped by a hand. Sure enough—I was informed—on her arm were red weals as if made by four fingers pressing tightly. A woman friend who was with her confirms this story.

On the evening of the laboratory séance I learnt to my astonishment that the Adelphi publicity man had also invited the London S. P. R. to hold a séance at the theatre earlier in the evening and had asked the press to attend my experiments which were timed for 11.30 p. m. Of course, the newspaper men confused both séances and societies in their reports. I took to the séance Lady Mooney, an amateur society *clairvoyante* and Miss Stella C. in order to try and induce a favorable atmosphere for the experiments. But the "atmosphere" was one of tobacco smoke and press men—than which anything more un-psyhic I cannot imagine.

Besides the two ladies I have mentioned there were present Miss Cicely Courtneidge, the actress; June; June's medical adviser, and a number of press men who were thoroughly in the way. The séance lasted till 2:30 a.m. and some phenomena occurred which may have been due to Stella's presence. June declares that she felt the familiar thumps under the couch on which I had asked her to sit. One very curious thing happened: During the séance there was a sudden crash from the direction of the mirror over the mantelpiece. Every one heard it and we speculated as to what it could be: it sounded as if something had fallen heavily. One of the press representatives who recorded<sup>2</sup> the incident stated "the crash seemed to come from behind the mirror—the nearest person to the mirror was myself, and I was quite a yard from it."

I think there is a *prima facie* case for investigation if the investigator can control the conditions—which do *not* include the embarrassing attentions of the theatre publicity department.

<sup>2</sup> *Morning Post*, March 16th, 1928.

For the past few weeks we have been keeping observation on Douglas Drew, the 8-year-old "poltergeist boy" who was commended to us by Baron Bonde, the Secretary to the Swedish Legation. So far nothing has happened at the Laboratory where the boy spends most of his afternoons. On February 29th we carried out an elaborate experiment in order to induce and amplify any electrical or magnetic power the boy might possess—assuming the phenomena ascribed to him are of an electrical nature. I will not detail the experiment which necessitated our insulating the boy who sat on a chair placed on 4 sheets of plate glass. This gave rise to a silly story in the American press that we had put Douglas in a glass chamber. We are continuing the experiments. In reporting the case one of the papers told us that "a poltergeist is a medium through whom unruly ghosts manifest themselves, the phenomena being marks left on the body." So much for our erudite press!

\* \* \*

All psychic societies must number among their correspondents crazy people who waste their time writing silly letters but 90 per cent. of the lunatics who worry us live in America, which is rather curious. I can only put it down to the fact that our work is reported in the United States in a more sensational manner than it is in this country and these lurid accounts set them going, as it were. A fortnight ago we received from Chicago a large astrological chart beautifully drawn by hand but apparently quite meaningless. There was no indication as to sender but the chart was enclosed in fourteen wrappers, each pasted to its neighbor. Last year each member of our Council received separately a perfectly blank sheet of note-paper in an envelope which had four times the necessary postage affixed to it. I tried my sheet with heat, water, acids, etc. for signs of secret writing but to no purpose. If the Kansas City "humorist" who sent these envelopes sees this he will know we spent a pleasant half-hour trying to unravel the mys-

tery. Only this week we received a missive from a woman in Erie, Pa. the purport of which is too good to keep to ourselves. It read: "Have you any Psyshical Pesearch for ladies can anybody join in your Psyshical Pesearch Club. Please let me know how much it will cost for any crystal balls" etc.

\* \* \*

I regret to announce the death of Professor Haraldur Nielsson, the Icelandic Psychist, which took place on March 12th after an operation. Dr. Nielsson was a professor of theology at Reykjavik University, Iceland. He was keenly interested in psychical research and in 1923 attended the Second International Congress at Warsaw where I met him.

\* \* \*

Mr. W. R. Bousfield, K. C., F. R. S., sends me his *The Basis of Memory* just published and a most interesting little book it is. The essay discusses whether memory depends on records in "psychical structure" (in the language of Professor McDougall) or on "enduring traces" in brain structure according to the theory of Professor Semon. Chapters on "association and Selection", "habit", "forgetting" etc. cover much interesting speculation and make the work palatable alike to the student and general reader. Mr. Bousfield cites the example of the person, not particularly musical, who is yet able to play mechanically certain pieces on the piano because he has done so many times before. But if he were to think about how he was playing them, he would probably come to grief: "The unconscious motor memory is the most effective."

The centipede was happy quite

Until the toad in fun,

Asked her which leg went after  
which?

Which worked her mind to such a  
pitch

She lay distracted in the ditch

Considering how to run.

\* \* \*

The *Compte Rendu* of the Third International Congress of Psychical Re-

search recently held in Paris is nearly ready, page-proofs of papers already having been sent to their respective authors. The complete volume should be published by the end of April. The price is 40 francs, plus postage. There are still a few copies left of the *Comptes Rendus* of the Copenhagen and Warsaw congresses and these can be obtained at the price of 22 francs each, plus postage, upon application to the secretary, Institut Métapsychique, 89 Avenue Niel, Paris, (17e).

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Dr. R. J. Tillyard, F. R. S., writes me that he hopes to arrive in London on June 6th. He will travel from Australia via San Francisco, sailing for England from Quebec on May 30th.

\* \* \*

The inaugural sitting of the new series of séances with Miss Stella C. to which I referred in a recent *Note* was held on March 21st. The object of the experiments is to demonstrate, if possible, that phenomena can be produced under rigid laboratory conditions conducted by scientists. The investigating group includes Prof. Julian Huxley, the biologist; Dr. E. B. Strauss, the neurologist; Mr. C. C. L. Gregory, the astronomer; Lord Charles Hope and the present writer. Professor d'Arcy Andrade, the physicist will join us later. The séances are being held at the National Laboratory of Psychical Research. Considering that most of the sitters were previously unknown to one another and that Stella has not sat more than twice during the last twelve months, our first séance was a complete success. A full account of these experiments will be published in this *Journal*.

\* \* \*

Professor A. M. Low has introduced to the National Laboratory a new electrical device which he thinks will be of great utility to us in the instrumental control of mediums. The apparatus is the invention of Mr. A. W. Sharman who has provisionally termed it a "micro-electrometer" — an instrument for measuring electrical body potentials. It is so sensitive that if the instrument is placed on one side of the room, the

\* London, Kegan Paul, 2/6 net. in the "Psyche Miniatures" series.

slightest movement of a person on the opposite side works (through a relay) a bell, light or other electrical indicator. It will function through glass or a brick wall. The suggestion is that the instrument can be placed in such a position that the slightest movement of a medium will at once be indicated by means of a red light, bell, or moving coil milli-ampere meter, thus dispensing entirely with tactual control. The instrument—which is being patented—has many other uses and I have witnessed some interesting and almost uncanny experiments. We are going to try it out at the Laboratory where it will be installed if we find that we can control its extreme sensitivity.

\* \* \*

Sir Oliver Lodge gave an address on "The Survival of Life" at Christ Church, Newgate St., London, on March 22nd and said his view of existence was that men came from some vast reservoir of life where they had no identity.

They were given an earthly body so that they could develop individuality and were then reabsorbed into the reservoir, taking with them their personality and their memories.

Sir Oliver told of a son who had frequent visions telling him to look in the pocket of one of his dead father's old coats for a will. In the coat he found a scrap of paper instructing him to look up the 27th chapter of Genesis in the family Bible.

In the presence of a lawyer he opened the Bible at this chapter, which deals with the cheating of Esau by Jacob, and found a will, which was later proved in court.

\* \* \*

In the *Rand Daily Mail* for November 2nd, 1927 is an important paper by the Mining Editor on the divining rod as a locator of gold-bearing reefs. The experiments were carried out by Mr. George Robb who for many years has made a study of divining for metals and has scored many successes. He uses the conventional forked hazel twig on which, he says, electricity has the same effect as a gold reef. By using a small

battery, placing the handles covered with metal plates on the ground, and standing on the plates with rod in hand, a slight movement is felt as soon as the current is switched on, and as it is gradually increased the downward action of the twig gets stronger and stronger until it is impossible to hold it; so it is with a reef—the more gold, the stronger is the attraction.

He has tried silver, tin, copper, lead, iron pyrites, but these do not affect him. Water he can also find, and he can easily detect whether the attraction comes from a water vein or a gold reef.

\* \* \*

Mr. James Douglas had an interesting article "Why does Science Shirk Spiritualism" in the *Daily Express* for March 3rd. He says that no progress can be made until science takes up the challenge. The testimony of individuals may convince and convert masses to spiritualism. But even millions of spiritualists would not constitute proof. Nor can the testimony of individual men of science prevail against the agnosticism of science as a whole. Mr. Douglas concludes: "It is amazing that no really flawless test of psychic phenomena has ever been invented. I challenge science to invent one. It is the duty of science to do so or to admit that it cannot be done."

\* \* \*

There appears to be an epidemic of poltergeist cases in England. The latest is at Lifton, Devonshire where a playful *geist* has recently made its appearance. It heralded its advent by a shower of kidney beans which were flung all over the interior of a cottage.

The cottage is tenanted by a dairyman's family, and for some time mysterious happenings have been reported. Twigs such as might be cut from a hedge, complete with thorns, fall, apparently from nowhere, on to tables and chairs, and even upon the unsuspecting heads of the occupants, while showers of kidney beans make their appearance in the most unlooked-for places.

Mrs. Ellacott, the tenant's wife, at first put down the tapping noises caused

by the dropping twigs and beans as a premonition of death, and, as a matter of fact, the grandmother of a girl employed as domestic help shortly afterwards died.

Mrs. Ellacott, who has been in ill-health for some time, called in a neighbour, Mrs. Jordan, to help in the elucidation of the mystery. Twigs and beans continued to drop, but the problem remains unsolved.

More so-called poltergeist disturbances have, according to the press, occurred at Ross-on-Wye, Herefordshire. In the house of a Mr. Dazeley 19 pictures fell from the walls in one day. As a test, new cords were put to the pictures, which were re-hung. Each cord was wound round its support several times. Then they locked up the house and went to church. When they returned all the pictures had again fallen.

It is curious that the press now ascribe all these cases to "poltergeists". Before our experiments with Eleanore Zügun the newspapers did not employ the term once in ten years.

\* \* \*

A most interesting article on "Where Trial by Ordeal Still Flourishes" appears in the March *Empire Review* the writer signing himself "An Ethnologist". He tells the following story:

There had been a murder in the neighbouring village, and it was strongly suspected that one of a local English tea-planter's men had done it. The planter went down to see the new Commissioner of Police and besought him not to butt in very energetically for a few days.

"I've got my own notion how to get to the bottom of this little mystery," he said. "Not strictly constitutional, but wait and see . . ."

A day or two later a disquieting rumor ran through the plantation like wildfire. The sahib had called up a magician from Calcutta to find the murderer. The police would not have mattered. But a magician was a serious matter. A real pukka magician was a menace. While he was working on this job he might discover other little pecca-

dilloes of the past. . . . However, what if he did? There were no very serious sins on the soul of anyone but the murderer himself.

Then came the arrival of the magician, a tall, well-dressed Hindu, with the piercing eyes of a fanatic:

"The hush of the afternoon heat was broken by the noise of hammering. The gallows was being erected; the planter took care that all his men knew that.

"The following morning, instead of being sent into the fields, some sixty coolies were brought to the hillside behind the bungalow and told to squat in four rows. Even two men who were sick were carried thither on their beds. Then the sahib himself tested the gallows, with a heavy sack of sand. A shudder ran through the coolies as the rope jerked taut, with a heavy thud. . . .

"This famous magician is now going to discover the murderer," announced the sahib, who proceeded to give an account of his infallibility and mentioned that the great man had already discovered scores of murderers. The magician then doled out to each coolie a large spoonful of coarse pounded rice flour. When the signal was given, every man put the flour into his mouth. Three minutes were given for it to be chewed into pulp and ejected on to the piece of banana—palm leaf in his lap.

"The innocent will have no trouble in doing this, but the murderer will not be able to. He will fail, and on yonder gallows will he die!" explained the magician.

"Two and a half minutes of chewing and—'only another half minute!' called the sahib:

"Then we noticed a poor wretch who was in obvious difficulties. His face was contorted, livid; and horror dilated his eyes so that they were the eyes of an animal in a trap.

"Time!" called the sahib. Fifty-nine pellets of doughy rice plup were withdrawn from fifty-nine mouths. The sixtieth man was nearly choking. The magician strode to him; pulled open his jaws, as one opens the jaws of a dog,

and showed the rice powder—hardly damped.

‘Behold the murderer!’ he shouted.”

The Police Commissioner and his clerk left their chairs and came forward, to ply the trembling coolie with insistent questions. In five minutes, he had made a clean breast of it and was being led away to the local lock-up. (The gallows, of course, was a mere bluff, to add to the culprit’s fears.)

“‘Very simple you see,’ explained the young planter, as we went indoors, after dispersing the gathering. ‘The guilty man gets the wind up—and blue funk stops the flow of the saliva.’ A very nice little bit of pocket magic, that might usefully be added to the private stock-in-trade of some of our District Commissioners in West Africa, to show the indigenous bean merchants that we know a trick worth two-and-a-half of theirs!”

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## A CASE OF APPARENT OBSESSION—I

And its Treatment on the Assumption that the Obsessing Entities Were  
To Be Taken at Their Face Values

BY GEOFFREY C. H. BURNS, M.D.

I N more recent years, particularly so in the latter part of the last and during the present century, a number of healing cults have been promulgated. Some of these have had but a short existence, while others have lived to expand to large proportions. All of them deal, in a large measure, with the psyche or the physical only as influenced by the psyche. There is nothing really new in this method of practicing the healing art. A great deal of it savors of magic and in the studies and history of civilization one finds numerous references to phenomena of this type. Records of miracles are quite numerous in the literature of all races and creeds, and they have been considered among the most potent evidence for the authority and inspiration of the Bible. There does not exist a religion into which it does not enter as a part of its practice or ritual. By some authorities it is claimed to be the foundation on which many religions have been built and, probably, there has not existed, nor does there exist at the present time, any race, civilized, uncivilized, or savage, in which magic as a healing art did not

or does not still appear. There must be something fundamental in all of this which determines the mind of man in such direction and while, throughout generation after generation, age after age, these phenomena have been produced, they have always baffled the mind of man to explain. There has not been recorded any demonstration that could be called an actual, scientific proof of the fundamentals. They are, therefore, just as much a mystery at the present day as they have been during past ages.

Since the renaissance of spiritistic interest there has evolved the idea that "spirit forces" could practice the healing art through certain mediums; these have assumed the designation of spirit healers. Most of this has been discounted, a great deal of it has been condemned, in many instances without investigation, while other of it has been examined and the consensus of opinion seems to be that there is nothing to bear out the claim of spirit help or assistance. In the end there has remained a residual which could not be thrown aside. It did not have sufficient, ac-

ceptable evidence of outside help and yet, the results have suggested that there was something behind it, which was beyond comprehension of the human intelligence. Undoubtedly, there has been considerable help of real value given to the sick by some of these so-called spirit healers, most of whom have associated themselves with the Spiritualistic Movement. Whether or not this was due to the efforts of spirit manipulation, or to the help of spirit advice is not, at this time, a pertinent question. The fact remains that by some means, unknown, but ascribed by some, without adequate scientific proof, to the assistance of spirit helpers, a large number of chronically ailing persons, who have been treated by regular physicians without success, have, in many instances, had their trouble ameliorated and even removed. This undisputable fact warrants any investigation of the phenomena which might tend to unravel the mystery connected therewith.

This work, naturally, falls to the scientist and medical man; but, unfortunately, as a group neither has shown much interest along this line. The former preferring to deal with material evidence, capable of proof with more or less mathematical certainty, refuses to accept a premise that in itself does not appear capable of scientific proof. He has not the time, and perhaps, we may say the patience for work that does not readily fit into his classification. The Medical man, who does not insist so much on the exactness of the ultimate, as he is still, to a large extent, empirical, has the economic side with which to deal. He considers himself privileged in his ancient art and practice, and anyone who assumes to poach on his preserves must be dealt with summarily. He immediately labels these new cults as fake or bunk, not altogether because they do not conform to his principles; but also because they encroach on what he is pleased to consider his own peculiar territory. Both the scientists and the physicians of today are, in the majority, believers in a fu-

ture existence; so this tendency cannot be said to be due to agnostic or atheistic trends. There may be very simple reasons underlying all these phenomena, of vital interest to those whose business it is to investigate the problems of life and to practice the relief of human ailments. Occasionally, one will stray from the straight and narrow path laid down by his confreres to look into these matters. He then brings upon himself the opprobrium of the censors, and the risk of being classed with those whom he is investigating, whether or not he joins their ranks. In recent years, a few physicians have been trying to find out what, if anything, there is in this spirit healing. As far as is known, there has not been much investigation as to the methods used and whether such methods were effective or adequate to the results; in what way these methods corresponded with, or deviated from, other similar methods and if the results obtained were due to the ascribed methods or to some other, as yet, undetermined, underlying factor. To what extent, if any, the elements of fake or chance entered in and whether everything possible was done to eliminate this. Work of this type was reported some time ago as being done by a physician in California; a physician in Austria is also said to be engaged in it; in the recent International Congress for Psychical Research mention was made of this. A physician in New York has also been interested in this type of work for a number of years. He believes that he has obtained results which warrant him in continuing the work and which are of sufficient interest to the public and the professions to be published. In the last three years he has expanded his work to the extent that he has called in the assistance of a medium. He has held seances with the patient and this medium, who is non-professional, and in these seances has endeavored to reach the cause of the trouble as well as to treat it.

It is the object of this article to report an investigation of the medical and spiritistic phenomena in one of the

cases treated by this physician, under the conditions mentioned in the last paragraph.<sup>1</sup> For the purpose of this article it is not deemed advisable to publish names (this for obvious reasons); the names are all available in the archives of the society. This case will be known as "J. D."—a Case with Chronic Hallucinosis. It may be stated at this time that the experiment was not carried out under ideal conditions. The experimenter was very familiar with the requirements of The Society for Psychical Research, having had years of experience. He tried to conform to these as much as possible, in spite of the unfortunate restrictions under which he necessarily worked. He has treated the case from the standpoint of a diagnosis of Hallucinations due to Obsessors. The history of the case is that given to the investigator by the patient. This has been checked with that given to the experimenter. From this an independent diagnosis has been arrived at and made to conform to the accepted classification of such troubles. The question of obsessors is thereby left open. From this viewpoint the case may be considered as one of Alcoholic Psychosis, Chronic Hallucinatory Type. The prognosis in such cases is very far from good, although a few cases reach a state of stabilization in which they are able to make a fair adjustment to the ordinary conditions of life.

Bleuler's description of Alcoholic Hallucinosis is of interest in connection with this case. The following is abstracted from it:

"Alcoholic insanity is in many respects the opposite of delirium tremens. It manifests itself chiefly in auditory hallucinations, which have a peculiar character: In most patients it is a case of the voices of several or many people not present who discuss the patient in

a dramatically elaborate dialogue; that is, they discuss him in the third person; much more rarely do they speak to him. These voices threaten him, remind him of his sins, scold him, make plans as to how they will catch him and perhaps torment and torture his family also. Some egg the other on, or some of them side with the patient, try to defend him and save him. In very acute cases the connection is usually less organized: in place of more quiet scenes there is a confusion of voices. Sometimes the voices are rhythmic, partly synchronous with the pulse, and partly with an external sound, e.g., the ticking of a watch, as "You are a fool, you are a fool" (Bonhoeffer), or they take the form of rhymes and satiric verses about the patient. Frequently the patients hear their own thoughts or answers to them, or one ascertains what they are doing or criticizes their actions." He is here talking of an acute condition and gives a better prognosis than the investigator is willing, from his experience, to give in this case.

#### HISTORY OF THE PATIENT

**Family History:** His people, for several generations back, were all born in Ireland. As far as can be found out, there has not been mental or nervous trouble in the family for two generations; and there is no history of chronic diseases. One paternal-uncle drank to excess. The patient cannot be considered as thoroughly familiar with the family history.

**Personal History:** The patient was born in Ballygar, County Galway, Ireland, of Irish race, October 19th, 1887. As far as he knows, his birth was normal; he walked and talked at about the age of two; he was the youngest of seven children. He was educated in the National School of Ireland reaching the sixth standard, which is equivalent to graduating from Grammar School in this country. He came to the United States in 1898, landing in New York. After two months he went to Boston, Massachusetts, where he remained for about two years. The pa-

<sup>1</sup>The material upon which this investigation was made consists of the records of fifty-one seances. They were held on an average of about three a month with an interval of one year and seven months from March, 1924, to October, 1925, and a second interval of three months from June to September, 1926. The physician in the case was Dr. Titus Bull, and I am indebted to him for access to the seance records, etc., and permission to use these as I find necessary.—G. C. H. B.

tient insists that he was between fifteen and sixteen when he came to America. He realizes the discrepancy in the dates given; he makes no effort to correct them; but says those are the dates he has. He worked as a delivery-clerk until after his return to New York. He then went into the milk business and has followed this ever since, trucking, delivering, and loading. He goes to work at 1:00 A. M. He usually goes to sleep around 10 A. M. and gets up in the late afternoon. He is a Roman Catholic by religion but has been very irregular in the practice of the duties of his Faith. He married, October 27th, 1906, an Episcopalian. He claims that his married life was quite satisfactory, that he thought the world of his wife, that she was exceedingly good to him; and that he would have given his right hand for her. She upbraided him at times about his drinking; but they never quarrelled over this, or, for that matter, anything else. As a result of the marriage, there were five pregnancies: the first, Joseph, was still-born; the second, Patrick (Sonny), died of Marasmus at thirteen months; the third, James, now sixteen; the fourth, Donald, now thirteen; the fifth, a seven months pregnancy, terminated by the death of his wife. His wife died with Pneumonia and Stomach trouble, following influenza, January 31st, 1919.

**Habits:** The patient has been very free in his sexual life. He admits relation with women before and after marriage, but not during his married life. He says he was extremely careful and is sure he was never infected. The Wasserman was negative in 1926. He began drinking at about the age of twenty, usually beer, whiskey off and on, and was occasionally drunk. He was very quiet in his drink, usually became drowsy and always wanted to get home. He has not had any trouble in his business nor has he lost time or positions on account of drinking. There is evidence to show that it impaired his capacity for and his efficiency in work.

**Make-up:** He has not shown a great amount of ambition and seems to have

given up rather easily. He did not care to take responsibility and has refused better positions because he was in some way afraid of himself. He denies that he has ever had anything to do with criminals or ever been in their company, but does not impress one as being quite as good as he pictures himself. He was very unstable emotionally and inclined to be high-tempered at times. He does not appear to have had very wide interests and took very little relaxation or amusement; he had no special hobby and made no effort to improve himself.

**Present trouble:** Following the death of his wife, he became quite depressed and dejected. He says that he went on an "awful bust" and that he continued this for over a year. Towards the middle of 1920, he was not eating very much and was drinking even more than usual. In July, 1920, he realized that he was ruining his health and his capacity for work. He suddenly decided to stop drinking and the next morning on awakening, was surprised to hear voices in his head. These were apparently on the right side in the region of the ear. At first, the voices were low and faint, somewhat enticing in character and perhaps a little helpful if not too interfering. They seemed to give him advice in the care and management of his children. This soon began to change; he occasionally saw phantoms; the voices now became threatening and were joined by other voices. They increased in intensity, becoming louder and louder, more vicious, threatening, and obscene as time went on. They told him of calamities that would befall him, his children, and even his dead wife. He would go to his work and when attempting to open a freight-car, he would hear them say he would find his wife and children inside. At other times, they would say the ground would open up and swallow him. They seemed to want him to do things he did not want to do. He became very fearful of these voices. They ordered him to do certain things in order that his wife might be released.

telling him they had her in their power. He was hearing finally what seemed to him to be about seven or eight different voices. He could recognize none of these as belonging to anyone he knew or had known. At times the voices became a regular babble, as though they were fighting among themselves, some for and some against him. He was unable to sleep and became fearful of the sleeping hour as they were then always at their worst. He dreamed considerably; these fanciful ideas haunted him in his sleep. Besides this he would have terrifying dream experiences and, quite frequently, disgusting sexual dreams. The condition became worse and worse, more and more unbearable; and he began to look around for help, but was unable to get any relief.

Shortly after his wife's death, while feeling depressed and dejected, his attention was directed toward the Spiritualists and the possibility of his wife communicating suggested itself to him. He took this up and went to professional mediums from time to time receiving what were purported to be communications. He recognized his wife and others as giving the messages. In this way he became quite interested in the movement; he began to read a little about it and seems to have developed a partial belief in it. It seems rather strange that, during all this time, a period of four years, the patient did not go to a clinic or a doctor for relief. We can only assume, he realized his condition and was afraid to tell it to others, because he might be sent away or because he might lose his boys, neither of which he wanted to happen. However, the condition became more unbearable; he became more anxious and worried; and he finally told his trouble to a priest, who, he says, advised him to go to the Society for Psychological Research. At that place he was referred to the doctor who conducted the case and who immediately put him under treatment. This was in September, 1924. The patient was not expecting to receive the form of treatment described in this page. He believed he

would be treated by suggestion and medicines, and this was what he received until the advent of the medium in January, 1925. There was quite some general improvement in this first period. He became able to sleep and the voices were less annoying. At the beginning of the treatment he did not average two hours sleep in twenty-four, and the voices were very profane and practically constant. The patient appears to have been extremely sympathetic with the physician and very cooperative during the first period and the early part of the experimental sittings. As time went on, his co-operation was neither as free nor as full and on several occasions he was on the point of giving up the treatments, but continued because of his regard for the physician. He does not seem to have carried this sympathy over to the medium. While, at first, a condition of rapport may have existed, this certainly was not present during the later sittings. He asserts that at no time did he hold conversations with the medium, directly or indirectly, outside of the seances and that while he has discussed what he was doing with a few outsiders, he is sure he has not given information to any person or persons who might have communicated with the medium. It is quite evident he became discouraged at the slow progress he was making. He says he became disgusted and lost what faith he had in spiritualism. He frankly admits that there were many things said about him that were true and rather easily explains this by saying the medium read his mind as that was the only way she could get it. In June of 1926 the seances were stopped for a while and in September following he went to the Neurological Institute, New York City, for treatment. About this same time the seances were continued but he still went to the Institute for about three months. He claims he received no benefit there<sup>2</sup> and in January,

<sup>2</sup> The record of the Neurological institute show that this patient attended the clinic four times; that he said he was feeling much better, and the opinion of the physicians was that he did show improvement. However, he discontinued his visits there in January.

1927, went to the Vanderbilt Clinic, with apparently no better satisfaction to himself. The patient cannot be said to be absolutely reliable, as there are some discrepancies in his statement; and he certainly was a little deceptive. He also attended a clinic to find out what was wrong with his ears and did not tell the physician about this until afterward. The further history we will leave until the end and will now take up the experimental sittings.

It would appear, that the experimenter has made the supposition that, while the patient was suffering from a mental disorder due to his abuse of alcohol, part of the manifestations of the disorder were because certain discarnate entities had taken possession of him. These deceased personalities attached themselves to or contacted with the patient at various parts of the body that had been weakened by disease or injury. This was made possible by the patient having further lowered his resistance in the abuse of alcohol, to which also may be added, as a factor, his mental state following the death of his wife. It is a well recognized fact in Medicine that, destructive agents frequently fix on points of least resistance. Parts that have already been affected by some previous trouble become the point at which the infection most easily takes hold. This supposition is, therefore, not without a counterpart in the science of Medicine and may be considered a reasonable theory providing the actual presence of these entities can be proven. This is what the doctor has tried to demonstrate with the aid of a medium, endeavoring at the same time to treat the patient for his ailment. One of our problems will be to see in how far he has succeeded. In order to do this, it will be necessary to take up the different entities that appear relative to their character and the purpose they serve and the part they play. We will try to estimate how well this has been portrayed and what influence or bearing, directly or indirectly, this has upon the whole procedure. We will attempt to evaluate these things

with the aim of finding out what they accomplish or in what they fail.

One of the most, if not the most important part of this work, is to discuss and weigh the mechanisms of the procedure. We will endeavor to get out of this mass of evidence the rationale of the method which was apparently used. We will find that it is by no means sequential in its development and will, therefore have to piece it together. This evidence will then have to be evaluated to ascertain what weight, negative, inferential, or evidential, we may be able to give it. Toward the end of the case we will find some longer statements made concerning the mechanisms of treatment, and we will have to see how well this summary fits in with what has preceded it.

In all the treatments of nervous and mental cases, there is a technique based upon certain definite, although more or less differing, fundamental, psychological principles. It may be well, therefore, for us to see if we can bring out principles on which this treatment is based; to ascertain in what, if at all, it corresponds with other forms and where, if any, the cleavage comes.

The first problem we will take up will be the investigation of these entities. We find there appears during the progress of the case a number of such;—some of whom are active and have a fairly definite personality to characterize them—not that they are considered to have been scientifically identified. It has been quite difficult in a few cases to properly separate entities; they seemed to overlap and were not at all clearly announced. They were not identified sufficiently to distinguish them as they appeared. We also find a number of entities that have made just an appearance, a sort of formal call, not to be seen or heard of further. Most of these were not in any way identified and some were not even recognized. We may, then, divide the entities into four groups: the first are those who might be designated "workers", and those belonging to a stated group whose claimed purpose is to do

good and help the human being solve his troubles and difficulties. Of these, there are about twenty-four taking an active part; they exceed in number all the others put together. The second are those supposed to be more or less immediately connected with the patient, himself, or his family: they are seven in number. Their role in the trouble and cure is predicated as having a very decided influence. The third are those entities which for the want of a better name we will call "obsessors." They are seven or eight in number and are said to have been partly responsible for the expression which the patient's abnormal mental state takes. Fourth, there are a few who seemed not to belong in the case at all; we might say they are incidentals; they are about nine in number. Four of these are not identified or recognized; two are supposed to be connected with one of the seance group; one was thought to be Frances H. Burnett; and two may have been relatives.

First, we will consider the obsessors. These appear to be eight in number designated as follows: one, a silly girl; two, Gyp, a criminal; three, Ed Mason of the underworld; four, Al, a dope fiend; five, a fourth obsessor (male); six, Joe or John, thought to be an Italian alcoholic; seven, a simple woman; eight, a Syphilitic woman. It is hard to distinguish between one and seven, three and four, and five and six; they may be the same parties, but it seems more proper to consider them as apart one from the other. The claim is made that at least one of the obsessors was obsessed by another, as will be seen later. Seance I: "I get a feeling of multiple personality about this person." This also adds to the unclearness. They by various means enter and fix on the patient resulting sensations and conations according to their desires; these desires determine largely the fixation. We have morons, criminals, alcoholics, and sexuals. It may be well to see how consistently these parts are carried through; for this purpose we will abstract three of the obsessor's

parts from the records of the seances.

Gyp with the soubriquet of "the blood", is said to have been the one who participated in the Becker-Rosenthal Crime and paid the extreme penalty of the law. He appears in only four seances and some impressions of the Medium. The character is consistent in the part. His final appearance in Seance 7 is rather significant. At another seance with another medium without knowledge of the case, he is said to have "come through" to the Doctor who was present and promised to come once more to the first seance group. This records the fulfilment of that promise.

#### GYP

Seance 2—(Impression). I don't like this person, this man with a very heavy drop of jaw. He says, "You're not going to give me any third degree. You haven't got anything on me." . . . (Impression.) He says he can't see well, he says he feels as though he were treading on eggs and was afraid he might break some of them. . . . (Impression.) He seems dazed, heavy. He tries to "cuss", then something stops him. If he had his way, he would curse you like a pirate, bang his fist on the desk, and tell you where you could get off. He tried to tell you to go to hell. He would not do anything he did not wish to do.

(Control) Let me out! I am afraid!

Seance 3—(Impression). I now hear "You can bring a horse to water but you can't make him drink." You know they have him, the entity here. I heard him say, "You think you are damned smart." He now wants to know what the patient thinks he is going to get out of this damned nonsense. He says, "What I wanted, I took." He thinks he has a right to take what he wants, same as the man higher up. Everybody is doing this, and he sees no reason why he shouldn't.

(Control). I was bound I was not going to be shut out from anything in life. . . . (Control) I am satisfied. I was having a pretty good time till they got after me. . . . (Control)

The whiskered guys. . . . (Impression) I kept hearing, or rather got the impression of hearing Gyp. . . . (Control) Can that stuff. I have heard soft talk before. I have nothing to say. I will not be third degreed. I will not. I will not. Let me go. . . . Someone talks to Gyp, tells him his old philosophy caused his physical death—pleasure only through a human.

(Control) Well, what are you going to do about it?

(Impression) I sensed a man in black in a large armchair with head falling sideways as he dies. This is evidently an electric chair. The man had heavy black hair.

"Pax Vobiscum", says the priest.

Seance 4—(Impression) I hear "Gas House district". I seem to be traveling. I go to the east side. . . . (Control) I first thought you were bulls and he (the patient) was the pigeon. The bulls often told me the same but they didn't mean it. . . . (Impression) He says, "You think you are a bunch of wise guys. You ought to have wings."

. . . . (Impression) He says he doesn't want to talk any more. if he does he will spill over. He says he was not much on the "sob stuff". Once or twice he had a dog which was suffering and which aroused his tender side, but it took an animal. He hadn't much sobs for man. That was the way he used to feel. He says now he feels like he had joined the Salvation Army. He says he liked to go to the movies. "The Royal Mounted." "Say, I could give those fellows a few pointers how to do their stuff? I have tricks that would make their stuff look foolish. When you start in young going wrong, there are times when you would like to quit; but the gang would not let you." He says there was something he did not want to do. He went out following a crime, the plotting and forcing of which was due to pressure higher up. The brain was supplied by one who used these fellows as tools. He wouldn't have gone this far of his own volition. I am now getting names,—“The Kid”, “The Dropper”, “Harry”. He says it is a shame

not to do the dips. Folks are so easily fooled. It is the way one can do it. . . . (Control) Goodnight, Father confessor.

#### REPORT BY MEDIUM

After returning home, and while thinking of the sitting, where "Gas House District" was given, I asked my husband where Gas House District was. He replied that it was from Fourteenth Street to Twenty-third Street, and from First Avenue over. While I asked him if Gyp the Blood came from there I heard, clairaudiently, "Whitey Lewis" and "Lefty" something, but could not get it. I then asked my husband if Whitey Lewis was in the Becker case and if there was a Lefty somebody. He answered, "Yes, Lefty Louis was the full name." I also sensed that the characters would be in pool-rooms, and most likely would play Kelly pool. All this seemed to tend to verify the contention that Gyp the Blood was the obsessing spirit given in the sitting. . . .

#### AT HOME—LATER

I've a feeling I want to go to East 18th Street at 419. and that Charlie is still there. Wanted to look for a cache in a stable or garage. Decided it would be safe to make the trip in the afternoon, early, and felt that on the corner I'd find a store that used to be a saloon but was now a chain store with red windows. Also that 419 was ten houses east from the corner. (The medium made a trip to the East side seeking to verify the impressions given to her at her home about the haunts of the obsessing spirit, Gyp the blood.)

It seemed as if there could be no such number as 419. I found it finally, over among the gas tanks, and it was ten numbers East from Avenue A. An old stable was on the same side next to a garage. There was also a small pool-room. On the opposite corner, but on the same side of Avenue A was a red-windowed chain store. No. 419 is a tenement and I felt as though I should like to go upstairs, either on the top floor or next to the top. I made this

trip about two o'clock and was glad to hurry away although I felt that the obsessing spirit was sincerely offering me his protection while there.

Seance 7—I wish to thank you for helping me. You know me, Gyp. I kept my promise. It is so bright about me. I'll talk better some other time. I'm glad to come through. Better now. Goodbye.

The longest and most persistent, if not consistent, obsessor part is that of the silly girl. She is supposed to have been mentally deficient from birth. She does not carry through the impression of being more or less an imbecile, but seems rather bright at times, especially in the later seances. This is explained by her being also obsessed and improving after the obsession has been removed. It is intimated that she was not inherently feeble-minded; part of it was due to the obsessor and that with the removal and the opportunity accorded her she showed intellectual improvement as the case went on. She is said to be of the sexual type and yet seems to have "hung around" for companionship more than anything else. There were impression she was an epileptic, and some time later she has spasms or spells of this nature while in control. In abstracting part of this entity's appearance endeavor has been made to keep it characteristic of the whole. Why it was necessary for her to have convulsions is not apparent. Of great interest is the method of handling this person; persuasion, kindness, and re-education seems to be the method used. Attempts to interest her in other things, such as flowers and insects to take her back to nature, so to speak, and to give her exercise, interest, emotional outlet, and opportunities in a different environmental setting. This seems to work out fairly well as the drama progresses.

#### SILLY GIRL

Seance 2—(Impressions) Facial expression distorted, mouth twisted, open mouth widely trying to say something. A very nervous condition, perhaps hys-

terical. My hands wish to be constantly in motion. I wish to laugh in a silly manner. Hands behind my head, chest forward, making a fiendish, silly laugh. It seems the speech is defective, and comes in sort of jerks. This seems to be a silly, foolish young person, at times gripped with fear. At other times a careless, stupid, silly little fool. There is something about epilepsy and catalepsy.

Seance 7—(Control—a silly person) Don't want to go to the poorhouse. When I get mad me have spells. (This woman who came after the child talked with difficulty. What little she did say was said by the medium with mouth wide open and in a highpitched, squeaky voice. . . . (Dr. T. B.) He (patient) is a tattle-tale. Maybe I go with a woman here. . . . I don't like to get too near that big teacher,—his light hurts me."

Seance 11—(Change of control—woman) I want to sleep a lot, sleep all the time. Very tired. Don't seem to rest even when I sleep. You're a bum doctor. Every time I come here I'm worse. I don't want to come here; I just seem to fall in. I want to tell you something. But I won't when there is such a crowd. . . . He is a fakir. Oh, somebody just put a light before my eyes. I want to tell you something so these sleuths don't hear me say it. Only a part of me stays awake. Can't you help me for that? (The medium told me later that she could feel what the entity wanted to say, and that it was on account of her sexual awareness that she could not rest, and that this was what drew her to the patient. Dr. T. B.) Would you like to be blown out into the nowhere? . . . (Impression.) She is short, thick-necked, face drawn, hands coarse. . . . (Impression.) It is the same original stupid woman, for she is around. The other one is there but is not active. The original one is harmless except like someone in a delirium, rambling on. They want to know if it is strong?

Seance 18—(Speaking of girl obsessor) On earth she was obsessed by a

man. Every action was automatic. Mary. I feel like swinging my head from side to side, and giving it a good bang on the wall. The patient drops his jaw sometimes when he is busy at something. Must watch out for this. She is not so dopey as she was. Her mind is more clouded than when she last demonstrated here. They tell me they had to do this for a while so as not to let another force "play possum". They tell me that five to six weeks back, he (patient) awoke feeling numb and queer all over, and was surprised at his condition; but since then they have segregated her. (Obsessing girl) . . . (Control—speaks with high, squeaky voice and mouth wide open) Does his eyes itch? Mine do. . . . I like to throw books around. I can't help it when I want to throw books. I went a little while with the lady. I don't want to go with her any more. Somebody else make believe it was me for a while. He (patient) didn't know it. When I went away somebody make believe, like I used to say things to him. You ought to know the difference between a man and a woman's voice. (Laughs with a leer and makes hissing sound like a snake.) Got joke on the Doctor, too. He thinks I am a woman. I'm only a girl. (Laughs a loud, demoniacal laugh.) . . . (Control) All right. . . . (Control) I don't know. Do you remember an old man and a sick girl? (To patient) It was in a little old house where there was a row of them. (Patient said he did not recall a sick girl and an old man in a house in a row. Dr. T. B.) . . . (Change of control—Girl) I come back. (Laughing, mouth wide open trying to speak.) Why can't I speak? My mouth goes open and I have to try hard to speak. . . . My thinks go on and my mouth stay wide open. Why's that? . . . Someone took me walking; he was a man. He knows all about flowers. I don't think anybody else knew he knew about flowers. . . . Yes. There's where I was when I was away. I like red flowers. I don't like flowers in books. He (patient) does; picture flowers. . . . Yes. I don't

like dead flowers. . . . If he shuts my house I can't get in. . . . Where I live, right by his ear. (Pause) Don't you want me to talk? It is funny here today. Tight. (Puts hand on chest.) . . . I feel like I was going to get mad again, when I want to do things. (Pulls at handkerchief.) . . . Thinking right through my head. Now I feel better. I was going to say I wouldn't go away. They are going to bring me a girl with a soft white dress, to take me for a walk. . . . Oh! I'm sick. Oh! Oh! . . . We wasn't ill, was we? (Pointing to Patient) . . . I didn't feel well all the time since I was here. I was good, but I got sick again. Guess I got sick coming here. . . . No, I guess I got to go away and get better. Did he miss me? He heard someone else one day. It was one of the gang from here. . . . It was your gang. Did the one who tried to visit him tell you? . . . That was what made me upset. . . . It was not the one who spoke to him once. It was a man who was here. I met him when I was going back. . . . Yes he didn't mean to make me sick. He banged into me. Him (patient) need not worry; they ain't nobody but me. He thought there was, but there wasn't. . . . I am going off, but not where you said. . . . I'm hot. They want me to sleep. How can I sleep when they are making so much noise? A lady here say she did not care what they gave as long as they just gave it to her. (Fingers ring on medium's finger) (To Patient) She said you would know. (Rises and walks around desk and tries to climb on operating-table.)—I go and assist her. (Dr. T. B.) (Control) I am growing very tired. I am growing long, too. You have such long beds. I'm so tired. (Writhes, convulsive movements of limbs and throat, for about five minutes.) . . . didn't, I didn't! The red man came back. I talked to him so many times. (Holds up three fingers) I ain't had a temper for a long time. (Coughs feebly) I tear things up when I get mad. There's nothing to tear, is there? That is a joke. Don't you remember? That's a joke. You know a

man used to kill funny bugs, stretch their wings out like that? (Gesture) Well, he says: "Why don't you put a drop of carbohc on it?" Carbohc,—what do you put on bugs to make them die? You got any bugs? . . . Then why does he say to put a drop of carbohc on to make them die? He has a long name, Etem—eta—etymolgist? That ain't a name, is it? . . . Only that funny word. He did this to show someone that he could do it, and now he is laughing. . . . (Impression.) She seemed to be on the floor in one of those spells. The result of the conditions goes all through me, my arms and everything else. I think you'd better go and put your hand on the patient, Doctor. She's going now, you needn't worry. . . . (Control) Hello, I s'pose I ought to be able to talk to both him and me. It's been noisy in our house. Oh, noisy! Losing all my pep. . . . Yes, yes. Do you know George? He says it's like lotus blossoms here. (To patient) Are you kind of sore? . . . If I go away there is a lot of trouble. There was an awful fight with the man. . . . I want to stay until all those other people go. . . . When I come back last time, didn't the others go away? The last two days didn't you hear just me? (To patient) . . . Well, they don't want you to talk too much. They said I could come back if everybody went away. I could stay awhile again if the others went away. Has we got pain here? (Points to neck) . . . I ain't got much left to feel with. I'll tell you something if you come close so I can whisper. (Doctor goes close to medium who whispers) I got a little itch, left, Doctor. . . . Ouch! (Jumps, and grabs the back of her head) What did you do to my neck, Doctor? . . . I feel kind of sick. Now I am getting sleepy. Feel my neck, Doctor, and see if it is all right. You know when I come back to him (Patient) I not go in just same place. Come in a little higher up. Don't he know that? (Patient shakes head.) . . . I go walking with that James man. You know he is stupid. He picks flowers and talk a long time about them, ain't that

stupid? . . . Ain't I a better girl now that my neck has been fixed? They say that ought to have been done long ago. . . . (Impressions) But the cord is almost broken, and she (Annie) hopes she may be allowed, herself, to take the girl away. There are still two others whose voices he hears, but who will be soon removed without any trouble when the girl is gone.

The third one we will consider is entity, John or Joe. He is assumed to be an Italian, solely from the statement of the Indian entity. He bases this opinion on the obsessing entity having used the word "bambino". It is claimed that this entity is the primary obsessor. He states, himself, that he has been with the patient since the age of fifteen; that he was not responsible for the patient's drinking habits; that he has been associated closely with the Silly Girl. It will be noticed that he gives information, evidential in character, concerning the patient's doings around the ages of fifteen and sixteen. Unfortunately, there has not been much detail brought out and the only proof is that of the patient's confirmation. It would seem rather unlikely that an Italian entity would obsess a patient in Ireland. It is, however, possible, if any such possibility exists; and yet, from the statements made, we must assume that this obsession took place in Ireland or very shortly after coming to this country. Why he should be so late in manifesting is not very apparent. It is assumed that others had to be removed first in order to reach him. He does not appear until the thirty-fourth seance. There is more than a possibility that he is referred to in Seance thirty, and he may be identical with the lame man referred to earlier or to Joe Paterno.

#### ENTITY—JOHN OR JOE

Seance 34—Don't talk too much. Man spirit who still try to get him is glad to hear anything said to upset him. . . . (Control) He is an Italian, Joe. I don't think you know him. I know him Italian because he try to work through little girl; he call her "bambino". Him

not same man always with that girl, but who come later with group when he down and out. . . . (Impressions) That John is the accompaniment of the foolish girl. This one has been hanging on at the end. This John has been an intermittent force. I hear him now. He is a sexual force.

Seance 39—(Pause, sneers, moves about in chair) Well, I guess the game's about over. If I once get that damn fool woman out, it might be so I can talk. (To an invisible person) Get out! It was a trick to get pulled when they pulled me in here with that woman. She said she was coming in to say Good-by, damn her! Did you see that woman? (To patient) That mealy-mouth fellow gives me a pain. Trapped me. eh? You never saw me before. He (patient) knows me. The heavier voice, eh, don't you? . . . I'm a he-man. I'm a he-man! To dress me up like this! (Feels of medium's clothes) He's dressed up like a dandy again. Did you see him (patient) about six weeks ago? Looked more like a bum, then. I kept still for two days, thinking they'd let me alone. I didn't say a word. This is a place that a girl can't come. Didn't he have a place that girl can't come? Didn't he have a bad head last week: That was when they tried to throw me out. (Medium wanders about room until she reaches the office table, and climbs onto it. The patient is in a chair.) What are you going to do with me, Doctor: preserve me in alcohol? It wouldn't be difficult, for I've been preserved in alcohol all my life. Ask him (patient) if his leg got bad. It was when he had on a good load. He has a pretty good time in the daytime now, hasn't he? Something inside me busted. (Hands on abdomen) He had the pain there when he was soaked, too. Say, you old soak (to patient) you ought to be glad I stayed around when that doctor nearly murdered you. I am not such a bad fellow after all. You know if my head wasn't so bad, I'd feel better. I've said enough to hang me now. This is state's evidence. I'm the last flea on the dog's tail. Who's party is

this, anyhow. Oh, my ear! Do you feel yours too? . . . You're lucky if you don't. . . . Shut up! (Covers ears with hands) You've made a sick man out of me. Oh, my head! Now my ear!—

Seance 40—Hey, you over there. Wasn't I nice last week? I came in myself, last week, didn't I? I am not going to do any harm. Either one of you didn't know anything about me. . . . You think you're smart. . . . Trying to make out you know as much as God Almighty! (To patient) Didn't have a good time for the last three days, did you? I tried to make him (patient) do everything, even the things he thought were months behind him. He didn't do them, but got pretty well shaken up about them; but one thing he won't like to tell you, either. If it wasn't for that damned old redskin, I'd got him. I brought that bum leg of mine along here. It is not nice to make a fellow step out. You feel as though you didn't have anything on. You get used to thinking it is funny without them. We haven't been separated as far as last week and this week for a very long time. Thursday you had a damned hard time when the redskin pushed me out. It was in the back of the neck, in two places. I've been good for a long time until they tried to throw me out. He knows I haven't bothered him with that woman myself for two months until they tried to throw me out. Haven't you gone about two months at night-times since you were troubled? Last week I tried because I didn't want to be thrown out. My throat filled up yesterday and he (patient) felt it, but not as bad as this (medium coughs and gags, with hand on throat). . . . Getting black. (To T. B., pleadingly) I'll try if they won't . . . (Chokes and coughs) I'll go, I'll go! He didn't need to choke me, damn him! He only wants to do the same thing himself. What do you want? . . . My head hurts. This woman is a sly one, meddling in everybody's business! (Medium rises and walks to table, climbs on to it, and lies down) I'm tired. They said I could

lie down. Sometimes at night, it is hard to breathe; and we make a noise. Sometimes they wake us up when we try to sleep . . . Two people wake me up. Sometimes it's the redskin. They blame something on me at other times, and it isn't me. Sometimes we dream together. It's a hard job to come here. Where you have a dream and he wakes up in a cold sweat, and have been dreaming of someone you like, she it is who wakes me up. The Indian kept me sitting in the chair by the stove all night. The other Indian he brought didn't have on so much clothes. He said he was a runner. You know what the guy who talks so much here, says? . . . He says, "Young man, the old Adam dies hard, doesn't he?" . . . He wants to know if you are trying to coax him through. Algonquin is that dark fellow. This body of mine is getting heavier and heavier. Nothing left of me but the head now. Isn't it time to close up shop? It wasn't much of a place he had when he first came over here. We've been chums for a long time. Ask him where he was between fourteen and fifteen years old;—where did he come from and where did he go? You wouldn't think much of the friends he picked up when he was over six months. Oh, this is back history; but they tell me you want it. About sixteen or seventeen, he can tell you some more. They began to get wild, when we get around that age. Where was the place you used to go, about two blocks from the river? (To patient). I've been grilled long enough. When you first knew him he was all drawn in the face. Did his hands and feet take little trips of their own? Didn't you know him when he had those fancy fellows? He used to be surprised when he woke up to meet himself. I met him when he was fifteen, but I wasn't the one who made him drink. I would have been satisfied the other way.

We now pass to a consideration of the family of the patient. There are three that take an active part. The

mother first appears. She is an Irish woman who has lived her life in her native Isle. She appears to have again taken possession of her child, with a view to his moral and spiritual well-being. She is quite prominent in the first few seances but then retires into the background and again appears in Seances twenty-two and twenty-eight. She attempts to establish her identity; but, unfortunately, there is no way of checking up as the patient was very very young when he left home. He is not able to identify any of the data brought out. The picture of this person is best read in what is recorded of her.

#### MOTHER

Seance 2—(Impression) This little old lady brings seven in a family group. This patient is afraid at times to go to sleep. . . . (Impression) This little old lady was very fussy about her family. Used to wait up nights until they were in the house. She was often tired and sleepy when waiting, but would not settle down until all were in. . . . (Impression) The little old lady says she made conditions finally so you could go to sleep with ease. She also says she used to think that a Paternoster was all that was necessary. . . . But I hear her say she has her rosary now. She seems to be handling it and running the beads through her fingers. She comes to a special bead of larger size, on which she lingers for some time. She says that she used to think that lingering over this bead long enough would do anything she wished done. "Now I see that is not all. There is much more to be done. I do so want to know and do what is right. I may be an old ignorant woman, but I can at least stand watch and guard and warn, can I not? Do you know there are villains on this side as well as your side, who would steal the pennies off a dead man? You know I thought I could handle this thing myself. About four or five months ago I tried to throttle

one of these villains myself and caused a terrible commotion. I think I know what you teach, and am trying hard to start it, and then I find I have not understood. I am trying hard to see the light."

Seance 3—(Impression) The little old lady comes in with a smile. She says: "At your home (medium's home) I gave you the impression that Sunday was the hardest day for the patient." . . . The little old lady says you look forward to coming here. . . . She feels better herself. She tells me so. . . . This little old lady says, "Achushla, dear, I won't let any harm come to you." . . . That little old lady is here now. In front of me is a crucifix. She is at her home praying. She places both hands under her chin in the attitude of prayer. She says, "Mother of God! The saints be praised!" . . . The little old lady now says, "He is sitting over there in that chair, as quiet as a lamb."

(Control) I'm Maggie: I want to cry. . . . (Impression) Boohoo! Worr-rah, worrah! She seems upset over things. I see a woman with a crucifix. I have the rosary in my hands. She says so many prayers. "I had a lot to look after, and did not get much help, either." . . . She is not very happy and can't hold on very well. . . . Will he get well? She did not know he was sick, just thought it was his perverseness. She was with him at times and could not understand why he had so many people around him. . . . I'm in Purgatory, but it's not half as bad as it is painted. . . . Part time she goes to church, part to visit patient, and part time with old cronies. . . . She just fixes up things a bit. She thinks he knows sometimes when she comes. She is sorry she did not have the opportunity to give him a little more care while here. If the children were around, she would put them out of the house to play and take care of themselves. I wonder if she worked in a garden? I now put on a little short shawl. There are squares of green and

black about an inch in width. She has a bonnet on her head and a basket. I'm wondering why there is a basket. She says I got that all mixed up. The bonnet does not go with the little short shawl. She did have a black skirt. . . . She says, in the land of promise, where you have more potatoes to eat. . . . She says, "They told me to come and act naturally." Does he know Patrick? . . . Patsy Deegan. . . . Sure and he ought to know Patsy. There are seven more I would like to give; but if they are as hard as that was, I don't think I will try. She says she feels as if she were being put into the docks for something she had done wrong.—She says she would like to have seen him once more. . . . The old lady says he isn't as particular to his devotions as he should be. . . . She says there is some place you ought to write which you do not. You had a bad habit of drink. You must keep away from that, for it will surely get you into trouble. For some it is not so bad, but for you it is like poison. . . . I've been here before. I've shed tears of blood over me boy. Come to say I left him in very good hands to be helped. I pray for him and you, Doctor. . . . I go to my church when it is empty, but I know he goes his way and is led by a spirit.

Seance 22—(Impression) There is an old lady here saying, "God be praised!" She comes to give thanks for what has been done. She might have to change her opinion about Saints; but yet I can say, "the Saints be praised" still. She has found out the Saints don't have to stand up in the air just to be looked at, so an old woman can tell her beads. She is very broad in her dialect. "'Tis well there is no priest around listening." Mary says this.

Seance 28—(Impression) A lady is now here with a shawl, who says she is Maggie. She greets you, Doctor, saying, "You're a good sight for me ould eyes." She has been away a long time, is very happy, and pleased with "the boy." She is satisfied he is in good hands. She says to thank you, and

it is nearly a year since you saw her. . . . (Control—Maggie) God through you did the work. (Impression) She used to think He only worked through his reverence, the priest.

The wife is, perhaps, made mention of in the first seance; but she does not take any active part until the fifteenth. Her part is small, almost too small to pass judgment about it. She is said to have passed through her death again. The medium's description of her death is thought to be fairly accurate. The greatest amount of interest is in what it is claimed was done for her; it is certainly what would be most desired; and if the truth of this could be established, it would be a tremendous comfort to us poor humans.

#### WIFE

Seance 1—(Impression) I feel a stiffness up my back extending into my head. It is a condition I can't understand, gets gradually worse, and spreads through the chest—a feeling of great oppression. . . . (Impression) It is a condition which is thrown over the patient, or it is the condition of someone during, or prior to their passing. Shortness of breath, little grunts or groans, dryness of throat with a heavy sleep following it. Now there appears a motherly influence who wishes to talk to the patient. Glad she is here. She has brogue. I now get the name of Annie.

Seance 15—(Control—Josey) Mam says she don't dare cross the bridge; she is not worthy. . . . (Change of control) I am burning up. I'm so hot! Oh, Oh! . . . I don't know. I'm so sick. . . . He is mine. I love him. . . . I'm too sick. I have so much pain. Joe always said to me, "You are going to get better." I come with Mary. I was well until I came here to you. I saw things were wrong with my boy. There are some things I don't like but that can't be helped. Watch my big baby (patient's eldest son). My prayers brought you help. I just came to talk because it was Christmas. I'm

glad I have one little lamb with me. Two mothers send their love and stand back to let me come. God above has allowed me to come. This day is given to you for keeping the faith. Will you go and put just one candle for me? I know it is not necessary, but it would please the family. I am thankful. God bless you all; and God bless you, Joe. . . . (Impression) Do you know Annie G.? He had a piece of ribbon which was tied around some flowers. . . .

Seance 21—(Impression) The patient's wife stood alongside of her when this was going on. She will take her with her. Mr. Patient, do you remember a ring with a small stone in it? . . . She is coming. I am getting the stomach symptoms. (Control—Annie) Oh, I am here. . . . I am here and am all right. . . . I am trying to learn, and I think I understand. You are so good to me and mine. I got him here, didn't I? I had to get him to go to two or three places first, but finally got him here. It did seem a long time to wait, but now it does not seem so long. I did what they told me. I am so happy, and the boy is happy. I have him with me. The boy is getting very cute now. He is very happy because his daddy thinks of him once in a while. Come here, Joe (Stretches a hand to patient) This isn't altogether me, but it is better than nothing. I know there is a lady who lets me come near. I have little Joe with me. I am going to be quiet for a while and learn. We are so happy. When I first came over here I staid near you, and that was not good. Do you remember, Joe, how you used to cry when you did things that were not right? . . . It used to hurt me, but you couldn't help it. I am sorry you haven't any picture of me now. . . . That was grandmother. I am now going to a place where I can learn. This lady is so tired. Why do people want to hurt the lady when she is so kind, and tries to help them? I see, for I have been around with her sometimes. . . . I don't understand; but am going to a place where I can understand. . . .

It is getting lighter and my pains and aches are 'most gone.

Seance 25—(Control) My boy, peace, peace! You know me, but they don't. I mustn't say more, but see how changed I am. How strong I am. God be praised. I mustn't stay. I was only allowed one moment. Oh, Joe! I was so worried. This is one of God's own moments.

Seance 30—(Change of control—Annie) Just a handshake for one moment (Takes patient by hand). You know, but she don't; so I will say "Annie". Not staying, Doctor. Just a greeting. Before I go, Doctor, just tell him that there is nothing too small to tell you about if it is bothering him. . . . (Control) Just say that.

Seance 38—(Impression) It is the same place that was told you in the beginning, among the small cottages. For the last half hour, Annie has been here and she wants to say that she has come to the state where she is able to go on, satisfied, and stand aside, even when she sees her dear boy upset. She feels she has lost the desire for earthly things, and that the remorse that used to follow his old debauches was when she spoke to him and mixed too closely for his good or hers. She has attended many classes, for such she likes to call them, in this room. Not only of his classes here. She comes today, lightly and happily, with no memories of the things that hurt. She wants him not to allow himself to get upset over anything at all. He doesn't often, but just recently there was a period of three days when everything was still and perfect, and one of the upsets brought back the voice.

Seance 47—(Control—Indian) His

(patient's) squaw talk to lady just a moment before I come. If lady's back had not been turned you would have seen the smile. Very sweet smile has Squaw Annie. She tell lady she very happy how you do so well, and she also tell her she want children, later, to be brought up so they understand all Doctor teach here, and want to know when he is going to have school for children.

The child that appears in the records as belonging to the patient has not been clearly identified. The medium states that when the child came in she had the impression it was about four years old at that time. The Doctor asked the patient if he had any more children than the two living. His reply was, "Yes, Joe." The Doctor assumed that was the only one and gave it the name of Joe in the records. He did not question closely because in the nature of his work he did not want to know too much, since his knowing would add the possibility of thought transference; and he wished to eliminate all possible doubt. The patient, knowing the child referred to by the medium had not actually lived, assumed it was the first pregnancy. The medium, judging from her impressions, assumed it was the seven month's pregnancy that passed on with mother. This misunderstanding was carried through on the records, and he is given the same name as the oldest child. In support of the medium's impressions is the statement in Seance Eleven: "For he now has a papa." She states that the child was about four years of age, and this would also correspond with the last child. There is, of course, no way of proving such an identity as this.

(To be continued)

## A SEANCE TABLE FOR THE STUDY OF TELEKINESIS

BY HARRY PRICE

**D**URING our early experiments<sup>1</sup> with the young psychic, Miss Stella C., and when we were getting many telekinetic movements of small objects, it became increasingly apparent that we should have to devise some means of enclosing the musical toys, etc. which were being operated upon.

After some considerable thought and experiment Mr. H. W. Pugh, one of the investigating group, designed a table which appeared to answer our purpose. This was afterwards known as the "Pugh table". This piece of apparatus is fully described in this *Journal*.<sup>2</sup> It is really two tables—an outer and an inner table, the inner portion being a four-legged cage containing the various toys, etc., and capable of being raised by any psychic force applied beneath it; it cannot be raised from above. The outer table is so constructed that the top is flush with the top of the inner "cage" table. Wooden grilles protect both table and inner cage and prevent the sitters and medium from tampering with or damaging the cage or its contents. Photographs of both inner<sup>3</sup> and outer<sup>4</sup> tables have been published in this *Journal*.

The "Pugh" table served us well and the phenomena we obtained through Stella are a matter of history. The London S. P. R. borrowed the table for some time and during its sojourn in Tavistock Square the center portion was, we are told, raised by psychic means, in

full light, during a séance with "Margery". Mr. Malcolm Bird has recorded the incident in one of his books.

Though the "Pugh" table served us so well it is really a very crude affair and was never intended to be anything but a temporary pattern.

When the National Laboratory of Psychical Research was fully established it was realised that our rough séance table was not in keeping with the highly-finished scientific equipment which was installed at the Laboratory. The Council decided to construct another table, with any improvements in design which experience suggested. Lord Charles Hope has purchased the old table.

The Laboratory is fortunate in having among its members a professional model maker in the person of Mr. S. Lloyd Young whose work has been exhibited at the Royal Academy. I approached Mr. Young and he agreed to construct to my specification a table which is the subject of this article.

The *raison d'être* of this article is, of course, to enable any reader to construct a table similar to the Laboratory model and for this reason I have supplied detailed drawings to scale and photographs from which any competent cabinet-maker can produce an exact replica. The drawings and photographs are self-explanatory and a brief description only is required for a thorough understanding of the table and its uses.

Not a particle of metal enters into the construction of the National Laboratory table. Whatever truth there may be in the theory that metal inhibits

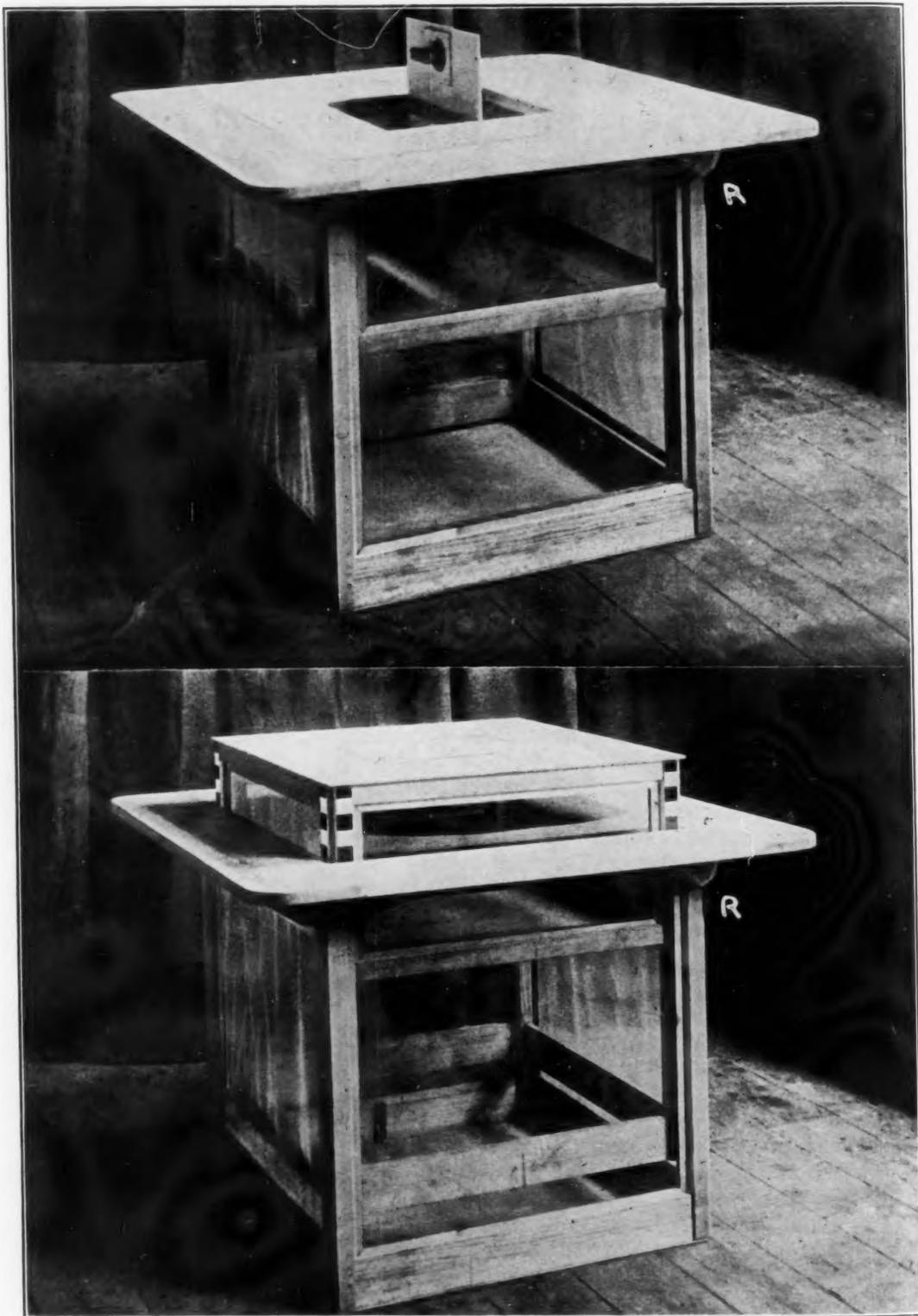
<sup>1</sup> This *Journal*, May, 1924, p. 305.

<sup>2</sup> *Ibid.* p. 348.

<sup>3</sup> *Ibid.* p. 324.

<sup>4</sup> *Ibid.* p. 323.

<sup>5</sup> *Margery*, p. 138.



The Young table for laboratory telekinesis. *Above:* with inner table down and weighted flap open. *Below:* with inner table raised and held by clutch, and flap closed

phenomena, we decided to be on the safe side and forego the use of nails, screws, etc. Both inner and outer tables are grooved, morticed, and pinned together by means of dowel pins and hard wood tongues, a constructional arrangement which makes for great strength. The wood used is white pine, with 3-ply for top and bottom of inner table and revolving flap or tray. The whole is stained a creosote brown, finished dull.

If the reader will compare the photographs accompanying this article with those of the "Pugh" table he will note some points of resemblance. Both have an inner and outer table but whereas the old model has the four sides of the cage enclosed by cotton net, two sides of the new are protected by removable panels made of stout Swiss silk bolting cloth<sup>6</sup>, and the other two sides are enclosed by panels glazed with thick transparent celluloid<sup>7</sup>, as clear as glass. The object of the transparent panels is so that a pencil of light can be projected through the cage, illuminating in its path the various objects, shadows of which are thrown onto a luminous screen at the side of the séance room. I devised this "shadow apparatus" for use in the early Stella experiments and it proved highly successful<sup>8</sup>.

There are eight removable panels in the National Laboratory table: four made of celluloid and four of bolting-cloth. Four panels enclose the cage and four enclose the outer table, the celluloid (and bolting-cloth) panels being contiguous in order that the pencil of light has an unobstructed path through the cage. It will thus be seen that when the inner table is down the "cage" is protected on each side by two panels, making it a physical impossibility to tamper with the contents of the cage in any way. When the inner table is up the cage is protected by one panel on

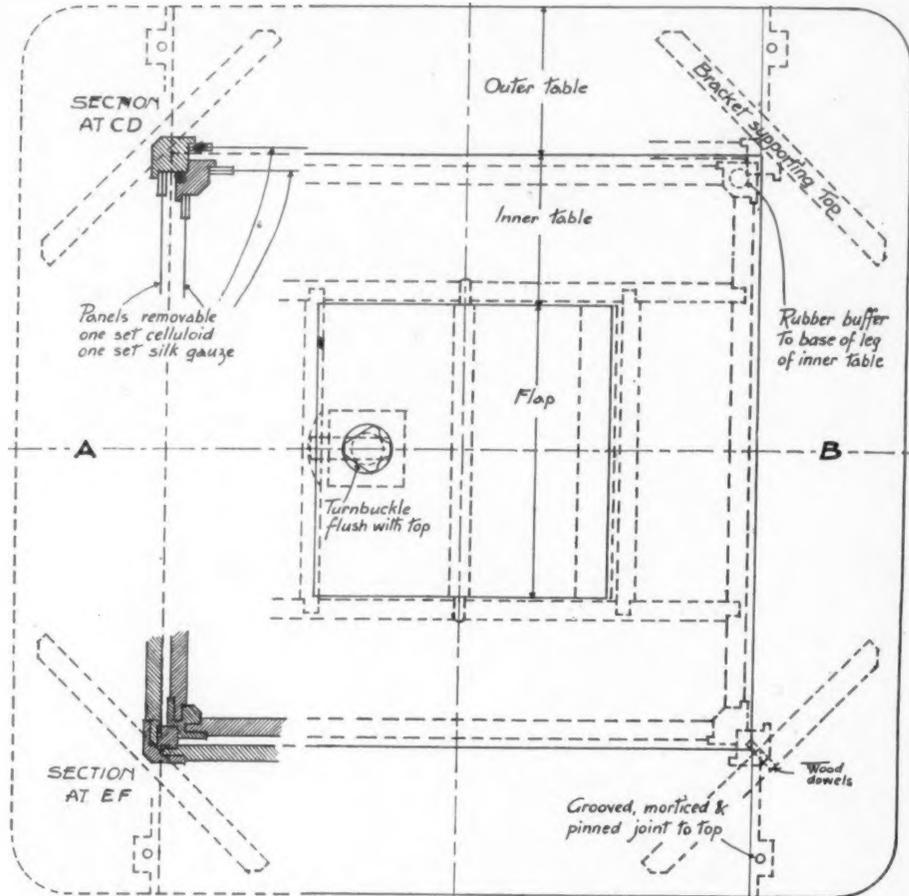
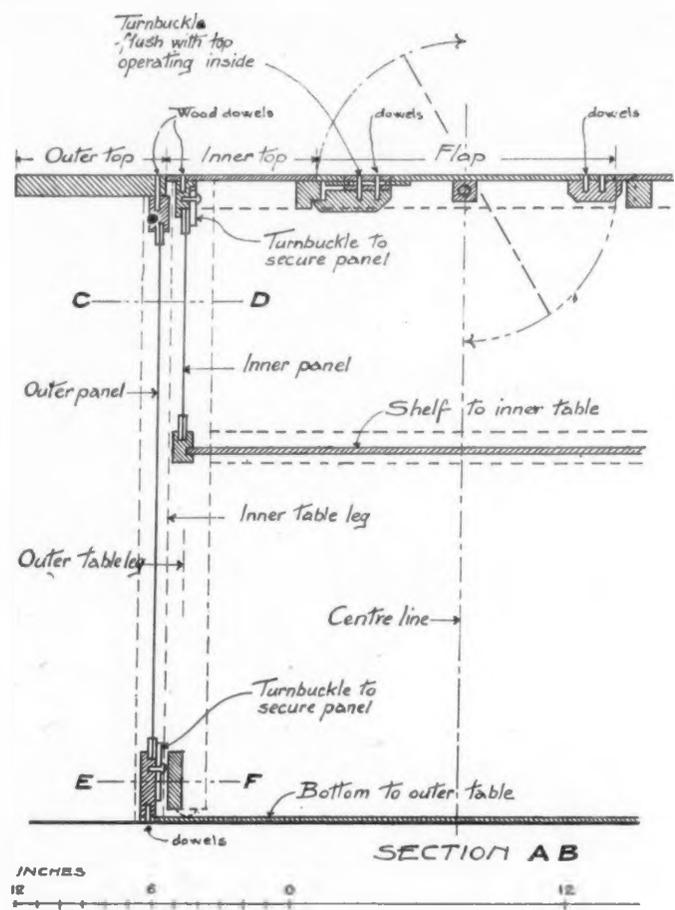
each side. Short of a hermetically-sealed chamber the table is as scientifically fraud-proof as we can make it. The photographs illustrating this article were taken with the celluloid panels towards the camera. Eight celluloid or bolting-cloth panels could be used, or eight wooden panels substituted—or any combination of these.

To remove the four large panels forming the outer table or cage, the inner cage must be completely removed. The panels drop into recesses and are kept in position by turn-buckles on the inside of the cage. It is impossible to remove them in any way from the outside. To remove the four small panels from the inner cage one must swing open the flap (as shown in top photograph) and undo four more turnbuckles in the interior and release the panels in the same way as with the larger ones. As the inner cage cannot be raised from the outside without first opening flap (in order to get one's hand in to obtain the necessary grip) it will be seen that *the arrow turnbuckle is really the key to the eight panels* and the contents of the cage. The turnbuckle is painted a dead white with two bromide of radium spots on it and even in complete darkness it can at once be seen whether the buckle is in the "closed" position. A quarter turn of the buckle will release the flap which swings over automatically as it is weighted on one side. A short length of cord prevents it from swaying once the flap is in the "open" position. It can be seen from the top photograph that a large wooden hand-grip forms the under side of the arrow turnbuckle. The idea of this is that if any psychic power or force accumulates within the inner cage, and if that "force" can be directed or exhibits intelligence, the flap can be opened easily by the "force" operating from the inside of the closed cage. In the old table the light flap was frequently flung open during the Stella experiments but I should imagine the operating entity would have to show a great deal of intelligence—or ingenuity—to release the new flap from the inside.

<sup>6</sup> Bolting cloth is a very strong material used by millers for screening flour. It is composed of pure silk strands tightly twisted and woven into a fabric which has the appearance of brass gauze. It is very strong. We purchased our stock from Messrs. Wm. R. Dell & Son, 57, Mark Lane, London. E. C. 3.

<sup>7</sup> Purchased from the British Xylonite Co., Ltd., Hale End, London, E. 4. It is .03 inch thick.

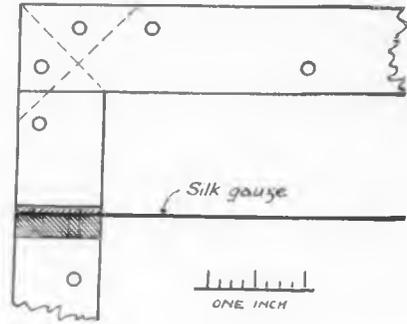
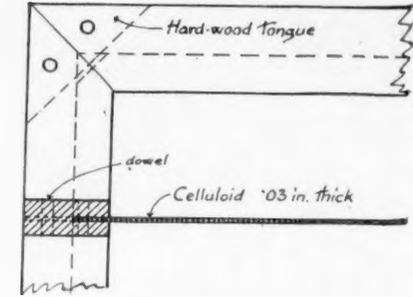
<sup>8</sup> See this *Journal*, May, 1924, p. 338.



Top plan of the Young seance table, and vertical section



THE NATIONAL LABORATORY OF PSYCHICAL RESEARCH



Vertical perspective drawing of the Young table, and details of the corner junctions, etc.

A fault with the old "Pugh" table was that if the inner cage table rose through telekinetic action it would not descend again squarely and consequently it used to jam. With the new table the inner "cage" rises and falls in grooves or runners, the action being extremely smooth. The scale drawings which accompany this article clearly show how the rise and fall of the inner table are kept perpendicular.

In the table constructed for the Laboratory a refinement has been added which the reader can adopt if he pleases. In the Laboratory table the outer portion of the apparatus is fitted with a simple form of wedge and (glass) ball clutch: consequently, when the inner table rises, upon stopping, the downward thrust automatically brings the clutch into action and the table remains in an elevated position. The black and white squares at the corners denote the elevation in inches. These squares can be divided by means of lines of luminous paint if necessary. The clutch action is *not* shown on the drawings, but the trigger release (one at each corner) is shown in the photographs at R. The triggers are of wood, kept in position by elastic bands: the slightest simultaneous pull on the four triggers releases the balls and the "cage" sinks to normal. Rubber buffers on the leg-bones of the inner table prevent a jolt should the clutch action fail. Other types of clutches can be employed or a rack-and-pinion could be used for raising the inner table. Another way would be to have a counterpoise for the inner table, with pulleys and weights travelling in the center of the outer table-legs, on the principle of a window sash.

The inner cage table can be used alone and makes an excellent small table for the study of telekinesis. Or the outer table, *by being inverted*, also makes a perfect "cage" large enough to enclose a medium of small stature should the occasion arise. The solid box bottom of the outer table thus becomes the roof of the cage. The complete table can therefore be converted into two per-

fectly fraud-proof cages for telekinesis.

When used in conjunction the tops of the two tables are perfectly flush (even the arrow turnbuckle is counter-sunk) and I propose to have painted in white upon their smooth surfaces the entire alphabet, numerals, "yes", "no", "?" etc., which will be of service when experiments with automatists are being held. It will, of course, be similar to the usual type of ouija board. I have already had made two wooden oval grips, each with one pointed end, faced with plush, that can conveniently be held in the hand and which glide smoothly over the table top, indicating the letters.

I have detailed some uses for the table, but others will suggest themselves to the experimenter. The table might be fitted with electrical devices such as a flap contact-maker to record touches, transmitting thermograph, etc. That this type of table is of considerable utility in the seance room has been proved by years of experiment. It will accommodate eight sitters comfortably with no danger of damage from their feet to the stout base boards.

We have already made some experiments with this table, Stella C. being the psychic. The first time<sup>9</sup> we used it was on October 20th, 1927, when we obtained some interesting phenomena, the toy musical instruments being heard in action. On March 21st Lord Charles Hope, Professor Julian Huxley, Dr. E. B. Strauss (the neurologist) and myself with two or three more sitters are commencing a series of seances with Stella, using our new table.

We paid £17 for the table but Mr. Young charged us only the bare cost of labour and material; nothing was added by way of profit. For a piece of apparatus of this description, made by a highly-skilled cabinet maker £25 would be a fair price in England. Unless the table were made well it would be quite useless to the serious investigator. If there are any constructional details which are puzzling the reader I am sure that Mr. S. Lloyd Young<sup>10</sup> would elucidate matters if he were appealed to.

<sup>9</sup> Fully reported in *Light* for October 29th, 1927.

<sup>10</sup> Studio: 178, Handside Lane, Welwyn Garden City, Herts, Eng.

## THE REALITY OF PARAPHYSICAL PHENOMENA

BY RENE SUDRE

AT this moment when metapsychics is in such a condition of stagnation in France and is succeeding with such difficulty in keeping itself free from spiritualistic entanglement in Great Britain, in Germany parapsychology—as the subject is there commonly called—is more and more making the conquest of the scientific world, and, as inevitable consequence of this, is provoking the most pointed polemics from its adversaries. It is to Schrenck Notzing that we must assign credit for this brilliant progress; just as it is against his work that the attacks are always directed. I have already mentioned in these pages<sup>1</sup> the work published by Dr. Gulat-Wellenburg, Dr. Hans Rosenbusch, and the Count von Klinkowstrøm upon physical mediumship. All the great subjects, from Home right down to the Schneider brothers, are passed in review and suspicion thrown upon all their phenomena. The volume winds up with this summary verdict: "The scientific demonstration of the phenomena of pretended physical mediumship is to this moment a complete failure." To show the prejudice and the puerility of judgment of these authors, another book<sup>2</sup> has been put out by a concert of German metapsychists; in which the proofs of the metapsychical faculty so summarily overlooked by the three accusers are laid on display. In analyzing the particular case of Kathleen Goligher,<sup>3</sup> I have emphasized the factors present which seemed to me adequate for the

conviction of any mind really open and free from all adverse prepossession.

I return now to this important topic, not merely because the issue continues to be joined in Germany, but equally because it is so important from time to time to review the grounds for our certitude of the occurrence of phenomena so rare and extraordinary—that certitude which, as I have once before remarked, fritters itself away so easily when one takes no pains to guard against this. For a particular belief, not shared by the generality of people, is like a small isolated flower which is so quickly suffocated by the surrounding vegetation. It is always well to hold in mind the case of the great scientist Branly, who at one moment of his life was convinced by the phenomena of Eusapia and who, twenty years later, said: "I saw, or thought I saw—illusion is so easy."

I am acquainted with many men of a distinction comparable to Branly's, and who allow themselves to relapse into their original incredulity under the pressure of the prejudice with which they are surrounded. This disavowal of one's own experience is the more easy, in view of the miraculous aspect which so many of the phenomena present through their appearance of being ephemeral derogations of nature's order. Now the miracle has been definitely eliminated from science; and if certain religious minds persist in its possibility, they do so more to keep in accord with the teachings of their Church than as a matter of veritable conviction. All things are subject to law; and if there exist contingencies in which this ceases to be the case, there are not subject to the disposal of our

<sup>1</sup> 1926, pp. 585 ff.

<sup>2</sup> Die physikalischen Phänomene der grossen Medien: Stuttgart, 1926.

<sup>3</sup> This *Journal*, Oct., 1926.

human will, but rather lie deep in the nature of things, inappreciable to our perception or calculation.

Here we see why spiritualism, which would have the dead interfering with the affairs of the living world when science can discover no slightest trace of such interference, always finds itself running afoul of the incredulity of the rationalistic public. It would be quite otherwise with metapsychics, if we could but establish in the public mind the many links which this subject has with modern science and which science ignores. If metapsychists understand well their duty, they will bend their energies to this task of reconciliation with the body of firmly established knowledge, instead of cultivating among their subjects that tendency toward personification and hysterical dramatization which so falsifies and misleads psychical research.

Before discussing the general questions of proof in parapsysics, as they call it in Germany, I would turn back to the case of Palladino; for this case I regard as a capital one in connection with the genuineness of this part of our studies. The experiments made at the General Psychological Institute in 1905 and 1909 stand in my judgment as an unassailable verification of *telergy*<sup>4</sup>; and this arises as much from the scientific spirit of the experimenters as from the instrumental methods used. Following the very prudent report of M. Courtier, some critics continued to express doubt as to the positive character of the results. M. Rudolf Lambert, of Stuttgart, now one of the editors-in-chief of *Zeitschrift für Parapsychologie*, and a man whose scientific scruples are well known, wrote to M. Courtier asking for a categorical reply to this point: "Does your report leave open the question of the authenticity of Eusapia's phenomena, including the movements of the large tables?"

It may be remarked parenthetically that these movements included the com-

plete levitation of a table carrying ten kilograms of added weight; likewise the travel of a table over the heads of the sitters. M. Courtier pointed out in his report that this was something quite different from the phenomena ordinarily given by prestidigitateurs and that its production would necessitate an amount of apparatus of which Eusapia could not possibly dispose in the seance quarters. "I therefore give an opinion adverse to the hypothesis of prestidigitation," M. Courtier today adds to his original report. If he puts this opinion in a form so reserved, this is because he wishes his work to remain severely an *objective* one; one in which he reports strictly on the facts and leaves to the reader the responsibility of deriving a personal opinion therefrom.

M. Courtier insists that this was quite necessary, because the experiments could not be repeated at will and hence could not possibly lead to scientific certainty. We are not at all of this opinion and we think that it is just because the facts were *not* capable of repetition at will that the investigator faced the duty of giving, in addition to the rigorous description of his observations, a statement of his personal conviction. In point of fact M. Courtier was completely convinced, and has said so to me in private conversation, but speaking on behalf of a group of scientists who had not attended all the sittings and who doubtless retained some adverse prejudices, he felt forced to refrain from the introduction of any subjective considerations.

The very nature of certain of the instrumental observations legitimizes this attitude. Thus, MM. d'Arsonval and Branly, having observed the levitation of objects, declared that "the point of ultimate support for the force which levitates these objects in various ways resides in the subject herself, and this is indicated when the balances upon which she has been seated have shown increases and decreases of pressure during the levitations, in conformance with the ordinary laws of mechanics."

<sup>4</sup>I use this word in the etymological sense of action at a distance, and not in the special sense given in by Myers.—R.S.

If the balance on which Eusapia was placed had shown no variation during the levitations of objects, adds M. Courtier, the proof that she had nothing to do with the phenomena would have been established physically. Does he pretend that the variations show fraud? Not at all; he recognizes that the controls obtaining, such as the plain visibility of the subject and the holding of her hands and feet, show that she had no contact with the levitated objects. It was therefore necessary to admit that "the modalities of her action remain unknown."

This is evidently all that one could demand from a report drawn up by scientists who as a whole were non-metapsychists. But if we attempt to link these observations with other and analogous ones, notably with the experiments of Crawford, we at once come to a realization of why it is that the fulcrum or point of support for the forces of levitation resides in the subject. This is because these forces are not analogous to electrical or magnetic or gravitational fields; they involve efforts actually exerted by the subject and transmitted mechanically through the agency of a teleplasmic tool, manufactured temporarily for this purpose out of the subject's own substance. The scientific determination at the Psychological Institute would have no value if isolated, and it would in such event even be permissible to presume a fraud executed through unknown means; but when this determination is brought into the presence of Crawford's analytical experiments it becomes of considerable value in making apparent one of the more important of the laws of physical metapsychics. Reciprocally, Crawford's experiments acquire an unexpected support from this rigorously exact observation made with recording apparatus by laboratory experts who at the time did not appreciate the full import of their findings.

In their ignorance of the work of Crawford and others and of metapsychical theory, it is easily to be understood that the experiments of these

well-intentioned invaders of our field should, in their viewpoint, have presented a paradoxical turn: on the one hand giving objective proof of the reality of the phenomena<sup>5</sup> and on the other furnishing a demonstration of the non-existence of fraud. If one were limited to a mere *procès-verbal*, this is all that one could properly say. But when we incorporate these experiments into metapsychics, when we take into account also the personal declaration of M. Courtier, we are obliged to conclude that the phenomena were authentic. To this I would add the testimony of Professor d'Arsonval, President of the General Psychological Institute and member of the French Academy of Science, who has said to me, quite recently, in private conversation, that he believes the phenomena of Eusapia to have been authentic.

To one who does not care to trust himself to this comparison, so decisive, of the observations and experiments of different investigators, the general problem of scientific certitude presents itself in all its frightful complexity. According to a recent critique by Dr. Baerwald of Berlin, the negative factors in metapsychics outweigh the positive ones and rob the latter of all force, for the reason that the latter are always such as might have arisen out of fraud or hallucination. Only the negative factors permit certain judgment and progress. "These factors have led to the unmasking of arrant swindlers, they have made us acquainted with many of the tricks of the latter, they have developed the art of control. . . . A single negative factor which awakens suspicion of fraud naturally destroys the ensemble of positive factors, just as in the multiplication of numerous algebraic factors, a single negative renders the product negative."<sup>6</sup> . . . The tricks which can be uncovered only one by one

<sup>5</sup> That is to say, excluding completely all hypotheses of illusion, hypnosis, etc.; for the occurrence of the phenomena was recorded instrumentally.—J.M.B.

<sup>6</sup> Dr. Baerwald's algebraic analogy is a very sad one; what metapsychical analog will he suggest for the fact that the presence of two negative factors in the algebraic product makes that product positive? He will hardly say that two specific reasons for doubt in a metapsychical experiment cancel one another out and lead to the conclusion of validity!—J.M.B.

comprise such an immense total as to render impossible any categorical declaration that a given effect could not be imitated by conjuring methods; such a declaration would amount to a usurpation of knowledge which no one person possesses. . . . In this field there is no such thing as authority; we must realize that in it we are all ignorant." Schrenck Notzing has given, in the *Zeitschrift für Parapsychologie*,<sup>7</sup> an admirable criticism of this reasoning. He distinguishes between the mathematical certitude which is absolute and the practical certitude which is a matter of scientific usage in numerous fields. "It is not proper to demand for the facts of metapsychics a practical certitude superior to that which is recognized for the other branches of human activity, and which is contemplated in historical or juridical proof. . . . Now historical documents and judicial decisions are often rendered on weaker grounds than those underlying some of the facts of metapsychics. For the former depend wholly upon human testimony, subject as it is to all sorts of errors; and they are never of such sort as to permit a comparison with the results of an experimental inquiry. Such inquiry, when it can be made, often enables us to provoke the occurrence of the fact or phenomenon in question after its causal relationships have been analyzed, and to make our verifications by changing the conditions of experiment up to the point where the degree of probability attained with reference to this particular event produces in the experimenter that state of mind which we call moral certitude."

This is a sentiment which has not failed of attainment by any experimenter who has pursued psychical research with patience and continuity; even though many of them, like M. Courtier, have not felt able to press it upon others through a display of mechanical records. (Though even this "objective proof" would not be regarded as adequate by the impervious un-

believer, who would say that the subject had practiced fraud on the apparatus.) In leaving the field of fraud infinitely open, as Dr. Baerwald would do, we make it impossible to attain any certainty whatever, regarding anything at all. Is the field of fraud truly without limit? I do not believe so; in the first place because the masters of legerdemain have declared explicitly that certain metapsychical facts completely transcend their art; in the second place because our greatest metapsychical subjects have been persons notoriously devoid of manual dexterity, of mental subtlety, of the agility of mind and body and spirit that would be necessary for these operations. It is known that Eusapia cheated on occasion; but the tricks of this peasant woman were of the crudest sort, fated to be discovered immediately by observers of the slightest degree of vigilance. It is a long distance from these frauds, more or less unconscious and of easily explainable psychology, to premeditated and prepared trickery with elaborate apparatus.

I believe that if the investigator is a person of sangfroid and experience he will be able to effect his control without impeding the production of the phenomena and in such fashion as to rule out all fraud. But it is absolutely essential to be bothered by no such sentiment as those giving birth to a belief in the presence of the spirits of the dead. Last year, when the Council of the National Laboratory of Psychical Research invited me to come to London to lecture, Mr. Price was so good as to secure admission for me to a direct-voice seance by the famous medium Munnings. I was aware beforehand that this medium was strongly suspect and that he had only been given entree to the Laboratory because he had promised to work in good red light. Nevertheless the seances were held in darkness.

The circle included seven or eight persons, for the better part of strongly spiritistic beliefs. I was at the medium's left and beside Mr. Price, but there was one lady sitter between the

<sup>7</sup> September, 1927.

medium and me, so that I was not in control. Two trumpets with mouthpieces feebly luminous were on the floor. After the customary prayers and singing, a trumpet rose to the height of our heads and a weak voice was heard. It was known to the sitters, who hastened to welcome the visitor from the Beyond and to ask and answer leading questions. We had several of these different personalities, and it was my very definite impression that the voices were counterfeited and that they were all from the one set of vocal organs. The apparition of Miss Scatcherd, who had recently died, was warmly received. Inasmuch as I had been acquainted with her, I asked her to tell me where we had last met. There was a moment of hesitation, the spirit complained of "loss of force," the other sitters advised me not to insist, that failure of memory is so understandable in these difficult communications, especially when so little time has elapsed since death. The trumpet, which had indulged in all sorts of friendly gestures about my head and arms, fell to the floor; and the medium, very fatigued, took a bit of rest. Some moments later the trumpet went up again and Miss Scatcherd confided to me that we had seen each other last on the Rue Copernic, in Paris. Now I had never seen Miss Scatcherd in Paris at all; our meeting had been in Copenhagen, in 1924, at the Congress.

I was now beginning to be convinced of the true nature of the performance but I wanted to get thoroughly at the rights of the thing. I freed my hand from that of Mr. Price and explored the region in which the trumpet was moving about. My neighbor became conscious of this indiscretion and warned me not to break the "psychic current." This neighbor had had better luck than I; she had chatted with the voices and had had no doubts of their authenticity; and the contact with the Hereafter had got her into a very shuddery humor. But the invisible operators do not like too much curiosity and the trumpet quickly fell to the floor when this neighbor perceived (and to all intents and

purposes announced) that I was trying to learn something about its points of support. There was silence, after which the medium complained that there was "something wrong about the foreign gentleman." The foreign gentleman said nothing and made no further motions. But his bad behavior had interrupted the fluid and it was necessary to wait a long time for a resumption of the phenomena. During this interval I asked Mr. Price, *sotto voce*, whether he would care to have me denounce the medium publicly as a fraud. He advised me against this on account of the other sitters; so I contented myself with getting decisive proof for myself. I boldly put my hand on the illuminated mouthpiece of the trumpet, with two fingers open; and in this way, when the comedy was about to be recommended, I was able to seize the hand of the pretended spirit, which turned out to be nothing other than that of the impudent Munnings. He cried out, recoiled violently into his armchair, there was extreme emotion throughout the circle, and the seance was closed because the "power" was gone.

I have given the most faithful reporting of this experience which my memory will permit (it is by no means my only experience of the sort) in order to make a small practical contribution to the psychology of fraud. I hold that fraud occurs in physical seances because the belief in and courtesy toward the spirits has created a condition favorable to its development. The metapsychist who is not handicapped by any aprioristic beliefs, who does not hesitate to make a "sacrilegious" gesture when his suspicions are awakened, imposes very difficult conditions upon the trickster and renders it practically impossible for the latter to work. There is no remedy left but to claim that skepticism inhibits the phenomena. *This is not true.* Provided one employs courtesy and affability of manner, provided one remains the attentive and scrupulous observer, as calm as one would be in the physical

laboratory, one interferes in no wise with the unknown forces.

A very little logic should suffice to make it evident that the spirits, if they exist and if they wish to demonstrate their existence, should not impose upon us a mental attitude incompatible with the clear and sound observation of natural phenomena; for such attitude conduces to fraud and in the end makes any belief in the spirits quite impossible. They should on the contrary seek for critical observers of the type whose testimony will aid in convincing the better sort of reasonable person. I do not hold that I have as much claim to the benevolence and to the favors of the spirits as Sir Arthur Conan Doyle; but I do insist upon one thing: I have always obtained phenomena, from authentic mediums—and even from the others! And if all this has not persuaded me of the reality of the life beyond the tomb, it has at least given me an invincible certainty of the reality of materialization. Sir Arthur will doubtless say that the spirits are glad to honor a loyal adversary!

In a letter of some months ago to Dr. Schrenck Notzing, Professor Hans Driesch said: "Can one attain practically an absolute certainty in matters of parapsychology? Certainly; why not? By removing the subject's clothing, etc., etc., one can remove absolutely every possibility of fraud; and one can so organize the place of the seance as to eliminate every objection. These two conditions are not difficult to meet. The only thing needful is that one have

freedom of action. And if phenomena are then produced outside the radius of normal action of the subject, they are just as little productive of absolute surety as are those of the chemist; for just as the latter may have bribed his colleagues to deceive scientific opinion, so the director of the seance and the other sitters may have been acting in fraudulent concert. But *practically*, the seance phenomena are just as *certain* as those of the chemist, rather than just as uncertain. And this certainly may also be acquired with a subject who has already cheated, consciously or unconsciously."

These words are entirely justified. Marvelous as may be the phenomena of metapsychics, they must maintain the level of proof at a height humanly accessible. To seek a higher level than this is to confess a spirit of resistance that arises only out of prejudice and not out of scientific method. And the danger to the constitution of human knowledge is all in the direction of negative rather than of affirmative judgment. If metapsychics is naught but a tissue of trickery, it will eliminate itself from science fast enough even though it gain a tentative acceptance; for it rests upon experimental bases that are always controllable. But in placing the barriers too high against its acceptance, we retard the general progress of science. As Claude Bernard said: "It is necessary for us to understand that in nature, what our theories stamp as absurd is not always impossible."

## THE INDIAN CONTROL—II

BY F. E. LEANING

Upon the publication of my previous article<sup>1</sup> on this subject, the Editor of *Light* wrote to me that living and creditable testimony to the reality of the reputed North American Indian "control" was available. It appeared that a Mohawk chief was actually on a visit to England, that he had visited the offices of *Light*, had written to the Editor, and had accompanied an English gentleman to a seance of the medium W. E. Foster, whose control is named White Wing. Shortly afterwards, this gentleman wrote an account, over the initials of his well-known pseudonym "J. A.," which was endorsed by Oskenonton, and printed in *Light* for July 23, 1927 (p. 353). In this, after White Wing had gone through "a long and dramatic series of movements" which was recognized by the Bear Chief as a reproduction of the Indian "Ceremonial of the Four Winds," and after a sitting lasting the greater part of an hour, J. A. writes: "I gather from Oskenonton that he is absolutely convinced of the genuineness of the control. He tells me that the language is archaic, appertaining to Old Mexico or Arizona rather than to North America; that there are sixty Indian dialects, and that different tribes recognize and understand each other by signs, and that the signs made by White Wing are quite typical. The language itself appears to be genuine, although Oskenonton could only gather the meaning of a few words."

This testimony is the more valuable because, according to a note on an earlier page of the same issue of *Light*, Oskenonton is cited as having written that he had seen and met many so-called mediums supposed to be controlled by

Red-Indian spirits and he was always rather doubtful as to most of them. This reserve is significant, and shows that the existence of some "controls" is owing to the fashion of older Spiritualist tradition. We can actually see the process at work, for in the review of a book in these pages (vol. XVI, p. 708) by the Rev. F. H. Thomas, on the development of mediumship at home, I find the reviewer touching on this very point. "There are persons who, being told that 'about the first impression of spirit you will see will be an Indian,' would justify the prediction and would equally do so were they told with equal assurance that they would see a fiery serpent." Some Indians then are spurious; that is to say, manufactured by force of suggestion, and being accepted in genuine good faith by the would-be medium and kept constantly reinforced by the acceptance of sitters and the practice of fellow-mediums (who may have real Indians connected with some at least of them), become established as realities themselves. If mediumship should ever become a regulated craft, there will have to be a few native inspectors like Oskenonton to go around and examine claims! Then mediums will be able to advertise that they employ a certified three-dialect pedigreed Amerind. A conception which is looked kindly upon by spiritualists at large will naturally flourish among them but the preconceptions of the sitters even then play a larger part than is sometimes suspected.

A sidelight in this direction is obtained from a very curious experience of his own, related by the late J. W. Brodie-Innes<sup>2</sup>, a lawyer for many years

<sup>1</sup> This *Journal*, June, 1927.

<sup>2</sup> In the *Occult Review*, XXXV, p. 77 (Feb., 1922).

resident in Edinburgh. His interest was more that of a scholar in occult records, as his story of Isabel Goudies' case in "The Devil's Mistress" shows, than in modern psychical research or conventional spiritualism. But at the time he describes, he was a young law-student in London, having recently left Cambridge, and had been invited to the house of some wealthy Jewish friends to have a seance with "a well-known medium, who, so it was said, was usually controlled by Red Indians." Beside his host and hostess and the daughter of the house there were only himself and a medical student, a college friend of his own nationality. Nothing was either seen or heard, but he was conscious of a strange inward ferment, a sudden revolt against "poring over dull books in dingy chambers", and a determination to cast all this aside and go out in search of free wild life and the adventures that become men. He was so immersed in these thoughts that he forgot his immediate surroundings, but there broke on him the voice of the medium "speaking in a harsh rather deep male voice, and with broken English: 'The great chief is here—The mighty hunter—He calls on all to join in the war path—to drive the pale faces out of his lands.' Then some strange sounds which we were told was Iroquois Indian, but as no one present knew that tongue, it might have been anything." After one or two messages, but nothing of importance, and nothing personal to Brodie-Innes himself, the sitting ended, with a feeling of disappointment on his part. It seems an ordinary, colorless affair enough, but the real significance, psychologically, lies in the sequel, and was revealed by the conversations which took place in private afterwards. As the story is spoken of as "many years ago" we must take it as representative and not as textually accurate, of course, but the main point does not lose thereby. I now quote Brodie-Innes again.

"My Highland friend had said little through the seance. But in the evening in my rooms over pipes as we dis-

cussed the proceedings, he said: 'That medium is just cracked on Indians. That was no Indian.'

"'You recognized him, then?' I queried.

"'Of course I did—he came for me. He was our old family pipe. Didn't you hear our war march?'

"'No! I heard nothing. And he had no message for you seemingly.'

"'Of course not. The tune was his message. It called me to be up and doing. I have been too lazy.'

"'Then I felt the effect of it. I wanted to go out for adventure, and truth to tell I want it still, and tomorrow I'm going to see about it.'

"'Take my advice and don't. I know our Highland tunes. They were over-heady for a Sassenach. Just do as I'm going to do. Buckle hard to work. That's what the tune says.'

This sound advice was followed, partly because the impulse itself wore off. "But", continues the author, "the idea persisted. The medium apparently was convinced, so was the Highlander: both could not be right. I took an early opportunity to talk with the daughter of the house, a beautiful, enthusiastic, and romantic young Jewess, full of the glory of the Hebrew people.

"'Of course it was no Indian,' she said, 'Why should an Indian come to us? He came for us. It was the Prince of the Captivity (She had been reading Disraeli's fascinating romance *Alroy*) It was the sign of the deliverance of our people . . .'" Now here were three independent witnesses, beside the medium himself, who had all shared in the response to a specific stimulus, a call to arms, but each had accepted it in the form dictated by his (and her) personal idiosyncrasy. I do not remember having read of anything quite similar, and the incident cannot of course be placed on the level of our properly recorded seance reports of the present day, but it is interesting and suggestive of what may happen even when the sitters' theory as to an Indian control diverges widely from the medium's own.

With regard to the language, which

is so important a feature in identification, Podmore had several pages. (It is still necessary to go back to Podmore's *Modern Spiritualism* for any information on which patient exactitude is requisite). And writing in 1902, on the "speaking with tongues" which was a feature of early American Spiritualism in the middle of last century, he quotes, of course, Judge Edmonds on his daughter's mediumship: "Laura has spoken to me in Indian, in the Chippewa and Monomonic tongues. I knew the language, because I had been two years in the Indian country."<sup>3</sup>

On this Podmore comments that Judge Edmonds does not in any instance give examples of the sentences actually spoken, nor any proof that the two young ladies (for his niece shared the gift) knew nothing of the languages which they used, nor the dates of any of the incidents, nor any corroboration from the mediums themselves or any other person to support his own unaided memory. In a more evidential case, since a contemporary account was preserved in his diary, he says of a professional medium, Mrs. Mettler: "she spoke in German and what seemed to be Indian"; but does not state whether he himself knew German. The medium herself occasionally "spoke in English and sometimes in broken English", and we are not told what her own nationality was. And in Podmore's analysis of the nineteen replies received by Judge Edmonds to his request in the *Banner of Light*, 1859, for testimony, he concludes: "the evidence alike for the medium's ignorance in the normal state of the language alleged to have been spoken, and for the identification of the language itself, is extremely defective." In spite of the prevalence of the claim in spiritualist literature for the speaking of foreign languages by mediums, we must exercise great reserve in accepting it, if for no other reason than that language-making is a common human heritage, and we have several notable instances of the creation of an entire and coherent language by mediums.

Both Hélène Smith and Mrs. Smead not only spoke but wrote "Martian," for instance, and a subject of Dr. Morton Prince, who had been a Spanish girl "in a previous life" spoke a language which was meant to sound like Spanish, and was listened to with interested curiosity by various professors, but was certainly not recognized by any of them. Now in a Spiritualist milieu this would have been accepted at its face value on the strength of its own claim, just as an Indian control is accepted, for the most part.

But let us now leave the present day and observe the psychological researcher dealing with the Indian in a much more primitive state, and in his own habitat some three hundred years ago. Everyone will have read accounts of the procedure of the native wizards, and the standard instances of premonitory clairvoyance and other psychic gifts quoted in articles dealing with the subject. I have found for instance a round dozen of authors referred to by two modern writers alone: Howitt, in his *History of the Supernatural* (Vol. I, Chap. xvii) and Spence in his *Encyclopaedia of Occultism*. In my own independent reading I have not found nearly such brilliant examples, but it has been a matter of great interest to note how much less of a gap exists than might be supposed between the native spiritualism of that day and this, and between the temper of the Jesuit missionaries who were the observers and recorders and our own critical standards. Of course, if we merely look at the Indian as a howling savage, leaping round the fire on which he has prepared his cannibal feast (as they did), the gap will appear wide indeed; although our own nation is presented in the same pages as one of an astonishing degree of godless ferocity. And the white missionary of today, if he be a Catholic, is still teaching the doctrine of endless torture by fire as the alternative to accepting his religion, just as those Jesuit Fathers did. This met with some objections from the Indians, not so much moral (for they themselves tortured

<sup>3</sup> Edmonds, *Letters and Tracts*, p. 112.

their captives to the limit of their power, so why should not an Almighty torturer also do it in proportion?) but for the practical difficulty of finding fuel enough to feed the everlasting flames! Even their vast forests would not be adequate, they said. But by the ingenious trick of displaying a piece of burning sulphur, with all due ceremony and impressiveness, they were persuaded that the earth itself was the combustible provided.

The white man who was not above using cunning in such a manner was naturally ready to believe that the native soothsayers and "aoutmoins" or sorcerers, were fraudulent, but they asked themselves also whether the devil were not really in it, at least occasionally. That is, they recognized that there was a possibly genuine element, and unconsciously they reveal a quite keen desire to have evidence of the best and nothing short of the best, for the actual existence of that useful Devil who was such an effectual ally in the promotion of the Gospel. They were quite sure about two factors: human credulity, and the human ability to make use of that credulity for its own ends; but they knew that there should be a third which (if it really existed) should be unaccounted for by both of these put together, and they desired to add to their faith, knowledge. This was the true spirit of modern research. Their first rule was also ours: that only first hand evidence was to be counted of worth, and that was just as hard to get as the authors of *Phantasms of the Living* found in trying to hunt down some ghostly rumour. Father Biard, working among tribes of Nova Scotia whom he names Souriquois, Etchemins, and so on (1611-1616), gives a minute description of the magical treatment of the sick, which he had evidently witnessed, but is very careful to state in speaking of the "tricks and charms" by which they raised spirits, produced optical illusions of "snakes and other beasts which go in and out of the mouth while they are talking," that he had never happened to be present at any of

these spectacles. Father Paul le Jeune relates the following, evidently at an early stage of his enquiry, since he says he will speak of certain matters of their beliefs with greater certainty "some day":

"The son in law of our savage, wishing to go hunting, took counsel with him [the Manitou, or spirit] near our house. He made a little wooden cabin, shutting himself inside toward nightfall, singing, crying, and howling. The others were around him. I begged a Frenchman to fire a shot of the arquebus, to frighten them with the noise, but I am not sure that they heard it, so great was the uproar. The Manitou told him to go hunting in a certain direction, that he would find moose there and no Hiroquois. The Manitou was proved a liar; for the hunter returned almost starved, having found very little." (Jesuit Relations, vol. v, p. 157). On another occasion, Father le Jeune, reporting to his Provincial in 1634, describes with a running caustic comment a similar consultation of the *Khichikouai*, or genii of the air, at which he was present. The chief is anxious about his health, and is told "that he will see the spring." The Father remarks that he will probably see the summer also, since his illness is due to his own licentious excesses, but otherwise he was quite healthy and ate and drank heartily. The wife's health is the next subject of inquiry, and for her "all is over"; which anyone could see, says le Jeune, since "the poor creature was already struck with death." Then, questioned about snow, "they saw a little snow", and "some moose far away", without indicating the place, having the prudence not to commit themselves.

We are not impressed with the metagomic quality of these replies, and the results hardly seem to justify the three hours of physical phenomena that were the accompaniment. The time chosen was toward nightfall, when the cabinet, a circular construction of poles sunk in the cabin floor and covered with blankets, but open at the top, was

erected. It had an area which would have held five or six men, standing, but a height which it would take all that a tall man could do to reach the top of. All lights being carefully extinguished, the young juggler (or, we should say, the medium) slipped in from below, and "began to moan softly, as if complaining; he shook the tent at first without violence; then becoming animated little by little, he commenced to whistle, in a hollow tone, and as if it came from afar; then to talk as if in a bottle; to cry like the owls of these countries, which have stronger voices than those of France; then to howl and sing, constantly varying the tones, disguising his voice, so that it seemed to me I heard those puppets which showmen exhibit in France. Sometimes he spoke Montagnais, sometimes Algonquian, retaining always the Algonquian intonation." Meanwhile the attentive chorus outside bore an active part in the ritual, crying, "listen, listen," then "enter, enter," sometimes replying with deep-chested "ho ho" (which no doubt "helped the vibrations") until they recognized the voice of the genie (control?) who was received with acclamations, and cries of "call, call," that is, "call thy companions."

The second phase seems to have begun here by "our sorcerer," as le Jeune calls his friendly Indian, "taking his drum and beginning to sing with the juggler who was in the tent, and the others answered." During the whole time the shaking of the tent went on with increasing violence, until, says Le Jeune, "I thought he would break everything to pieces, and I was astonished at a man having so much strength, for after he had once begun to shake it, he did not stop until the consultation was over, which lasted about three hours." The singing of the "circle" was enriched with dances by the young men, including Le Jeune's apostate, "who did not wish to hear of it, but the sorcerer made him obey." After the questions had been put, the party, including the medium, seem to have dispersed very rapidly, and the apostate was the only

one whom the Father was able to retain. He was thus instructed in the theory underlying the performance, that the medium's soul left his body prone on the ground while it mounted up to invite converse with the genii. This the apostate stuck to, saying, "Enter thou thyself into the tent, and thou wilt see that thy body will remain below and thy soul will mount on high." Now if Father Le Jeune had accepted this invitation, or challenge, as he admits he would have liked to do, he might have had something to relate to his superior which would have interested us all; but being alone, and seeing that he would be open to any outrage or trick that they chose to play on him, if he did so, he declined. (*Jesuit Relations*, vol. vi, pp. 163-171).

The Indians clearly had evolved a traditional method of inducing phenomena, and worked hard at its application. The chief differences between their seances and our own was that they conceived themselves to be consulting superior beings and never, as far as can be ascertained, departed human beings. There is evidence of some distinct change in the level of consciousness, occasionally at least. On one occasion the chief at Tadoussac having gone into his tent, or cabinet, "his clout was thrown out of it at the top, and his body was lifted up, so that those who looked inside no longer saw him; finally he was heard to fall down, uttering a plaintive cry like a man who feels the shock of a fall. Having emerged from these enchantments, he said that he did not know where he had been, or what had taken place." Again, a servant and catchmen relates that once during the winter, when he and another young man were on a frozen lake, they saw a sorcerer enter into a state of frenzy. "He was lifted up, and without anyone knowing how, for he suddenly disappeared from before their eyes. Toward evening his robe was found but not his body; a few days later he returned utterly worn out, and could not tell where he had been or what he had done."

In another case the medium retained his consciousness but was terrified at the effect of his invocations. The shaking of the tent, declared the witnesses (both of them Christian converts being closely questioned by Le Jeune) was not done by the sorcerer but by a strong wind which suddenly and violently rushed in. The tent was so firm that a man could hardly move it, "Yet thou wilt see it, if thou pleasest to be present there, shake and bend from one side to the other, with such violence and for so long a time that thou wilt be compelled to confess that there is no human strength that could cause this movement." The top of it, some seven feet high, was sometimes bent actually to the ground; at other times the top shook violently while the legs and arms of the sorcerer, who was stretched on the ground, were seen to emerge at the bottom; if he had not rushed out in terror on the entry of the Demon, and then the shaking goes on for some time after he has left it. It is very interesting to find that side by side with all this testimony to genuine phenomena we certainly also get the attempted imitation, produced to impress the visitor. It will have been noticed that complete darkness was required, and this of course made any visible lights the result of supernatural causes. Various sparks and glows had been produced on one occasion, which Le Jeune contemptuously explains as due to some rotten wood, and remarks that he could have made some fire himself with resin. They insisted that the juggler had had no fire with him when he entered the tent, "but I had happened," says the sharp-eyed critic, "to see someone give him a red-hot coal which he asked for to light his pipe."

What we may call the Spiritualism of the native Indian community thus had its physical and mental phenomena, and growing out of the latter was a coherent theory as to the after-life of the soul. When the Jesuit Fathers brought forward their dogmas they were sometimes met with as sharp and dogmatic a denial. The missionaries

had taken a globe with them to demonstrate that the world was spherical, and that there was therefore no Great Village in the West, and added that good men went to Heaven and the bad "into hell, there to burn forever." "In that," said the savage, "you lie, you people, in assigning different places for souls, —they go to the same country, at least, ours do; for the souls of two of our countrymen once returned from this great village, and explained to us all that I have told thee, then they returned to their dwelling place." The substance of the native doctrine was that the soul appeared like the image or shadow of the man himself, having head, hands, limbs, etc., and that all the pots, pans, and goods buried with him had likewise soul-like replicas of themselves, which he could use. At night they could go and come, work and hunt beaver and moose. Trying to be merely liberal and logical, the Jesuit objects that they could not see at night. "Thou art an ignoramus, thou hast no sense," replied the convert (?) scornfully, "souls are not like us, they do not see at all during the day, and they see very clearly at night; their day is in the darkness of the night."

Whether this native spiritualism rested on the same questionable elements as that which we get in seances and induced automatisms today, we cannot definitely say; but in addition to it there was to some extent the true raw material of psychical research. When the English S.P.R. was founded, they decided not to begin with the masses of "messages," and so on, accumulated by mediums, but to invite the reports of the non-psychic on their experiences. It was a fruitful method; and one not ignored by our seventeenth century Jesuits. Spontaneous psychic manifestations were naturally much rarer, and occur like single grains here and there in a bushel of chaff. One of them happens to be unusually well attested, since there was a white man present at both ends of the line, and it concerns phenomena coinciding with death at a distance. We

have many similar instances in our own records, and it is a striking proof of the absence of progress in civilized knowledge that even three hundred years later we are no nearer a reasonable explanation or even a working hypothesis as to the connection between the event and its results than the Jesuit and the Indian of those days.

The Indian, Sasousmat, a man between twenty-five and thirty years of age, had fallen ill and was baptized while insensible and believed to be dying, on January 26th, 1633-34. On the 28th he died, and Father Le Jeune writes:

"One quite remarkable thing happened a few hours after his death. A great light appeared at the window of our house, rising and falling three times; one of our Fathers saw the flash as did several of our men, who went out immediately, some to see if part of our house had not taken fire, the others to see if it were lightning. Having found no trace of this fire, they believed that God was declaring through this phenomenon the light that was being enjoyed by the soul that had just left us. The savages belonging to the cabin of the deceased saw this light in the woods, where they had withdrawn, and it frightened them all the more as they thought it was a foreshadowing of future deaths in their family.

"I was then (I who am writing this) some forty leagues from Kebec, in the cabin of the brothers of the dead man, and this light appeared there, at the same time and at the same hour, as we have since observed, Father Brebœuf and I, by comparing our notes. My host, brother of the deceased, having perceived it, rushed out in horror; and seeing it repeated, cried out in such astonishment, that all the savages, and I with them, rushed out of our cabins. Having found my host all distracted, I tried to tell him that this fire was only lightning and that he need not be frightened; he answered me very aptly that lightning appeared and disappeared in an instant, but that this fire moved before his eye, for some time.

'Besides,' said he to me, 'hast thou ever seen lightning or thunder in such piercing cold as that which we are feeling now?' It was indeed very cold. 'It is,' he said, 'a bad omen, it is a sign of death.' He added that the Manitou, or devil, fed on these flames."

The attempt at a naturalistic explanation, followed immediately by the construction of a theory, each according to his disposition, is very interesting. Another savage, who was baptized Joseph, is reported to have had the experience which we should colloquially describe as "seeing a ghost." "Since I have referred to this man," says Le Jeune (*Jesuit Relations*, viii, 137), "I will tell a memorable thing which happened to him after his baptism. The Devil appeared to him in the form of one of his deceased brothers. Entering his cabin without any salutation, he sat down on the other side of the fire opposite our new Christian and remained a long time without speaking. At last, beginning to speak, he said to him, 'How now, my brother, do you wish to leave us?' Our Joseph, who was not yet sufficiently equipped for this warfare, replied, 'No, my brother, I don't wish to leave you; I will not leave you,' and it is said that this false brother then began to caress him. Still, he has since declared several times that he desired to go to Heaven."

It is evident that "devil" is here, if one may say so, a courtesy title, since there was nothing devilish about this gentle and affectionate ghost.

Another man was, one would suppose, afflicted with paranoia. He was the son of a chief, and had lost at the "game of straws" a fur robe and several hundred beads. He was a melancholy man, who heard a voice telling him to hang himself, which he eventually did; just as our modern attempted suicides "hear voices" inciting them to crime. But there was no psychiatrist, in those days, to come to the rescue, though in justice to the Jesuit Fathers, they did very well according to their lights along the line of faith-cure and suggestion, in many cases.

# EXPERIMENTS IN THOUGHT TRANSFERENCE

## II

With Margery and Other Mediums as Percipients, and Walter and Other Controls as Agents, New Evidence Is Presented for the Independence of the Control Personalities

BY MARK WYMAN RICHARDSON, M.D.

FOR the next experiment, No. 10 of the series, the plan was again to seek coincident cross-correspondence or other interlocking of phenomena between Margery in Boston, Hardwicke in Niagara Falls, and Valiantine in New York. The date was February 17th. 1928; and the Lime Street sitters were, in clockwise order as always: Margery, Dr. Richardson, Mrs. Baker, Miss Silsbee, Mr. Dudley, Mr. J. H. Brown, Mr. Adler, Mrs. Frothingham, Mr. Bond, Mr. Litzelmann, John Crandon, Mrs. Richardson and Dr. Crandon. Of these thirteen participants, four were slightly back of the main circle but so close thereto that it seems desirable to indicate the order of sitting complete from end to end as a single group.

A new sheaf of calendar pages had been brought in together with a new set of geometrical cards. These were shuffled before the sitting by Miss Silsbee, and were then put in her custody in a closed box. Later, when instructed to do so, she placed this box on the seance table; and when Walter had indicated that he was finished with the contents, she put the cover on and the covered box again remained in her charge, until opened in due course after the seance.

Walter's conversation was quite general, but with respect to the experiment of the evening he said that for tonight, Margery would "make up a problem," to which Valiantine and Hardwicke

would each give half the answer. After he had duly worked over the contents of the box and after the seance had taken its usual course and length, a close was reached at 9:40 and all the group went downstairs. Margery was given pencil and paper, and at 10:05 she began to write. She was particularly impressed, on the present occasion, with the fact that this kind of writing, after ostensible hypnotic suggestion by Walter, produces none of the numbness of forearm and hand such as she is accustomed to experiencing when experimenting with ordinary automatic writing. The script produced on the present occasion consisted of two lines of figures and words; the first line reading "11 x 2 = " and the second one being likewise and with equal obviousness incomplete: "to kick a dead." These facts were attested by the signatures of all sitters; in view of the fact that none of the results of the evening were in any sense diagrammatic or pictorial, it seems unnecessary to reproduce the writings herewith.

At 10:38 the box was opened. The calendar number 11 was on top of the collection of number-sheets and geometrical cards; next in order in the group was the geometrical card carrying the figure X; and under this was the calendar sheet 2. The assumption that Walter intended all three elements to figure in the test was supported by the fact that these two calendar sheets, and only these, were torn from the pad.

It will be seen that a considerable bit of ingenuity has been exercised to string these three elements together, and to select three elements susceptible of such stringing, into a specific problem or statement which remain unfinished, lacking the final element. If Walter's promise given during the seance is to be made good, we shall expect the right-hand member of this equation, 22, to come through Valiantine and Hardwicke; and since half of it was promised through each of them, about the only way in which success may be visualized is through the writing of the single digit "2" by each of them.

At about 10:50 (P. M., of course, as throughout) Dr. Crandon telephoned to Hyslop House in New York, where the Valiantine sitting had been held. Mr. T. H. Pierson, Chairman of the Research Committee of the A. S. P. R., answered the telephone and reported verbally in terms confirmed by letter the next morning. Two things stand out. First, the ostensible Walter control, speaking through Valiantine at 9:40, said: "The Kid is out already," meaning that she had emerged from her trance. This, it will be seen, was correct; though it is by no means the fact that the Lime Street seances are always so far advanced at that hour. Further, between 9:57 and 9:59 Valiantine wrote as follows: "2— No one ever stops to— Walter"; in three lines, as indicated by the present punctuation.

The Hardwicke sitting in Niagara Falls was held in the presence of only two persons besides the medium. Little happened until 9:50, at which hour Dr. Hardwicke went into trance. Raising his right hand, still in contact with the left hand of his neighbor, he picked up a pencil and wrote rapidly and accurately on two of the pieces of paper in the center of the table. The substance of what he wrote was the word "horse" and the figure "2"; but the arrangement of this script was sufficiently unusual to merit the illustration which we give it in Fig. 4. This result was telegraphed at once to Bos-

ton, the wire being received over the Lime Street telephone at 11:49 o'clock and reading: "Nine forty five H O stop R stop S E 2."

It will therefore be seen that the numerical exercise which Walter had undertaken was completed with perfect execution; Hardwicke and Valiantine each having written half the answer to the equation set down by Margery. Further, as regards the words written by the three Psychics, these can evidently be put together to make sense only in the following order: "Nobody ever stops to kick a dead horse—Walter." This sentence represents a catch phrase which Walter was in the habit of using while alive, just as today in the seance room he produces and uses such phrases (e. g., *it's a long alley that has no ash-barrel*) where they are appropriate. It is of some importance that this spontaneous subject matter, which *could* have been a matter of pre-arrangement between the mediums, was coupled in the same experiment with the elements chosen in the seance room, which *could not* have been pre-arranged. In the present case this seance-room choice was apparently a considered one by Walter, rather than an arbitrary one made at random by a sitter; but this merely makes the episode a little less rock-ribbed rather than in any sense vitiating it.

It is also to be noted, for future reference, that during the Lime Street seance of this date, Walter volunteered

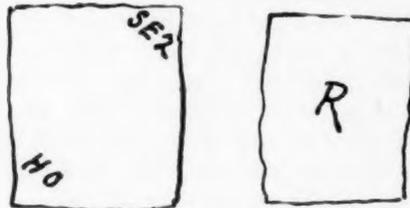


Fig. 4

the suggestion that at some future sitting he would choose, in Lime Street and in the dark, test cards in Margery's absence. Far from being the "red herring" of which one distinguished critic

of the mediumship has complained, designed to create confusion in the minds of the sitters between promise and performance, this undertaking was actually made good within a week; see Experiment No. 13.

#### EXPERIMENT NO. 11.

On the evening of February 18th, the following persons sat in Lime Street in the order indicated: Margery, Dr. Richardson, Mrs. Baker, Rev. Mr. Harlow, Mr. Dudley, Mr. J. H. Brown, Mrs. Richardson, Dr. Crandon; with Mrs. Frothingham, Mr. and Mrs. Millea, Miss Wiggin and Mr. Adler outside the circle. The purpose of the sitting was to pursue the cross-correspondential theme between the three mediumships. But Walter came through in about five minutes, saying: "I told you not to sit tonight, that I couldn't do this sort of thing three nights running." This statement, though news to the other sitters, was corroborated by Mr. Dudley and Mrs. Richardson. Walter talked merrily for half an hour, attempted no mental phenomena of any sort, and left at 9:45.

No attempt to sit was reported from Niagara Falls for this date. In New York, however, a sitting was held and the following record produced with signatures of the six sitters: "Walter comes in at 9:32. 'On your way, George.' Takes Valiantine into trance. Feda says she is watching the performance. We had previously asked her<sup>1</sup> to try some tests between London and New York.

"Blackfoot says goodbye and leaves. Walter says: 'Don't worry about George. He is all right. Hold your horses. How did they like the horse-show last night? There was no dual personality there, was there? I don't know how we're going to come out, but we'll try. Snap out of it.'

"Valiantine out of trance at 9:42; lights on at 9:45; Valiantine starts writing very slowly at 9:48. Writes 'go on with,' and says he feels no other im-

pulse. At 9:55 he laughs, goes and picks up drum, puts it on Mr. Cannon's head, and beats it ten or twelve times."

Once more we have valuable negative evidence of the authenticity of the whole business. Walter in Lime Street refused to attempt any of the experiments of this sequence, and Walter in New York refrained from giving anything in the slightest degree specific or in the slightest degree purporting to originate in Lime Street. Further we have again illustrated the reactions of an expectant recipient when, in a telepathic experiment, no impressions came to him from without.

#### EXPERIMENT NO. 12

The next sitting of this series in Lime Street occurred on February 23rd. The sitters, in order, were: Margery, Dr. Richardson, Captain X, Mrs. Millea, Mr. Millea, Mr. Adler, Mr. Dudley, Mrs. Richardson, Dr. Crandon. The plans for the evening involved simple repetition of the post-hypnotic experiment; Mr. Millea shuffling the cards and holding the box. The sitting closed at 9:51; and at 10:03 Margery wrote, correctly: "I shall not wait 24 minutes—24"; and underneath this she drew, correctly, a five-pointed star. The box in Mr. Millea's possession was then opened; the calendar showed number 24 and the geometrical figure selected was a five-pointed star.

During this seance, Walter gave directions for carrying out, in the sitting of February 25th, the performance which he had promised on the 18th. Captain X's employees in his place of business were to provide a pack of cards with a word on each in large letters. Each card was to be made up by a separate man, given to Captain X in a sealed envelope, and these envelopes turned over to Mr. Dudley by Captain X; the net result of this manipulation being that no living person would know the contents of more than one of the envelopes. The clerks who made up the cards were of course in total ignorance of their intended purpose; they simply carried out blindly their superior's instructions. In the dark seance room Dudley was to

<sup>1</sup> Feda is of course Mrs. Osborne Leonard's major control. It is not unusual to have her ostensibly present through Valiantine.

shuffle the cards from the envelopes; Captain X was to select one at random; and this was to be handed at once to Mrs. Richardson, who was to place it away in her pocket book. All this was to be done in the seance-room in Margery's absence, the "sitters" including Mrs. Richardson, Dr. Brown, Mr. Dudley and Captain X. They were instructed by Walter to form a circle, with Dudley facing the cabinet, Brown on its left and Captain X on its right. "Don't get excited if you don't get it through this time; we may have to try again."

While all this was going on in Lime Street, Margery was instructed to sit at some other house with Drs. Richardson and Crandon and as many others as cared to come, all in bright light. The card in Mrs. Richardson's possession was not to be looked at until both New York and Niagara Falls had been heard from.

#### EXPERIMENT NO 13.

The mediumless sitting held in Lime Street in accordance with the above instructions, on February 25th, may be described here first. The notes of this sitting are by Mr. Dudley. No one was in the cabinet. The table was turned at right angles to its usual position, and a complete circle formed about it; Dr. Brown at the west (at the left of the imaginary medium in the cabinet), then in clockwise order Mr. Dudley, Mrs. Richardson and Captain X. The Captain and the Doctor were easily able to clasp hands across the narrow end of the table where this abutted the empty cabinet; this was the reason for reversing its usual position. The box brought by Captain X and, in the properly cautious words of Mr. Dudley's record, "said by him to contain" twelve cards with printed names thereon, and some with pictures as well, was placed on the table. Mrs. Richardson's leather pocket book was carefully searched before the sitting by Messrs. X and Brown; and in addition, Captain X testified, after the sitting, that prior to distributing the blank cards among his employees, he had placed secret marks

upon them of such sort as to render them absolutely identifiable. Explanation of a successful outcome through the alleged confederacy of Mrs. Richardson by means of substituting a previously prepared card, known to the medium, is thus ruled out.

All the motions of a regular seance were faithfully performed. The lights were extinguished and the victrola started. After about five minutes the victrola stopped and X tried in vain to get it running again. While he worked over it the circle was closed by contact between Dr. Brown and Mrs. Richardson; and Dr. Brown here noted that whereas his right hand was warm when in contact with X's left hand, it was decidedly cold when in contact with Mrs. Richardson's. His left hand, in contact with Dudley's right, had felt cold from the beginning.

X returned to the circle after about two minutes; and in about three minutes more, Dudley broke the circle but not the control while he picked up the box, shook it thoroughly, opened the cover, and presented it to X who drew one card. All this of course was in total darkness. The box was then closed and placed by Dudley against the right side of his chair, in such manner as to remain continuously under his control, and closed.

X then said he was holding the card between his thumb and finger in vertical position. After about five seconds he turned it over and held it in the new position for about six seconds, both times in the vicinity of the center of the table. He had drawn the card from the box with his left hand, his right hand being continuously under Brown's control. X then passed the card to Mrs. Richardson, who, in taking it, felt something pasted on one side of it. Without exploring the surface more than was necessary to discover that this was the right side, she held it with this side up and approximately in the center of the table for some six or seven minutes. Just as she was about to put it away in her pocket book the three other sitters heard a slight sound like a whisper or

an attempt to whistle; after which, almost at once, all four sitters heard seven distinct raps, uniformly spaced about one-half to three-quarters second apart and apparently originating within the cabinet. These raps were of peculiar quality, not like a finger or finger-nail, but rather resembling minute explosions. They were perfectly clear and sufficiently loud for all to hear. To Mrs. Richardson and Dudley they appeared to come from a point near the northeast corner of the table; Brown placed them further in the cabinet but in the same general direction; to X they seemed in the cabinet but to the west. Subsequent experiments showed that if they had occurred on the right arm of the chair usually occupied by the medium, they would have led to approximately the above reports from these four sitters, seated as they were here; and no other locus was found of which this was true.

Mrs. Richardson put the card away in her pocket book immediately after these raps were heard. All the sitters agreed that they were seven in number. Less than ten minutes later the clock struck 9:30.

The sitting was continued until ten o'clock without further incident; at which time the red light was turned on, the positions of chair and table were noted, and Brown took charge of the box while Mrs. Richardson retained control of her pocket book as she had throughout the sitting. All four then went downstairs to the bookroom. The seance-room door was locked by Brown at the start of the sitting and remained locked throughout.

So much for the events in Lime Street. Dr. Richardson, Dr. Crandon, Margery, Mr. Litzelman, Mr. Adler and Miss Harriet Richardson left 10 Lime Street by motor at approximately 8:30. During this interval they went to the Richardson residence in Newton Centre, sat, and drove back to Boston. Their sitting started at 9:00 o'clock, and they sat in bright white light, not in the conventional circle; Miss Marian Richardson being added to the sitters

just enumerated. Margery had a pencil in her hand and a pad before her. At 9:25 her writing hand became cold, both subjectively and objectively. At 9:46 she felt impelled to ask Dr. Richardson for his watch. It was one with closed case and she rejected it. Mr. Litzelman offered his, with open case; Margery said she liked it better but it wasn't right.

At 9:48 she began to draw what looked like the face of a watch. There were no letters on it, but a lot of small circles in two layers inside the edge, and the hands were placed at 2:55 or 11:15, no choice between these two readings being possible because of the failure to discriminate between their lengths. She did not put the usual

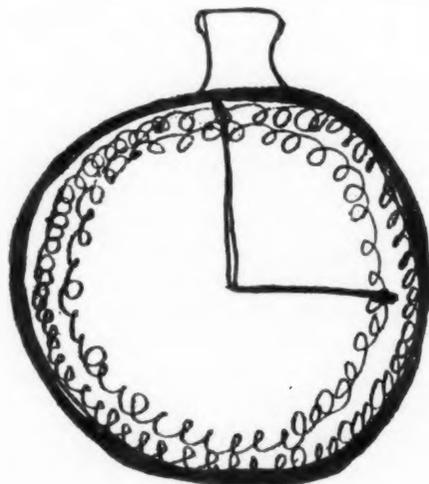


Fig. 5

ring on the stem. The pencil then began to go around and around the periphery of the "watch," and finally stopped. Mr. Adler remarked that we should have counted the number of times the pencil went around; whereupon it repeated the performance, making seven circuits. Margery then wrote "T H" in large (not capital) letters under the watch; the finished drawing (without the annexed script) being as indicated in Fig. 5.

At 9:54 this first sheet was torn off the block of paper by Margery, and she began to write on the second sheet. The

finished script here was found to read:

"This is confidential. All is not time that titters. W. S. S.<sup>12</sup> You will put this away and produce it later when things are settled. You will understand."

At 9:57½ she went back to the first sheet and wrote "7 raps"; then at 9:58 she returned to the second sheet and wrote the same addendum on it. This closed the Newton Centre seance.

Although the box was not opened in Lime Street until after New York had reported, it seems best to describe its contents now. Before it was opened and after the return of the party from Newton Centre, of course, the two

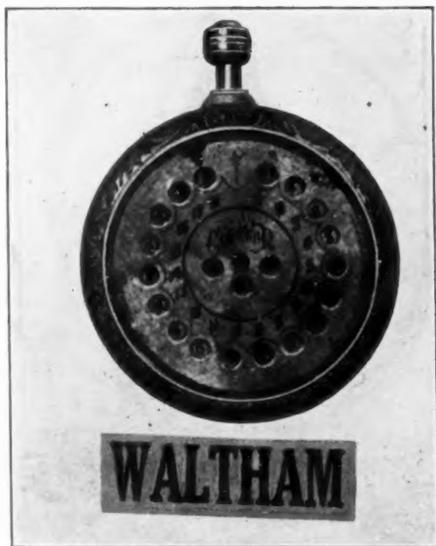


Fig. 6

groups compared notes. The Lime Street group told their experiences first, announcing the seven raps which they had heard, etc. Margery's sheets of writing from Newton Centre were then displayed; and in due time Mrs. Richardson took from her bag the card that had been selected in the dark by Captain X. This card had pasted on it a cutting of what first appeared to be a watch, but turned out to be a new watch-like device for keeping golf scores. It had no ring on its handle. Some of the little dials were blacker

than others, giving the rough general appearance of hands in the 2:55 position when viewed from a distance. Under the figure was pasted the complete word WALTHAM. The reader may refer to Fig. 6 for an exact representation. The other cards were examined, and none were in any sense duplicates of this one.

It will be seen that Margery has given a satisfactory reproduction of the material on the card, so far as the pictorial element is concerned; and that in the letters "TH" she has given her approximate fair third of the word beneath. If the entire experiment is to be carried to a successful end in this spirit we shall hope that Valiantine and Hardwicke will each produce a recognizable sketch of the scorer, and that one will write "WAL" while the other will complete the word with "AM." We shall also hope that each of them will write "seven raps" or give some other indication of the association between the number seven and the Lime Street part of the sitting; though this factor being susceptible of pre-arrangement if we waive the question of how the raps were produced during the seance, and ignore the coincidence between the number of the raps and of the letters in "Waltham," is not so important as the others.

At about 10:55 a telephone message was received from Hyslop House, Mrs. Cannon speaking. She said in effect that Valiantine had written the letters "WAL" and below them had drawn the face of a watch with hands about 9:55. (See Fig. 7.) She made the further and very significant report that Walter, speaking through Valiantine, had said: "I'm having the very devil of a time with Hardwicke."

At about 11:30 a telegram was telephoned in to Lime Street, from Dr. Hardwicke at Niagara Falls. It read as follows, correcting the operator's error in spelling the word oblique: "Circle enclosing oblique angle. Word MINE." It developed later that the word had been spoken rather than written, with Hardwicke in trance. His

<sup>12</sup> Walter S. Stinson.

drawing is reproduced in Fig. 8.

It thus appears that a drawing selected at random and normally unknown to any living person became known in whole or in part and in its more essential features to Margery, eight miles from the original; to Valiantine 240 miles away; and to Hardwicke 500 miles away. With reference to the accompanying word, the number of letters therein became known to some entity at Lime Street who was able to give audible expression of his knowledge; and also to Margery. The word

center of the dial. The cut used is shaded and is a coarse half-tone. It is so difficult to decipher that even in a strong light one would, at first glance, tend to describe the picture as that of a watch with the hands pointing to 2:55 or to 8:55. The black pointer near the edge of the dial and the line of holes across the center, together with certain shadow effects, have a strong tendency to create this illusion. If the time is indicated at 2:55 the angle would be "oblique." (See Hardwicke's telegram.) The entire cut has had to be



Fig. 7



Fig. 8

itself, when an attempt was made to reproduce it piece-meal in the three seance-rooms, was given with complete success so far as Valiantine's and Margery's fractions were concerned; and Hardwicke spoke a word having the same fundamental consonant value as the syllable which he should have given.

The "Golfskor" is a newly developed mechanism for keeping track of the hole-by-hole golf score and the total for the round. It has a series of 18 small openings in the face, in each of which the hole score is shown, a pointer travelling around the edge of the dial to show which hole is in play, and three holes on a horizontal line across the

retouched for reproduction here, and so looks better on page 359 than on the cutting used in the seance room.

Margery's drawing of this device shows quite clearly that it is not exactly like a watch and it is such a well executed drawing that one would naturally expect to see the details such as hour figures and second-hand, on the drawing. Instead we find the series of loops representing the 18 holes, no second-hand, a heavy stem but no ring. All this, taken in connection with the phrase, "All is not time that titters", and the information that, "when things are settled you will understand", seems to indicate that Walter knew that this

was not a watch but was some sort of a counter. This "Golfskor" is a very recent development and no one in the group had seen one although several had seen cuts and descriptions. It was several minutes before anyone recognized it in the cut. Perhaps a part of this delay as well as part of the mediumistic tendency to draw it as a watch was due to the juxtaposition of the word "Waltham" which is so readily associated with the idea of watches.

Careful study of this experiment brings out sharply the fact that the component parts of the so-called Walter-Margery entity have become widely separated, so much so, in fact, that Walter practically stands on his own feet. Let us sketch briefly the details:

(1) Walter plans the experiment.

(2) At Lime Street in *Margery's absence* Walter sees in the dark one of a dozen cards chosen at random and whose character is unknown to any person concerned in the experiment. By raps he indicates not only his physical presence in the seance-room but also the correct number of letters in the word—Waltham.

(3) Like the skillful ringmaster at the circus Walter then impresses coincidentally the idea of a Waltham watch-like instrument upon three different mediums (a) Margery, (unentranced) 8 miles away; (b) Valiantine 240 miles away and (c) Hardwicke (entranced) 500 miles away. In other words Margery has been removed from any participation as an agent or sender, and has become, like the other two mediums, simply a recipient of impressions. Her impressions are, to be sure, more accurate than those of the other two

mediums but they are similar in type.

In this connection it is interesting to note that Walter complained a little about the "Golfskor." It looked like a watch and had "Waltham" under it. Therefore, in his desire for speed he had transmitted the idea of a watch to New York and Niagara Falls before he noted his mistake. It was then too late, the result being "watch" impressions by Valiantine and Hardwicke. Very apropos is Walter's remark through Margery. "All is not time that titters."

If, now, on the other hand we insist upon Margery's *active* participation in this cross-correspondence we must postulate that (a) Margery-Walter, with no trance immediate or preceding, and with no consciousness of the condition becomes "travelling-clairvoyant" to Lime Street, (b) sees in the dark the card chosen by X and (c) still without conscious effort by the normal waking Margery transmits portions of the inscription on the chosen card telepathically to Valiantine in New York and Hardwicke in Niagara Falls. This seems to me a more difficult explanation than the alternative, and one involving more assumptions and more dangerous ones. And certainly if we look at the present experiment from the viewpoint of any hypothesis of fraud, the difficulty of maintaining such a hypothesis becomes greater than in any previous performance by Walter. We have real hopes that skeptics who have found themselves unconvinced by any of the physical phenomena may regard this and the ensuing demonstrations as impossible of inclusion in the picture of fraud, and as therefore necessarily genuine.

(To be continued)

# ST. AUGUSTINE'S ATTITUDE TO PSYCHIC PHENOMENA.<sup>1</sup>

BY W. MONTGOMERY, M.A., B.D.

IN view of the widespread interest—to which some recent Press controversies have borne witness—in the relations of Christianity to Spiritualism, it may not be out of place to consider the attitude of a great Churchman of the past, whose writings contain a number of references to psychic phenomena: St. Augustine of Hippo, best known as the author of the *Confessions*.

What makes his statements and opinion on this subject of peculiar interest is that he was—using the terms with a full sense of responsibility—a great psychologist. Not only was he versed in all the psychological learning of his day—and this was much more considerable than those who have not looked into the history of the subject might suppose—but he ranks as a pioneer in the practice of skilled and accurate observation. He had given much thought to the larger questions which meet the psychologist *in limine*, the origin of the individual soul and the precise nature of its relation to the body, and, refusing any easy solution, had felt bound to conclude, like so many honest thinkers before and since, that these questions must be left open. He had a rough idea of the structure of the nervous system, and knew something of the localization of function in the brain; and for this knowledge he had gone, as he tells us, not to the philosophers, but to the physicians. The physics of sight was of course not clearly understood in his day, but apart from that there is little to criticize in his treatment of sensation and the special senses; his treatment of memory still evokes the admiration of historians of psychology;

he distinguishes clearly between intuitive and ratiocinative intellection; and he had thought deeply and penetratingly about the relation of the conscious to the sub-conscious mind. His skill in introspection is evidenced on almost every page of the *Confessions*; but it is perhaps more surprising to find him showing a keen and understanding interest in what we think of as the “modern” studies of crowd-psychology and child-psychology.<sup>2</sup>

It has been important to recall at the outset the adequacy of his psychological equipment, since this gives to both his personal observations of psychic phenomena and his criticism of the statements of others a much greater value than they would otherwise possess.

We may now pass in review some of the more interesting among the fairly numerous psychic phenomena which came under his notice. Here, for example, is an apparition story of the not unfamiliar type which might be described as the “Missing Will Case”—though the document in this instance was not an actual will: *De Cura pro Mortuis*, § 12. A young man at Milan who had inherited his father's estate was called on to pay a debt which had, in point of fact, been settled by the dead father, the creditor, however, pro-

<sup>2</sup> Considerations of space forbid the giving of more than the above brief summary, but the following references may be offered “as a guarantee of good faith”:—Origin of the Soul: *De Lib. Arbitrio*, iii, 55 ff.; *De Gen. ad Litt.*, vii, §§ 35, 36; *Ep.* 160; *De Anima et ejus Origine*. Relation of Soul and Body:—*De Inimort. Anim.*, 25; *De Quant. Anim.*, § 69; *Ep.* 9, § 3; *Ep.* 137, 11; *De Civ. Dei*, xxi, x, 1. Nervous System: Localisation of function: *De Gen. ad Litt.*, vii, 20, 24. Sensation: *De Quant. Anim.*, § 58; *Conf.*, x., § 11 ff., etc. Memory: *Conf.*, x., cap. viii ff. Ratiocinative and discursive intellect: *De Quant. Anim.*, 52, 53. Sub-consciousness: *De Trin.* xv., 25. Crowd-psychology: *Conf.* vi, 13, x, 55. Child-psychology: *De Quant. Anim.*, § 54, *De Trin.*, xv., 7, *Conf.*, i, 8, 13. Fuller references, with illustrative quotations, will be found in the present writer's *St. Augustine, Aspects of His Life and Thought*, pp. 99-147.

<sup>1</sup> Reprinted from the *Hibbert Journal*, October, 1926.

ducing the father's promise to pay. The son was indignant and much perturbed about this, for he could not believe that his father would have made no mention of the unsettled debt. While he was in this state of mind his father appeared to him in a dream and told him where he could find a document which proved that the debt had been paid. He looked in the place indicated, duly found the document, and was able to compel the claimant to hand over the cancelled bond which his father had carelessly omitted to secure. The form of St. Augustine's comment is as interesting as it is unexpected. Some people, he says, would argue that the fact that the father seen in the dream did something really useful for the young man proves that it was a real apparition of the father's spirit. But it happens that he himself can produce a parallel case which disproves that argument—a case in which he himself may be said to have played the leading rôle. He was at the time a Professor of Rhetoric, or Lecturer on Classical Literature, and one of his pupils had gone back to Africa to practice the same profession on a humbler scale. This man was working through a book of Cicero with his pupils, and in preparing his lecture for the following day he came on a passage which he could not understand himself. He was in great distress over this, as of course his reputation was at stake. After worrying over it for most of the night he fell asleep from weariness and dreamed that Augustine came to him in person and gave him an explanation of the passage. Here, then, just as in the former case, the appearing friend does the dreamer a real service, and tells him something that he did not know before. But, Augustine argues, what his friend saw in the dream cannot have been his real self, since he was locally present elsewhere and had no consciousness of anything of the kind. The inclusion of this last point is interesting, for it seems to hint at the possibility in other circumstances of something in the nature of a telepathic ex-

planation; but the main point of interest in Augustine's treatment of the matter is what might almost be called his scientific caution, his determination to proceed from the known to the unknown, or at least from the more controllable case to the less controllable. The argument runs: "If we do not assume that when a living friend tells us in a dream something which turns out to be true, it is his real self that we see, why should we make that assumption in the case of the dead?" It is possible, of course, to meet this argument by denying the premise, as some Spiritualists would do, but the method of approach to the problem is undeniably sound.

He maintains the same cautious attitude even when the matter is complicated by more abnormal physical conditions and rendered undeniably mysterious by an unexplained coincidence. He tells, for example, a very curious story of a certain Curma, one of the headmen of a small place near Hippo, a man of little education, *simpliciter rusticanus*, as Augustine says (*De Cura pro Mortuis*, § 15). This man during a serious illness fell into a comatose state, showing only just sufficient signs of life to prevent his premature burial. When he returned to consciousness the first thing he said, as he opened his eyes, was that someone must go at once to the house of another man of the same name as himself, Curma the Blacksmith, and ask what was happening there. And when his friends sent to see, they found that Curma the Blacksmith had died just about the time when the other Curma returned to consciousness. On being told this, the recovered Curma said that "in the place where he had been" he had heard someone saying that it was not Curma the Headman but Curma the Blacksmith who had been sent for. It is difficult to restrain a smile at the idea that the Divine messenger had made a mistake owing to the similarity of the names—as though John Smith of Surbiton should be summoned to the judgment bar by mistake for John Smith of Norbiton; and it is

possible that Augustine, who elsewhere betrays a sense of humor, gives us a hint that he is aware of this when he speaks of the man as *simpliciter rusticanus*. Unfortunately the story did not come to his knowledge till some two years after the events, but he was then at pains to question the man himself and other witnesses, who confirmed the facts so far as concerned the man's illness and the death of the other Curma. He makes no attempt to explain the coincidence, but he points out that since the man recounted a number of other visions, in which he saw in the supposed realms of the dead a number of persons who were then living, there is no reason to think that he was really in the realms of the dead at all. Which seems, so far, a perfectly valid argument.

In another case a thoughtful correspondent, his friend Evodius, Bishop of Uzalis, wrote to him asking his opinion about apparitions of the dead, and explicitly raising the question whether such appearances imply that spirits have some kind of corporeity (*Ep.* 158-9). They might, he suggests, have an aerial body, alluding to the old theory that everything in Nature is formed or compounded out of the "four elements." How otherwise, he says, are we to explain the many stories of the dead entering the houses where they had formerly lived, either by day or night, and being seen by their friends not only in dreams, but also sometimes when awake? It is interesting to observe that, then as now, reports of such appearances tended to connect themselves especially with midnight and graveyards. Evodius goes on to speak of "the stories one often hears," how at a certain hour of the night in burial places, and especially in churches, movements are observed and the sound of prayers is heard. But Evodius refers to these matters of common report only by way of illustration; his own interest in the matter is more personal, and has a pathos which still makes its appeal. His youthful secretary had lately died, a slave-boy whom he had himself trained

and educated and who had become dear to him as a son: the incidental picture which Evodius draws of his relations with this youth are of a most engaging humanity. This youth had appeared after his death to one of the brethren in a monastery near, and in answer to a question had replied that he was in a condition of blessedness—"received by God," the phrase is. It is evident that it is Evodius's desire to take this assurance as authentic which gives him so keen a personal interest in the question. This, however, is only the main outline of the story. There are in Evodius's narrative several further complications, and the multiplication of visions and premonitions makes, from the point of view of historical criticism, a rather less satisfactory impression than the main story alone would have done. In the first place, while the youth was lying ill, someone else, unnamed, had a dream vision of a former fellow-pupil of the youth, who had died some months before. The dreamer asked him what he had come for, and he replied, "To fetch my friend," the friend being the sick youth, who shortly afterwards died. Again, at the time of the youth's own appearance the dreamer further inquired what he had come for, and he replied, "To fetch my father." Steps were taken to prevent this coming to the ears of the father, lest it should alarm him. But four days afterwards he was taken ill. The illness did not appear to be serious—indeed, a physician assured him that there was no ground for anxiety; but he died quite suddenly.

Our present concern, however, is not with the value of the story as such, but with Augustine's attitude towards it. And we cannot help noticing that he seems to be extraordinarily little impressed by this heaping up of mysterious phenomena. He disclaims ability, amid his urgent preoccupations, to write such a treatise as the theoretical questions raised by Evodius would have demanded, but he says roundly, "If you wish to know my own opinion, I judge that the soul in quitting the body cer-

tainly does not take with it any kind of corporeity." And then the austere psychologist proceeds: "If anyone thinks he can explain how these appearances and how these predictions take place, let him first explain what happens in the mind in the ordinary process of thinking. . . . At this very moment when I am dictating this letter to you, I see you in my mind's eye, though you are far away and know nothing about my seeing you, and I imagine to myself, on the ground of my knowledge of you, what your thoughts and feelings will be as you read my words; and how all this takes place in my mind I do not know; except that, of this one thing I am certain, that there is no corporeal magnitude or corporeal quality about these things, although they are presented to my mind as though they were corporeal." That the dead as such have no knowledge of, or power of interfering in, human affairs he holds on two grounds, one scriptural and one experimental. The scriptural argument is the promise to King Josiah that he should not see the evil that was to come after him (2 Kings, xxii, 18-20), which might no doubt be explained otherwise. The personal argument may be given in Augustine's own eloquent words (*De Cura pro Mortuis Gerenda*, xiii, 16): "If the souls of the dead were conversant with the affairs of the living and they could speak to us in dreams, there would never be a single night when my faithful mother, who in her lifetime undertook long journeys over land and sea merely to be with me—there would never be a single night when she would leave me unvisited. Far be it from me to believe that the blessed life has made her so cruel that when she knew me to be sore at heart she would not come to console me—me on whom she was wont to pour out all her love, whom she never could bear to see suffer." That, of course, is a purely personal argument. It is powerless against the man who asserts that he for his part has had such an experience. But one can well understand that to Augustine himself it was convincing.

We may turn now to one of the numerous cases which he mentions of what would be called at the present day "Faith-healing." This case, of which Augustine is a first-hand witness, has a number of interesting features and is particularly well "documented," because in addition to Augustine's description we have the *libellus* or formal narrative drawn up by the man who experienced the cure. The story, which is told by Augustine in two passages (*Serm.* 333 and *De Civ. Dei*, xxii, 22), is as follows. The eldest son of a large family had laid violent hands on his mother in the presence of the others, who had not interfered. The mother, in furious anger, went at dawn the next morning to the Baptistry to curse her family (the sacred spot apparently being supposed to give peculiar "virtue" to the curse). Throwing herself down before the font and laying her hand upon it, bare-breasted, with dishevelled hair, she cursed her children with all the vehemence at her command, praying that they might be exiled from their country and wander homeless over land and sea, a by-word among all men. The curse took effect. Within a year each in turn, in order of age, was smitten with a palsy or trembling of the limbs. The mother, horror-stricken, hanged herself from remorse. The man who tells the story, the sixth in age, along with a sister similarly afflicted, wandered from holy place to holy place seeking relief. At length they each had a vision. To the man appeared a venerable person of benign aspect who told him that within three months he would be cured; while the sister in her vision saw one whom she afterwards recognized to be St. Augustine himself. They took this as a sign that they were to come to Hippo. There the man prayed and wept daily at the Oratory of the Martyr Stephen. On Palm Sunday he was praying at the Altar, as his custom was. At this point we may let Augustine himself take up the tale, for he tells it much more graphically than the man himself. "Suddenly the young man fell down and lay as though asleep,

but with no trembling of the limbs such as he was wont to have even when sleeping. All present were alarmed. Some wished to raise him up, but others forbade them, thinking he was about to die. When lo! he rose up; and he was no longer trembling, because he was cured; and he stood there, whole, gazing at the people, who in turn gazed at him. And then what a clamor of rejoicing broke forth." They wished to summon Augustine, who was sitting ready to enter the church, "each in turn telling me the story as if he were the first." "We entered amid rejoicings. The man knelt at my knee and rose to receive my kiss. I saluted the people, and the tumultuous rejoicing broke out afresh." So he let the visible sermon of the healed man suffice for that day, took the man home with him, heard his whole story, and got him to draw up a formal narrative of it. On the third day after Easter he read this narrative from the steps of the rostrum, the brother and sister still standing before him, the one cured, the other still trembling violently. When the *libellus* had been read he dismissed the pair, and was beginning to discourse about their case, when suddenly, as he was speaking, a loud clamor broke out again from the neighboring Martyr's Chapel. The sister, on leaving the church, had proceeded thither. And as soon as she touched the altar rail she fell down insensible, just as her brother had done; and similarly rose up cured. She was brought back into the church, "and there arose," says Augustine. "such a clamor of rejoicing that our ears could scarcely endure it." That narrative, with Augustine's first-hand testimony and the man's own *libellus*, quoted in a sermon of Augustine's, seems to be about as good evidence as we can ever expect to find of an event of this kind in distant antiquity; and, in view of the well-known phenomena of such faith-cures in nervous cases, there seems to be not the slightest reason to question it. We note here again the attitude of open-minded yet sober criticism which led Augustine to take the man home

and examine him quietly, and cause him to write a formal narrative of the case. It is not the only instance in which we hear of his making careful inquiries.

The phenomena of what is now called Thought-reading were familiar in antiquity, and Augustine mentions a well-known practitioner of the art at Carthage, named Albicerius. In some of the examples given of his powers the hypothesis of fraud is open, especially as he is said to have been a man of worthless character, but in one at least it seems to be excluded. His name comes up in one of the early Dialogues, the *Contra Academicos* (i.17 f.), where it appears that he was known to several of the company present, and the following instances are given of his successes: (1) Some domestic utensil having been lost, not only did he tell the person who came to consult him where to find it, but he also told the inquirer, before he had named the article, what it was that he was seeking. (2) On another occasion the slave who was carrying his master's money had stolen part of it on the way. Albicerius made him produce the bag and count out the money, and then gave correctly the amount that had been stolen. (3) A client who came to consult him about the purchase of an estate began by asking him what it was that he had come about, and Albicerius not only told him his business, but surprised him by giving the name of the estate, "although," says the narrator, "the name was such a curious one that the client could hardly remember it himself." In all these cases collusion with servants, or extraneous sources of information, are possible, but the fourth example seems to be beyond cavil. The inquirer was well known to Augustine and his friends, and he approached the matter in a critical spirit. By way of posing Albicerius he asked him to say what he was thinking about. To his surprise Albicerius answered correctly. "A line of Virgil," and when he went on to ask what the line was, Albicerius, himself a man of little education, gave it correctly. Augustine shows his usual critical caution by reminding his inter-

locutors that, besides the successes they had recorded, they all knew Albicerius had had many failures. He does not here enter on the general question, but we get a hint of his view on another occasion when, in answer to a question, he discusses that weird and mysterious Old Testament narrative, the interview of Saul with the Witch of En-Dor (*De Div. Quæst. ad Simplic.* iii. 1). The questioner approaches it as an ethical problem. Since the apparition utters a true prediction, must it not really have been the spirit of Samuel himself? But if so, how can we suppose that a wicked woman, as a witch *ex hypothesi* is, could have had power over the spirit of a just man like Samuel? As usual, Augustine is on the side of the less mysterious of two possible explanations. He says that, while it is not impossible to suppose that God might have permitted the spirit of Samuel to announce His forthcoming judgment upon Saul, it is much easier and simpler to suppose that what Saul saw was not really the spirit of Samuel, but "a phantasm or illusory image" produced by what he roundly calls diabolic arts—that is, by what the Middle Ages would have called "Black Magic." He does not, as we have seen, exclude the other alternative, and he shows his sense of the mysterious attraction of the problem by saying that he would not forbid others to inquire more deeply.

He believed, of course, on Scriptural evidence, in the reality of "possession," but he is not over-anxious to resort to it as an explanation of psychic phenomena, as he shows in his judicious handling of a curious and interesting case of second sight, or vision at a distance. The psychical phenomena of the case are not especially sensational, but it makes on the one hand a strong impression of genuineness, and on the other it does not admit of an easy rationalising explanation. There was in a house that he knew, Augustine tells us, a man who was thought to be possessed. And when this man had a fit upon him a certain presbyter who had a special influence over him used to be

sent for. This presbyter lived at a distance of twelve miles away, and the curious thing was that when the presbyter started out in response to the message the sick man used to say, "He is starting out now," and then used to follow all the stages of his journey, saying just where he was and what speed he was making, and when he reached the boundaries of the demesne belonging to the house where the man was, and when he reached the house itself, and the threshold of the room where the man lay ill, right up to his actual appearance. The man was at this time suffering from a fever, and, says Augustine, said these things "in the manner of one who is delirious." "And perhaps," he shrewdly adds, "he really was delirious, and was thought to be possessed just because he said these things." He was in an excited state and would take no food at the hands of his relatives, but when the presbyter came he calmed down, and would take food from him; but his mental alienation (Augustine uses the exact phrase *mentis alienatio*) did not cease till the fever left him, "as is usual with those who are delirious." Augustine seems to imply that the incident happened more than once in the course of the illness, but he adds that after his recovery this kind of abnormal state did not recur again.

Of course there are numerous questions one would like to ask if it were possible to examine the witnesses. Was the man told that the presbyter had been sent for? Was he previously familiar with the stages of the journey? Was the synchronism of his statements with the facts tested, and was it really very close? But in general the case makes a strong impression both of genuineness and of being accurately recorded. And once again the sobriety of the handling is remarkable.

In fact, if the reader has a criticism to make at this point, it will probably be that Augustine's comments upon these cases are too cautious and jejune, too closely limited by the canons of common sense.

If so, here is a passage which will

give him pause. Augustine is speaking of visions which are felt to be predictive, revelational or the like—and suddenly we are plunged into a series of bold and impressive speculations (*De Gen. ad Lit.* (XII., xiii.)). Some will have it, he says, that the human soul has a natural power of divination within itself. But if this is so, why does it not always foresee the future, since it always desires to do so? Does it not look as if the soul needed some help in order to be capable of divination, but does not always receive that help? But, assuming that it does receive such help, the help must come from some source other than itself, and it cannot come from anything corporeal. It must therefore come from some spiritual source. And how does this help act? Does something take place in the body by which consciousness is freed from the body, and in this state of freedom sees in itself appearances which have such a signification, which appearances were there already, but were not perceived *just as we have many things in the memory which are not constantly present to our mental vision?* (Note the characteristic approach from the side of normal psychology.) Or do things become present to the soul which were not present before? or are they perhaps in some other spirit, into which the soul penetrates when it gets free from the body, and does our soul see them there? (This is probably an allu-

sion to the Neo-Platonic world-soul, not to ordinary thought-reading.) For if they were in our own soul as its own property, so to speak, why does it not always understand them, even when it sees them? For sometimes, nay often, it does not understand them. Or does the mind, in its turn, need to be aided in order to understand?

Or again, instead of—as we have just supposed—the soul, when the corporeal impediments are removed or relaxed, going forth by its own impulse to the things which it is to see, is it, on the other hand (itself passive), wholly taken up into those things, whether they be things that can only be spiritually discerned or things which can also be intellectually known?

Or again, does the soul sometimes see things in itself, and sometimes owing to another spirit's intermingling with it?

Here one bold hypothesis follows hard upon another till we are almost dizzy with the effort of following him. and, though he will not decide among them, it is evident that his habitual caution is due to no timidity of thought. He has spoken elsewhere, in a phrase which shows a full sense of the mysteries by which our mental life is surrounded, of "the abyss of human consciousness." The passage which has just been quoted makes it clear that, when he chooses, he can tread the brink of the abyss sure-footed and aware.

## INTERNATIONAL NOTES

BY HARRY PRICE

*Apropos* my *Note* re the London Ghost Club Dr. Eugène Osty informs me that something similar has been established in Paris for some years. This is the "Thirteen Club" which meets for dinner on the thirteenth of each month. I believe, too, that the club's full complement is likewise thirteen members who are interested in psychic matters. Among the members are Professor Richet, M. Bergson and Dr. Osty who has invited me to one of the meetings.

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Professor Thirring writes me that Paul Diebel, the German "white fakir" whose feats have been mentioned in these *Notes*, has confessed that his phenomena are partly due to fraud; at least, to a great extent he "helps out" by what natural gifts he possesses. Thus, those parts of his skin where he intends later to show stigmata he previously prepares by means of a sharp instrument. The marks of this instrument completely disappear shortly afterwards. When he gives a performance a couple of hours later he is able, by means of concentration, and by a strong effort of will, to increase the blood pressure on the parts of his body which he has previously prepared and red marks or even blood will appear. This, by the way, is the explanation of a very old conjuring trick where the name of a chosen card is found revealed on the performer's arm.

Dr. Thirring and I have discussed the possibility of Eleonore Zügün having employed some similar means in order to produce her stigmata but we decided that that was impossible as the phenomena were so spontaneous after the girl had been under observation for many hours. The fact that the mani-

festations completely ceased at puberty is further evidence for their genuineness.

Eleonore has now returned to her native Roumania and has set up in business for herself at Czernowitz. I have her trade card in front of me and I notice she has taken a diploma in hair-dressing at Vienna. From *ondulare* to *cosmetica* she appears to cater in every way for "woman's crowning glory". If it had not been for her mediumship Eleonore would still be tilling the fields in her peasant's smock.

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Professor A. M. Low, D.Sc., the eminent scientist, has joined the Council of the National Laboratory of Psychical Research. Professor Low has taken a sustained interest in psychical research for many years and, from time to time, has been associated with the work of the Laboratory. It will be remembered that it was he who presided at the opening of Joanna's box.

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Munnings has now finished the lurid account of his long-sustained pseudo-mediumship and has exposed every trick and fake which he employed to deceive the very credulous people who sat with him. Not one *per cent.* of this impostor's not-very-subtle methods could have been employed had there been imposed even a rudimentary control. It was not a case of a clever charlatan deceiving a number of sincere people who did their best to impose conditions; it was a classic example of a very ordinary faker taking advantage of a number of very gullible spiritualists whose last thought was that the medium should be adequately controlled. In an attempt to save their faces these credulous sitters are now rushing into

print in an amusing endeavor to prove that Munnings is *still lying* when he says that all his tricks were—tricks! In the *Sunday Express* for April 29th Sir Arthur Conan Doyle has a long *apologia* for the shortcomings of Munnings who, he declares, was not always fraudulent. As one of the "proofs" that Munnings is still lying, he mentions that when during a seance the faker imitated the bark of a big dog an Alsatian in a neighboring kennel gave an answering bark!

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Large numbers of people are visiting a farm in the village of Ferdrupt, in the Vosges, France, where Marcelle Georges, aged 13, claims to have seen a "radiant virgin" in the clouds. At stated periods the girl (holding a lighted candle) and her family go out into the fields, kneel down, and the virgin is then supposed to appear to the visionary. To the writer it looks like a case of self-induced hallucination. In a photograph before me the kneeling family is surrounding the girl "who is seen awaiting the appearance of the radiant virgin". As a matter of fact, child-like, she is staring straight into the lens of the camera.

\* \* \*

A strange story of hypnotism was revealed in the local police court during the trial of J. Edmond Boivin, a Montreal carpenter, which was brought about by his daughter, who resented his forcibly hypnotizing her at all hours of the night.

This daughter, Germaine, is a waitress by day, and found she was not getting sufficient sleep as a result of her father's demands upon her as a medium.

Boivin confined his operations to cures, for which he charged a dollar a session. If his prescription obtained through putting his daughter into a hypnotic trance, were not efficacious, they were at least original.

A man named Edward Salvas, who has suffered tortures from rheumatism for some years, told how he sought the advice of the hypnotist. The recipe he

obtained from the lips of the hypnotized daughter was as follows: Three spoonfuls of stove-pipe soot mixed in one pint of water, with sugar, to be drunk after counting one, two, three, making the sign of the cross with the thumb on the forehead, and exclaiming: "Rheumatism, I hypnotize you, one—two—three—go!"

Mr. Salvas was brave enough to swallow three draughts of this unenticing potion. His rheumatism, he informed the court, was as bad as ever, and he felt pains he never had before.

Boivin was found guilty of "practising magic arts," bound over to keep the peace for one year, and released on suspended sentence.

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The recent death of a prominent member of the Lyttelton family, of Hagley Hall, Stourbridge, recalls a remarkable event in connection with the death of the second Lord Lyttelton. Not feeling at all well, he retired to rest earlier than usual—about 12 o'clock—on the night of November 24, 1779, and soon after getting into bed and extinguishing the candle he was disturbed by a gentle fluttering of wings about his chamber. While he yet listened, he was still more struck by the sound of footsteps apparently approaching his bed. Astonished at these noises in such a place and hour, he raised himself up in bed to learn what it all meant, and was surprised beyond measure at the sight of a lovely female, dressed in white, with a small bird perched, falcon-like upon her head. While he was struggling for words the figure addressed him, in grave authoritative tones, commanding him to prepare himself, for that he would shortly die. The delivery of an articulate message, however dreadful the message itself might be, banished in some degree the elements of terror which the vision at first inspired, and Lord Lyttelton now found words to enquire how long he might expect to live. The vision then replied, "Not three days, and you'll depart at the hour of 12!" In the morning he recounted his experiences at the break-

fast table, and at midnight on the third day he died suddenly. Sir Bernard Burke vouches for the accuracy of the above story.

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In the *Mercure de France* for April 15th M. René Sudre has an interesting analysis of the Third International Congress for Psychical Research recently held in Paris. Discussing Prof. Driesch's leaning towards the spirit hypothesis he says. "But Driesch is a philosopher much averse to superstition and amongst the views which we exchanged at the Congress, he declared that popular spiritualism appeared to him as a public danger. M. Sudre concludes: "Les sectateurs d'Allan Kardec sont vraiment imprudents d'invoquer son patronage!"

\* \* \*

A fascinating work is *Chinese Ghosts and Goblins*<sup>1</sup> by G. Willoughby Meade who makes our flesh creep with some of the weird tales which he publishes. The following is a typical specimen, which concerns a certain Mr. Ye, of Peking. This gentleman, riding along the road to I-Chou, where he proposed to visit his friend Mr. Wang, was overtaken in a thunderstorm by a tall stranger on horseback. As they rode, Mr. Ye noticed that this personage exhaled a curious black vapor; sometimes it dimmed the flashes of lightning, and sometimes it was cut through by his long red tongue shooting out of his mouth. Still without too much surprise, one follows Mr. Ye into his friend's house, where the odd stranger was greeted by Mr. Wang as his cousin Chang, from Peking. With Mr. Ye, one grows a little apprehensive when he is given the same bedroom as Mr. Chang, and approves his prudence in asking for a serving-boy to sleep between them. Midnight came, and lo! the tall stranger thrust out his dreadful tongue, arose, and devoured the luckless serving-boy raw, leaving only a heap of crunched and broken bones on the hospitable floor. Very properly, Mr. Ye invoked the supernatural aid of Kuan Ti, the

special conqueror of demons, who dutifully appeared to the sound of gongs and drums. Forthwith the peculiar Mr. Chang changed into a butterfly. Round and round he fluttered, evading the dreadful sword-strokes of Kuan Ti, until suddenly there burst a peal of thunder, and both demon and demon-fighter disappeared. In the morning, the bones of the boy remained as irrefutable evidence on the floor; what's more, the tall man's horse was still in the host's stable! But inquiries showed that the real Mr. Chang had never left Peking, and had not even thought of making the journey with Mr. Ye. One can only accept the logical conclusion that an evil spirit had unscrupulously impersonated Mr. Chang.

\* \* \*

A new society has been formed in Manchester of men and women enthusiasts in psychical research. The society prides itself on its exclusiveness.

"The members, who number 25, have been chosen for their scholarliness, their scientific learnings, and their attitude towards the subject for which the society was formed," said a member of the society.

"We intend to develop the latent powers of our members in their normal state, without spirit or any other control, in order that they may be able to obtain personal evidence, eliminate the medium, and dispense with the showy and doubtful phenomena of the cult. Our idea is not to approach the matter in a credulous spirit, but to investigate and to seek proof for all that we experience." The members meet once a week in a small room in Manchester.

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Remarkable stories of her alleged gifts of water and metal divining in search for buried treasure were told to a meeting of agriculturalists at Gloucester recently by Miss F. M. Turner, of Bridstow, Ross-on-Wye.

Miss Turner said she discovered her gifts accidentally some years ago. She did not consider divination was due to psychic influences, but to natural forces in the body.

<sup>1</sup>London: 1928, Constable, 24s. net.

At Cardiff where a friend asked her to try her powers upon his lawn, she found by the aid of a hazel twig that a volume of water ran beneath. Her host then told her that it was one of the city water mains.

Her gift for divining metal helped a friend to recover a gold and diamond ring which had been lost on a hockey field.

She had carried out work in Derbyshire divining the presence of seams of lead, and also of iron ore. She could feel strongly lead seams, although at great depths.

She had also been engaged in several searches for treasure. She went to Ireland to an old castle where many years before, it was asserted, a quantity of gold plate had been buried by one of the stewards to hide from William of Orange. The steward had been killed without revealing the whereabouts of the plate.

Every time she tried to exercise her powers she was attacked by severe sickness, and afterwards learned that it was due to the phosphates in the ground.

Another search was carried out at the Priory Church at Christchurch, where there was a legend that an abbot in the time of King Henry VIII had hidden some gold plate.

\* \* \*

I spent a most amusing evening at Caxton Hall, London, on May 1st when a debate (arranged by the Cosmos Centre) was staged between the spiritualists and the conjurers. The motion was "That the Case for Spiritualism has not been Proved." Speakers for the motion were Mr. Dingwall and Mr. Hocking, both of the Magic Circle (a conjurers' society); the speakers against the motion being Mr. Hannen Swaffer and Mr. Maurice Barbanell, the leader of the Jewish spiritualists. Being regarded as perfectly neutral I was asked to take the chair—but as there was some uncertainty as to whether I should be in England at the time Professor A. M. Low consented to preside in my stead. However, I was

able to attend and occupied a seat on the platform.

The debate lasted 3 hours 20 minutes, the motion being proposed by Mr. Hocking, who in an extremely weak speech, disclosed the fact that during the 14 years the Occult Committee of the Magic Circle had been in existence that body had done nothing more than catch out Mrs. Deane juggling with her photographic plates. Mr. Swaffer followed and the large audience rocked with laughter as he wittily drove home his points against the conjurers. His "production" of a red silk handkerchief from an egg "brought the house down" and even the crestfallen conjurers could not but appreciate the humor of his "magical act."

Mr. Dingwall seconded the motion and his efforts to explain the various phenomena which, in signed statements, he had vouched for as genuine were amusing in the extreme. I had a verbal duel with Dingwall on the platform as to whether we signed statements at Munich in 1922 to the effect that we had witnessed genuine phenomena with Willy Schneider. Considering that our attestation has been published by Schrenck and myself over and over again in various languages I was astonished to find the ex-Research Officer of the British S. P. R. denying he signed such a document.

After Dingwall came Mr. Barbanell whose eloquence and facts stirred the assembly to enthusiastic approbation. Then came an interregnum during which members of the audience were invited to make brief speeches—which was taken advantage of by one man who attempted to give us in detail the perfectly irrelevant information that on one occasion the Magic Circle members had juggled before royalty. He was promptly told to sit down after which the principal speakers had another opportunity of stating their case. Much the same result again occurred and the conjurers once more put up a very bad "argument" which was riddled to pieces by the forensic eloquence of Swaffer and Barbanell.

## ENDOWMENT ANALYSIS

### BEQUESTS

Warren B. Field Estate.....	\$6,639.31
Anna Lukens, M.D.....	1,200.00
James T. Miller.....	71,257.00
Max Petersen .....	40,000.00
Anita C. Ashley (on account).....	54,172.46
	\$173,268.77

### GIFTS

Anonymous Donor .....	\$48,000.00
Miss Irene Putnam .....	4,626.50
Founders .....	25,000.00
Patrons .....	14,000.00
Life Fellows .....	4,000.00
Life Members .....	5,000.00
Life Associates .....	2,600.00
Miscellaneous Gifts, about.....	2,777.19
	\$106,003.69

### INVESTMENTS

(Market values at March 17th, 1928)

Real Estate at cost.....	\$57,000.00
Bonds .....	62,760.00
Mortgages .....	98,600.00
	\$218,360.00
Max Peterson Bequest (American Trust Co.).....	40,000.00
Warren B. Field Trust Fund (Kings County Trust Co.) .....	6,639.31
Stock of John C. Orr Company, at cost.....	25,700.00
	\$290,699.31

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### BUSINESS NOTICE

Previously acknowledged .....	\$4,372.29
May 17th, 1928, Miss Irene Putnam's contribution to Research and Publication.....	200.00
	\$4,572.29



Anna Rasmussen: June 1st, 1927



# PSYCHIC RESEARCH

THE JOURNAL OF THE  
AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

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## SOME PERSONAL EXPERIENCES WITH ANNA RASMUSSEN

BY HARRY PRICE

THE mediumship of Frau Anna Rasmussen has always appealed to me as being in a class by itself since her powers can be tested in complete comfort and freedom in the full light of day or by the ordinary electric lighting of one's house. Since I heard the late Fritz Gr unewald give a detailed account (at the Warsaw Congress in 1923) of his experiments with Frau Rasmussen I had always wished to see the Danish psychic and sit with her under good conditions.

It was not until the early summer of 1927 that an opportunity presented itself of seeing for myself the phenomena about which I had heard so much. By that time Professor Dr. Christian Winther, of the Copenhagen *Polyteknisk Laereanstalt* had had several years' experience with Frau Rasmussen and her phenomena and had already completed for the American S. P. R. a report of his highly-scientific experiments. The MS. of this report passed through my hands on its way to America and a perusal of it made me keener than ever to see the Danish medium. Hearing I was about to fulfil some lecture engagements in Norway Prof. Winther kindly offered me two s ances with his medium, and suggested my breaking my

journey at Copenhagen for that purpose. This I did and the report of those s ances is now before the reader.

This report has been delayed for several reasons: In the first place, I wanted Prof. Winther to have the pleasure of introducing his medium to the readers of *PSYCHIC RESEARCH*; secondly, as I knew that his report would be profusely illustrated by means of diagrams and photographs, I thought they would be convenient for me to refer to; thirdly, a person having studied the *minutiae* of Dr Winther's technique would be in a far better position to appreciate my article than one who had not read his report.<sup>1</sup>

Miss Lucie Kaye, secretary to the National Laboratory of Psychical Research, was in Copenhagen at the same time as myself and we independently took notes of the two sittings which we had with Anna Rasmussen. These notes we afterwards collated and from them this article has been prepared.

\* \* \*

It was in the afternoon of Wednesday, June 1st, 1927, that we had our introductory s ance with Frau Rasmussen. The sitting was held in Prof.

<sup>1</sup> First instalment appeared in *Psychic Research* for January, 1928, and final instalment in issue of May, 1928.

Winther's private room at the Polytechnic; an apartment half study, half laboratory. It is a well-lighted room and the day was sunny. I have already recorded the fact that Frau Rasmussen never sits in the dark—thus giving the lie to those silly people who, parrot-like, reiterate that darkness is always a necessary condition for good phenomena.

Soon after two o'clock Miss Kaye and I arrived at the Polytechnic Academy where, with true Danish hospitality, we found that Dr. Winther had provided a light meal for us, although we had only just finished our luncheon. The refreshments also have a psychological value as during their consumption the sitters become acquainted with one another and a feeling of harmony is engendered. This is especially important in the case of the Danish medium who drinks a great deal of coffee which, we are told, helps the phenomena.

We were introduced to Mrs. Winther, Anna Rasmussen, and a Mr. Melloni, a friend of the medium's who told me he had spent 24 years in America; consequently he spoke fluent English. During the period of Anna's mediumship of which I am writing this Melloni played a major part inasmuch as he attended every séance and often sat next to the medium.

While we were consuming the coffee and cakes I took the opportunity of closely observing the medium. She was then 29 years old (having been born in 1898) but to me she appeared older. She was somewhat morose in her demeanor, and appeared to be in rather a bad temper. She hardly spoke unless first addressed by Dr. Winther or Melloni, and any questions which she put to Miss Kaye or myself were translated through her companion, Melloni, for our consideration. Great credit is due to Dr. Winther for the ability he has shown in handling an obviously difficult medium. I persuaded her to allow me to take her photograph (here first reproduced) pointing out that it was important that my American friends

should have an opportunity to see what she looked like.

Prof. Winther has given<sup>2</sup> us a detailed pen picture of the early life and work of the medium and this should be consulted if the reader wishes fully to appreciate the phenomena of Frau Rasmussen.

It was 2.45 before we settled ourselves round the somewhat small, but heavy, oblong, plain oak séance table, which, I was told, weighs 35 kilogrammes.<sup>3</sup>

We sat in the following order, clockwise from the medium: Anna Rasmussen, Mrs. Winther, Price, Miss Kaye, Dr. Winther, Melloni. The medium had a paper pad and pencil beside her for any automatic script which she might wish to produce. All the sitters joined hands in light contact. Chairs were placed well away from the table.

On top of the séance table was a tabourette or stool, 27½ inches high, of plain wood, with four legs with supporting struts some third of the distance from the bottom. On the under side of the stool-top were screwed two hooks 90 mm. apart. From these hooks were suspended (by means of threads) two steel balls such as are used for ball bearings in machinery. Weight of balls about one ounce each though the weights were not identical. They reached nearly to the table top. To exclude draughts or conscious or unconscious blowing by the medium or sitters, sheets of plate glass were firmly clamped to the four sides of the tabourette—thus forming it into a glass chamber containing two pendulums of dissimilar weights. The scientific reader can find exact measurements, weights, etc., of this set-up which Prof. Winther illustrates in the second instalment<sup>4</sup> of his report.

2:45. I have in my notes: "Invocation to 'Dr. Lasaruz.'" Just as we, in a semi-humorous speech, introduce

<sup>2</sup> This *Journal*, Jan., 1928, p. 25 ff.

<sup>3</sup> A kilogramme weighs 35 oz. 87½ grains.

<sup>4</sup> This *Journal*, Feb., 1928, p. 82. On p. 83 is illustrated the identical set-up which we used.

"Palma" to those who are sitting with Miss Stella C., Prof. Winther tells "Dr. Lasaruz" who the sitters are and asks him to give of his best. "Dr. Lasaruz" is, of course, Anna's "control" or trance personality. Or, if the reader is a spiritualist, her "spirit guide" who was once an Egyptian, B.C. 1733. Immediately Dr. Winther ceased speaking a series of taps or knocks came from the medium's left shoulder. It was arranged that three knocks should represent "no"; two for "yes"; and one for "doubtful."

These "knocks" in the medium's shoulder are very curious and Anna must be unique in this respect. I left my seat and placed my ear against Frau Rasmussen's shoulder and could distinctly hear the very decided thumps which were issuing from somewhere within the medium's internal economy. But I could hear them almost as plainly from my place in the circle. "Dr. Lasaruz" makes free use of the medium in this connection; but he also uses the table, furniture, walls, etc., when answering the sitters' questions. Dr. Winther has endeavored to locate the precise position of the knocks by means of a stethoscope but has not succeeded. We were told that the raps occur also when the medium is asleep or entranced. It is quite certain that the knocks are not caused by the "cracking" of a joint or muscle as was alleged in the case of the Fox sisters. The sound is quite different.

"Dr. Lasaruz" informed us that he would like to talk with us and that he would use the apparatus "in a few minutes". Wishing to see something of the automatic writing I asked the control whether he would give me a message by this means. Three distinct raps from the table indicated that he would not. Miss Kaye then asked if he would oblige her by writing a few words. "Yes" immediately came from the shoulder.

Up to this point the psychic had been quite normal; that is, so far as I could judge from the demeanor of a person

whom I had met for the first time. But Anna now underwent some subtle change. She did not go into trance or appear sleepy but her manner altered and she seemed "different". Her right wrist began to swell slightly—always a sure sign that she is about to produce some automatic script. Her respiration also grew more rapid. Dr. Winther told me that in a fairly deep trance the respiration rate increases to 244 to the minute.

3:03. A series of quick raps from the table demanded our attention and we ascertained by question and answer that I was to change places with Melloni. This was done and I now sat on Anna's right hand, helping Mrs. Winther to control the medium. We now suggested to the "doctor" that he should try to swing one of the pendulums in the enclosed tabourette. Frau Rasmussen picked up the pencil and in a listless manner (suggestive of the early stages of the trance state) wrote on a piece of paper a message that purported to come from the control. It read: "I do not know what you mean by 'the pendulum' (Signed) Dr. Lasaruz". At which we all laughed heartily, this being a favorite joke of the "doctor's". We then asked the control whether he would swing the right pendulum. Three knocks from the table indicated that he would *not*, at which we expressed our disappointment. Immediately two quick raps from the table informed us that the control had changed his mind and would oblige us—for which we thanked him.

3:14. Anna now picked up the pencil and in *mirror writing* produced a message, signed by "Lasaruz" to the effect that we should sing. This we did somewhat inharmoniously and afterwards I suggest to the control that after such an exhibition of our vocal powers he should produce some good phenomena. "No!" was at once rapped out on the table. Dr. Winther remarked that "Lasaruz" *will* have his joke! Immediately after, the right pendulum quivered slightly, and in two minutes com-

menced swinging. About a minute later the left pendulum commenced to swing, at the same time as the right bobbin was damped down. The right bobbin then increased its arc and almost—but not quite—touched one of the glass sides. The total swing was about 8 inches. For 3 or 4 minutes the arc described by the right pendulum (the heavier of the two) never varied and we sat fascinated by the swing of the steel ball which we imagined *must* hit the glass next time—but which refrained from doing so. I remember thinking that Galileo must have been fascinated in a similar manner when watching that famous swinging lamp in the church at Pisa, whose oscillations suggested to him the isochronism or “equal-timeness” of the pendulum.

In nine minutes the right pendulum was tapping regularly on one of the glass sides of the tabourette. It then slackened somewhat, for no apparent reason. Dr. Winther then called out the letters of the alphabet and at certain letters the right bobbin tapped the glass. In this manner we obtained messages and directions. We asked whether conditions were now good and “yes” was given in reply. During the whole of this activity on the part of the right pendulum, its fellow-bobbin was swinging very slowly, describing an arc of about half an inch.

3:30 to 3:45. For 15 minutes the right-hand ball was swinging steadily, the left bobbin merely oscillating slightly. Occasionally Prof. Winther would request “Dr. Lasaruz” to damp the right pendulum, or to increase its arc. This was always done, very gradually, but the change was at once noticeable. Once it practically ceased moving and Dr. Winther then asked that the bobbin should be swung at right angles to its previous motion. This was done at once.

In my notes I have a query to the effect whether any magnetic emanation from the medium would affect the balls. But as the emanation would have to be intermittent (in order to allow for the

return swing of the balls), and controllable, this theory will not stand much analysis. And any magnetic or electrical emanations would affect both balls equally. This also applies to any secreted powerful electro-magnet that might be employed for moving the balls normally; both or neither of the steel bobbins would react to any extraneous electrical influence.

4:03. Dr. Winther says: “*Bankibord*”, a catch phrase that means that “Dr. Lasaruz” is requested to “bang the table”. This was done two or three times by the control. The following are the *verbatim* notes which I made of the latter part of the séance:

4:08. Left pendulum swings at request of Dr. Winther.

4:10. Medium complains of headache. This is regarded as a sign of good phenomena.

4:12. Left-hand ball changes course at suggestion of Dr. Winther. Arc: 2½ inches. Right ball stationary.

4:17. Anna now writing (mirror writing). “Dr. Lasaruz” says “be patient and you will have good phenomena in the evening”.

4:19. Left-hand ball swinging. Arc: four inches. Right ball still motionless.

4:23. Arc of left pendulum now extended to 4¾ inches. Miss Kaye remarks that she feels very cold. The medium, too, is obviously cold; her hands extremely cold, as I confirm. The hand I am controlling is very cold. Left bobbin now slowing down and almost stationary. [We had no means of measuring the temperature as it was purely a demonstration séance for our benefit. But it certainly felt cooler. Professor Winther has repeated my Stella C. thermometric experiments with Anna Rasmussen and has definitely confirmed the fact—first instrumentally demonstrated by me—that at the moment of telekinetic action the normal rise of temperature in the medium’s immediate vicinity is checked or that the temperature falls. He is convinced “that the

production of telekinetic energy is accompanied by a drop in the room temperature".

4:27. Arc made by left pendulum now increased to five inches. Right bobbin stationary.

4:30. Swing of left pendulum now six inches. The medium's hand which I am holding becomes moist and clammy, but still cold. Left bobbin is being damped rapidly, and becomes quite stationary. Right bobbin now moving.

4:33. Right pendulum swinging steadily. Arc described: 8 inches. Has appearance of being "pulled". [This remark in my notes accurately describes the impression I received at the time. It was a *different* swing to that of the left bell—or *appeared* different. It seemed more jerky, with a less regular phase. Other sitters noticed it.]

4:34. Right pendulum gradually increases its swing to nine inches.

4:36. Right ball rapidly increasing its arc, and touches glass. At request it gives 22 taps on the glass side of stool. Then slows down for half a minute; then strikes four on the glass.

4:41. Right pendulum slowing down. Left pendulum suddenly comes into action.

4:43. Both pendulums swinging. Arcs: Right, 3"; left, 5". Both balls swinging very steadily.

4:46. Right pendulum is damped and stops. Left pendulum increases its swing to 8 inches.

4:53. Left pendulum slowing down (to 2" arc). Right pendulum again starts swinging. When both balls swinging two inches, Dr. Winther asks that their movements be reversed. Without actually coming to rest, both balls then commence to swing at right angles to their previous motions. This continues for some minutes.

5:01. A number of raps on table attract our attention and we ascertain that "Dr. Lasaruz" wishes the Professor to bring the pendulums to rest. Dr. Winther removes one of the glass panels and damps balls.

5:06. Anna Rasmussen picks up pencil and automatically writes: "We have to prepare for this evening but now this will take too long for now. Good-bye. Dr. Lasaruz." A series of rapid raps on table denote end of séance. [The message itself appeared very ambiguous, but its meaning was quite clear. The medium, or her control—or both—required a rest before the evening sitting. I was not then aware of the fact that Frau Rasmussen knew we were having another séance but it afterwards transpired that she did.]

The circle broke up at 5:15. Dr. Winther very kindly asked Miss Kaye and myself to witness some further experiments at his residence on the outskirts of Copenhagen. We accepted, and were informed that the séance would commence at 8 o'clock. I took a few photographs of the medium in the Vester Farimagsgade, with the Polytechnic Academy as a background, after which we dispersed until the evening.

\* \* \*

Over an excellent dinner at Wivel's famous restaurant Miss Kaye and I discussed the interesting events of the afternoon. We smiled at the thought of what a hash a conjurer would make of the job, trying to duplicate the phenomena under the same conditions, in the full light of day. It is obvious, of course, that any normal push or shake of the tabourette, table or floor would affect both pendulums. I know, because I tried it.

By the time we had procured a car the weather had become rough and stormy, though still warm. Flying scuds of rain with intermittent thunder-claps and a vivid display of lightning was our accompaniment as we braved the elements on our ride to the outskirts of the Danish capital.

It was just striking eight when we arrived at Professor Winther's charming villa in a deluge. All the other sitters had already assembled with the exception, I think, of one of the Misses Winther who joined the circle a little later.

The following is a list of the sitters and the order in which they sat, reading clockwise from the medium: Anna Rasmussen, Miss Winther, Mrs. Winther, Miss Nillson (Nissen), Miss Kaye, Price, Dr. P. Borberg (whom I had previously met in Copenhagen a year or so before), Professor Winther, Melloni, Miss Winther.

The set-up used at the evening séance was a very different proposition to the one we used in Prof. Winther's laboratory. As much of the experimental work had been carried out in his own home Dr. Winther had had constructed a most elaborate form of table, quite vibration-proof, with apparatus for photographically recording the oscillation periods of the pendulums by means of a tiny pencil of light emitted by the special bobbins.

I will not describe in detail this special set-up as it has already been done<sup>5</sup> so thoroughly by Prof. Winther. But for those readers who have not a file of *Psychic Research* for ready reference, I will state that it is a form of oblong, rectangular table, supported on and bolted to a concrete pillar, the whole clamped to a concrete floor. Firmly fixed to the table-top is a form of tabourette, the lower portion enclosed by red glass, like a dark-room lamp. From the top of the enclosed upper portion of tabourette are hung bobbins of various weights and sizes suspended by means of thin electrical "flex" which is connected to pea-lights contained in the bobbins.<sup>6</sup> A tiny lens in each bobbin traces, by means of a pencil of light, its pendulatory motion on to an electrically rotated strip of bromide paper. When developed, the path of the pendulum is clearly shown on the sensitized emulsion and makes a permanent record. Many examples have been published in *Psychic Research*. I need only add that in my opinion the "table" is entirely fraud- and vibration-proof.

<sup>5</sup> A photograph of the identical set-up appears on p. 96 of this *Journal*, Feb., 1928. The accompanying text minutely describes its construction.

<sup>6</sup> Various types of these bobbins are illustrated in this *Journal*, Feb. p. 96; Mar., p. 171, 1928.

8:18. Sitters take their places. Storm still raging. Normal lighting of the room which is brilliantly illuminated. Sitters' hands in light contact. Prof. Winther opens tabourette and suspends one aluminum and one lead bobbin. Switches lights on and closes tabourette. Tiny pencils of light visible through red glass. Switches on motor propelling bromide band to show us its mechanism. Switches it off with the remark that as this is merely a demonstration séance, a photographic record is not required. [Miss Kaye is responsible for the bulk of the notes—checked by me—from which the report of this second séance is compiled.]

8:21. "Invocation" to "Dr. Lasaruz", in form similar to that of the afternoon séance.

8:24. Very slight movement of both pendulums, increasing to maximum swing of  $\frac{1}{2}$ ". I ask "Dr. Lasaruz" whether he will produce good phenomena that evening. "Lasaruz" says "no!" by means of the usual raps. Series of rapid raps on table.

8:29. Lead bobbin swinging steadily  $\frac{1}{2}$ " arc. Aluminum bobbin entirely damped.

8:33. By means of raps we ascertain that Dr. Winther and Frau Rasmussen must change places. This is done—no particular reason forthcoming. Lead bobbin swinging steadily  $\frac{1}{4}$ " arc, 35 beats to the minute. Lead bobbin appears to be jerked; now losing amplitude.

8:37. Aluminum bobbin swinging 14 to the minute. Lead bobbin at rest.

8:40. Professor Winther substitutes brass bobbin for aluminum. Brings both bobbins to rest; closes tabourette. Both bobbins commence swinging; rapidly losing amplitude. They appear "dead".

8:45. No movements, so Dr. Winther inquires whether the time is propitious for coffee and refreshments. "Lasaruz" raps out "Yes!"

8:47. Circle breaks up and adjourns to an adjoining room where, round a large table, refreshments are served.

8:55. "Dr. Lasaruz" is asked if he will knock under table when clock strikes nine and keep time with the strokes. He says he will.

9:00. Clock strikes, and for the last five strokes thumps are heard under table, keeping time with the clock. At request "Lasaruz" gives excellent imitations of "sawing", "weaving", "running water", "bouncing of a ball", etc. He is asked if he will levitate table. "Later" is rapped out by means of calling over the alphabet. All the sounds come from under table, not always in one spot. All hands on table: no means of checking sub-table movements, but manifestations continued when I was under table.

After the supper-table "entertainment" we went into another room where four songs were sung by various members of the Winther family, remaining sitters joining in, if possible. Songs appear to enter largely into the séances held at the Winther *ménage*, with the idea of promoting harmony.

9:45. Returned to supper room where we re-formed into a circle and experimented with another type of tabourette similar to the one we used at Prof. Winther's laboratory. Bobbins of cotton wool and celluloid were suspended in a glass draught-proof chamber. The bobbins were swung or damped at command, either together or independently. At my request the bobbin (of cotton wool) nearer to me swung, gradually accelerated, and cannoned the celluloid bobbin which was at a distance of some inches from it. Both bobbins then came to rest.

9:56. We asked "Dr. Lasaruz" if he would give ten taps on the table when the hour struck ten, keeping time with the striking of the clock. He promised he would—and did.

10:09. Both bobbins swinging steadily, the woollen ball nearly at right angles to the celluloid ball. Arc: 2 inches. Later, both balls swinging parallel. Between 10:15 and 10:30 o'clock a number of experiments were made with different types of bobbins, which

were swung at request, tapped on the glass, damped to order, cannoned, etc.

10:30. Professor Winther experiments with a pair of balances which he places in tabourette. An attempt to produce telekinetic action on one or both of the pans is not successful. They are removed. Dr. Borberg tries to get "Dr. Lasaruz" to knock on table in front of each sitter in turn. Several knocks are heard; they stop at Price.

10:41. By calling over alphabet, we get the letters "E.M.G."—apparently meaningless. Both balls now commence swinging again. Now swinging violently, 70 beats to the minute. Both slow down to 47 beats to the minute and stop simultaneously. Balls commence swinging again and Dr. Borberg asks "Lasaruz" if he will give one tap on glass with each bobbin. This is not done and balls slow down again. Dr. Winther writes a message on a piece of paper, in English, with secret instructions. The paper is placed, writing downwards, in tabourette. We wait to see what happens. The bobbins commence swinging and slowly accelerate. They cannon twice, then slow down and remain motionless. On reading the "secret instruction" we find that Professor Winther has asked that the balls cannon three times.

10:55. Steel ball substituted for celluloid. At request, the former strikes "four" on glass side of tabourette. Then "two", then "one". Continues to swing irregularly, sometimes striking glass. Then cannons into celluloid ball. Steel ball swinging well; celluloid ball stationary.

11:00. Without being requested, "Dr. Lasaruz" "strikes" eleven on the table, synchronizing with the striking of the clock. Woollen ball substituted for celluloid. Steel bobbin commences to swing steadily. Arc: 3 inches. Cannons into woollen ball several times and nearly reaches glass side of tabourette; glass not struck. [A niece of Dr. Winther's arrives and takes her place between the Misses Winther.]

11:25. Both bobbins at rest. Circle

sings a cheerful song and both balls then move—the woollen one more rapidly. Both come to rest.

11:35. An ordinary round lead pencil is placed within the tabourette and stood on end. It is within two inches of both bobbins. "Dr. Lasaruz" is then asked if he will knock the pencil over by making one of the balls cannon into it. The control raps out "no" and pencil is removed.

11:40. The last sentence in Miss Kaye's notes is "A series of rapid taps say 'bedtime'."

\* \* \*

After Professor Winther's brilliant monograph on his experiments with Anna Rasmussen it would be superfluous for me to make any comments except of a personal nature.

That we were impressed with the manifestations need hardly be emphasized. The conditions under which we witnessed the swinging of the luminous bobbins were scientifically perfect and I am sorry we did not experiment longer with this most ingenious set-up. At the time I assumed that greater power was required for telekinetic movements within the apparatus.

The demonstration with the second set-up was much more spectacular and

no less convincing, even if the conditions were not those of the laboratory. I reiterate that any mechanical power applied normally from outside must affect both pendulums in the same way. In this connection I rule out hairs or wires which could not have been used in the enclosed tabourettes because of the conditions under which we sat. And a hair would be of little use when it was required to "box the compass" with one of the pendulums.

The table-raps, synchronization with clock gongs, and imitations of various sounds were very interesting, but the controlling conditions were not so good as those under which we witnessed the manifestations with the pendulums. But they were not intended to be; they were just a little amusing interlude to keep "Dr. Lasaruz" in a good temper between the more serious experiments.

It was a most instructive and impressive evening and I could not help bemoaning the fact that Anna Rasmussen was in Denmark and not in London. I think she would make some of our scientists "furiously to think". These and similar thoughts crowded our minds as our car sped hotelwards threading its way through the drenched but still crowded streets of Copenhagen.

## The Role of the Forgotten in Psychical Research

BY RENE SUDRE

Abramowski is an exponent of official science whom metapsychists for the better part ignore, and to whom in any event we never give sufficient recognition. His works have all the more of value to us, in virtue of the fact that they were not undertaken with any view of verifying supernormal phenomena. It is in pursuit of a perfectly definite line of ordinary psychological research that Abramowski has stepped across the frontier between the normal and the supernormal, and has recognized the reality of telepathy.

He was laboratory head at the Polish Psychological Institute in Warsaw, and he had devoted himself to the problem of the memory. He had recognized that the *image*, that is to say the representation or reflection of past sensations which appears in the act of remembering,<sup>1</sup> cannot be identified with memory itself. Aside from this imaginal component, the more important part of memory is its non-representative side, its affective coloring. We recognize an object with certitude even when we have only the uncertain debris of its image; so its re-presentation must be something other than an old sense impression brought back to life. To this factor there is added a specific sentiment or state of mind and it is this sentiment which plays the greater part in the function of memory.

I do not know how to praise sufficiently the ingenuity of Abramowski's experiments by which he has demon-

strated the affective character of memory. He uses a machine to produce a series of colored designs which pass before the subject at a given speed; after which the subject is required to reproduce or compare these patterns. In this way he has succeeded in establishing that the memory is formed through a double means: immediately and in a single simple process under the influence of the single simple sense-impression, and indirectly through the action of the intellect. But recognition, on the contrary, operates only through the first of these channels.

Abramowski also made experiments on the illusions of memory. He succeeded in the laboratory reproduction of paramnesia, or false memory, through artificial provocation of distraction and fatigue. He proved thus that paramnesia is the result of a double perception of the same object. The object is seen without attention, leaving no conscious trace; but its affective impressions remain and it is these that surge into the consciousness when one sees the object the second time, with attention. It follows that there is no such thing as forgetting anything that has ever come within one's sensory theater; the images themselves are ephemeral but the impressions which they have made upon us and which make it possible for us to recognize them are ineffaceable. These it is that constitute the great domain of the subconscious.

This affective theory of the subconscious leads quite naturally to the facts of somnambulism and of psychical dissociation. There is no point of profound distinction between pathological dissociation, as that of hysteria, and

<sup>1</sup>The word *image* is here used in the classical sense of product of the imagination. It should be remarked that Bergson has extended the term to all perception, a procedure making it possible for him to say that the external world is a collection of images.—R. S. M. Sudre uses here the French word *image*. A better translation than its English cognate might perhaps be found; but in view of the explanation which he makes as to what the word means in the present text, there seems no necessity for seeking one.—J. M. B.

normal dissociation; there is merely, in the second instance, a greater mobility of the subconscious elements. The subconsciousness arising out of distraction and forgetfulness is indeed a very living thing, endowed with spontaneous creative ability; Abramowski's numerous tests show this clearly. Amongst other things, he shows that a light state of hypnosis is favorable for drawing forgotten things back across the threshold of consciousness.

It will perhaps be worth while some day to go again through this part of the Polish psychologist's researches. At this moment we restrict ourselves to what touches more directly upon the metapsychical. Abramowski has taken cognizance of the inquiry by Myers, Gurney and Podmore into *Phantasms of the Living*, as well as of the experiments of his compatriot Ochorowicz; and he is prepared to admit this category of telepathic phenomena because he finds, in their conditions of occurrence, elements common with the subconscious activity as he conceives it. The supernormal cognition so often manifests itself through symbolism and through presentiment. It manifests itself also through dreams, that is to say under the one condition to which we are all and often exposed and in which the normal conscious activity is suspended. From all this he concludes that the telepathic experience greatly resembles the remembering of a forgotten fact possessing high emotional content; it includes an intense "generic perception" of the fact in the form of presentiment, of attempts to reproduce the fact in the symbolical images of dream or in the quasi-perceptions of hallucination. And finally, he even finds a resemblance between telepathy and the forgetting of ordinary facts. When perception occurs in a state of distraction or of relaxed attention, the thing perceived remains engulfed in the subconsciousness, where it makes us aware of its existence only in the most obscure, non-imaginal form. But after an indeterminate time and under any of various provocations, it suddenly ap-

pears at one stroke as a full-formed mental image—a hallucination or a dream. We have many cases where the discovery of an object lost while in a state of distraction has been brought about by a dream or a vision in the crystal. Abramowski remarks, with justification, that incidents of this sort are so strongly similar to telepathic impressions that they are often actually taken as such; it being not until afterwards that their true source is perceived to lie in cryptomnesia, which is to say in memory.

The capital point in all this for the psychologist—and I have been particular to emphasize this in my book on metapsychics—is that the telepathic phenomenon, or more generally the metapsychical fact, is wholly analogous with the recurrence of a memory, save for the pathways over which we must assume that these two have reached our consciousness: the one coming from "without," and the other from "within." But in the spiritual world there is neither within nor without; there is nothing more than certain individualities, normally separated like the organisms which support them, but able on rare occasions to communicate with one another or even to participate in a collective spiritual life. However that be, we rest on pure experience when we remark that the extra-sensorial cognition has all the aspects of a sensorial perception forgotten and remembered.<sup>2</sup> If with Abramowski we remark that, by virtue of the fact that they constitute this great reservoir of the subconsciousness, source of all mystical and esthetic activity, forgotten things play a large part in art and in religion, we may better understand why the mys-

<sup>2</sup> It is perhaps worth while adding a footnote here to record a conversation which I had several years ago with Miss Eugene Dennis, of Kansas City, a young lady who, despite the fact that she spends much of her time on the stage, appears to have a rather large clairvoyant power, especially in the way of finding lost articles, etc., etc. I asked her if she could describe to me her own impressions of her subjective experience during the exercise of this faculty. She was able to understand only with some difficulty what I wanted, and it was even harder for her to indulge in introspection to the desired degree. What she finally told me, however, was substantially this: that so far as she could put a finger on it at all, it was as though she were remembering something which she had known a long time ago, and had completely forgotten. This answer was in no sense suggested by me and was in fact wide of my expectations.—J. M. B.

terious phenomenon of metagnomy is so intimately associated with religious experience and why it forms such a prop for this.

For closer study of the phenomenon of telepathy, Abramowski abandoned the procedure of general inquiry by questionnaire, etc., for the reason, as he says, that: "This method never permits us to determine well the conditions of experiment; and even the descriptive documents which it yields us have a very restricted value. For in these documents we can never say what part is the sole and valid result of observation and what part arises ulteriorly out of the subject's own intellectual interest in the matter and his intellectual work thereon; what part is a function of his knowledge or his stylistic habits or his opinions or his tendencies, etc., etc." He therefore turned to laboratory experiments. Unlike the experiments made by metapsychists, these did not deal principally with the transmission of a thought totally unknown to the percipient; nor was this subject usually a person of exceptional metapsychical gifts. The work accordingly remained as much as possible within the normal domain of psychology.

In a first series, four or five words were spoken to the subject, then Abramowski secretly chose one of these words and thought strongly of this as he strove to transmit it; and the subject tried to divine the chosen word. In a second series, a list of words was handed to the subject, and he was required to read these aloud. Then he (the subject) was instructed to try to reconstruct the list from memory, in writing. Some of the words he would forget and omit; and *from among these* Abramowski would select a word to serve as the object of the attempted telepathic transmission. This method possessed the advantages of permitting numerous variations and a facile analysis. The statistics give a preliminary result but it is more the character of the responses which sheds light on the nature of the telepathic act.

Of the telepathic phenomenon

Abramowski affirms the reality, and he offers a very valuable determination for the psychologist who is foreign to psychical researches. He goes further than the mere statement of reality; he believes it possible to say that telepathy is a universal and a frequent phenomenon, observable with widely different subjects; and that the telepathic faculty can be developed, like any other psychical faculty, with the aid of suitable exercises and through practice. Once the faculty has been recognized, it becomes necessary to explain how it functions in all cases, but the more especially in the case where the object of transmission is totally unknown to the percipient. For Abramowski, it is not this object itself that is transmitted but rather a sort of "telepathic cachet" of affective order which enables the subject to make a choice from among a group of objects. It is then necessary to suppose that the object transmitted already existed in the subject's consciousness and that it existed there just like things recently forgotten.

This is very hard to grant in the case of a complicated scene, such as is so often found in the *Phantasms of the Living*. But to this objection our author boldly replies: "The event in question can always be regarded as a possible thing, just as one often pictures in one's imagination all sorts of events which one does not expect will transpire. . . . In each case of abnormal telepathy, where the object of a hallucination or a dream corresponds with a real fact, such object has often been thought of more or less consciously and in this way rejected as an unnatural and superfluous representation, without real value." The telepathic transmission, in being applied to this representation to the exclusion of all others comes to give it, however, a character of authenticity and life-likeness which impose it upon the consciousness. There is then no difference between experimental telepathy under the conditions studied by Abramowski, and the telepathy which he calls "abnormal" and which we may more conveniently term "spontaneous."

The reproach which we may fairly bring against Abramowski is that he has limited the domain of experimental telepathy to those very conditions which permit the verification of his own theory: that is to say, he has made it depend throughout upon recently forgotten material, and never upon that forgotten a long time or upon that entirely new. Apart from this one feature he has a thoroughly good grasp of what would vitiate the experiment: particularly he knows that the percipient must put himself into a state of mental passivity, and that everything that might provoke emotional perturbation in him must be avoided—such things, for instance, as telling him, during the experiments, whether they are coming out successfully or unsuccessfully. This emotion, and the conscious control by which it is so often succeeded, have a most unfortunate effect upon the results.

The greater part of the experiments have dealt with the choice of a word, proposed with two others to the subject and then suggested mentally. There were two series and the personnel was always different. In the first series, there were 31 participants, 142 suggestions, and 71 successful divinations; in the second, 11 participants, 54 suggestions and 34 divinations. With certain of the participants there were as many as eight separate experiments. The words given were the three proper names *Pierre, Jean* and *Paul*; the three concrete nouns *owl, moon* and *cross*; the three abstract nouns *cause, effect, principle*; the three numbers *five, seven, and nine*. The percentages of success were 37 per cent for the proper names, 63 per cent for the concrete nouns, 48 per cent for the abstractions, and 48 per cent for the numbers.

Abramowski attributes the low percentage of successes in the first case to the failure of the subject to get into the swing of the thing right at the start of the experiment. We must point out that, according to probability theory, we can expect  $33\frac{1}{3}$  per cent of successful divinations on a basis of pure chance.

It would therefore seem that in this first part of the experiment, dealing with the names, no telepathic faculty is indicated to have been at work. Holding ourselves to the principles which we have laid down in an earlier article,<sup>3</sup> it would seem the part of prudence not to base any claim of the existence of telepathy upon the experiments giving the figure of 48 per cent, because of their small number. Only the series leading to a percentage of 63 can give rise to the presumption that there has been a real transmission of thought. It is then permissible for us to infer that the smaller proportions of successes in the cases of the abstract nouns and the numbers arises out of their smaller emotive content. In the study of normal memory, we observe that concrete words, when forgotten, leave a stronger trace than abstract ones; we can see this in the greater resistance presented by the former when, in the attempt at remembering them, we try to substitute other words. It is therefore possible that there has been some degree of telepathy in the two latter parts of this series of tests.

In a second series to which Abramowski gives the name "telepathy of the forgotten," the words which the subject was required to read aloud were in the first instance ten abstract words, then twenty concrete ones, and finally ten adjectives. During the reading of the list of adjectives, the subject had to make a mental calculation; he ought therefore to run through the list with little attention. When he later sought to remember the words he forgot usually about three or four of the abstract words, seven or eight of the concrete ones, and six or seven of the adjectives. It would then be one of the forgotten words which the author would try to transmit mentally, after having taken hold of the subject's hand. Out of a total of 61 suggestions made to 21 persons, there were here 37 correct divinations. Curiously enough, the proportion was this time higher with the abstract nouns than with the concrete

<sup>3</sup>This *Journal*, February, 1928.

ones: 71 per cent against 51. But the small number of cases prohibits our appealing too strongly to the statistics. The analysis of errors is far more interesting, because this allows us to get an insight into the mechanism of telepathy.

The most frequent error is the transmission, not of the word itself, but of the image and the affective tone of its content. From this there result symbols and associations of ideas which show their origin in the word actually suggested. For example: when the latter is *space*, the subject sees an extensive gray terrain covered with trampled snow; he then associates fear with emptiness and writes *fear*. The word *conscience* invoked in another subject something that weighed on his stomach, and at the same time an image of a hand which climbed high in the sky; finally he wrote the word *fate*. It sometimes happened that the subject wrote nothing, because of the vagueness or the complexity of the images; but when he described these visions it was clearly seen that there had been telepathy; thus one subject, at the mental suggestion of the word *blue*, saw a blue field. In the same way, the image of a *cross*, accompanied in the experimenter with the vision or thought of a cemetery, provoked in the subject images of trees and monuments in stone, without his being able to bring out a word for it all.

An interesting process is that which sometimes goes on in the subject before he succeeds in giving the correct response. The word suggested, for instance, was *teeth*. The subject sensed that it began with a T; then he saw in succession an eye, the wings of an insect, those of a butterfly, some notched wings, lace-work; then finally the word *teeth* which was actually written. The evocation of the first letter of the word does not always lead to this word, but sometimes instead to words phonetically similar—as happens when one seeks to recall a word that is “on the tip of the tongue.” For example, having suggested to a Polish subject the word

*smoke* (*dym*), it was the word *house* (*dom*) that was perceived.

These telepathic mistakes have already been noted by other experimenters, but it is Abramowski who offers the first psychological interpretation for them. It is not the word that is transmitted, he tells us, but rather the fundamental affective content. Arriving in the percipient's subconsciousness, this affective element seeks its intellectual envelope in order that it may rise into the conscious levels; and it is in this search that the errors occur. The process greatly resembles the hallucinations of memory in which one finds in equal degree occurrence of words resembling the forgotten ones in their emotional characteristics, or in their pictorial aspects, or in their intellectual signification, or in their articulation. The word suggested, like the word forgotten, dissociates itself into an intellectual and conscious half, and a subconscious and affective half; and this latter half is the only one that comes into action in cryptomnesia or in telepathy. So Abramowski formulates this conclusion: *The telepathic process, in its psychological essence, is nothing but a process of cryptomnesia.*

It is regrettable, as we have said, that Abramowski had not the time to study with equal care what he called the “telepathy of the unknown”; that is, the transmission from one individual to another of absolutely any thought whatever, without reference to any prior contact therewith by the percipient, and of course without the intermediate agency of any of the ordinary senses. He states that he tried this with seven persons, non-hysterical and not in any other way abnormal, and without the use of hypnosis. From eight mental suggestions of unknown objects he had four satisfactory responses. The two best ones were got through the same person, who is thus revealed as a good metapsychical subject. This shows well that in experiments of this sort it is desirable to employ persons specially gifted, instead of largely wasting one's efforts unfruitfully on persons approxi-

mately normal. Also it is advisable to seek the transmission of words or ideas based on concrete objects of interesting character and emotional content; cold abstract objects like numbers, playing-cards, etc., give results of very poor sort. Abramowski's theory explains why this should be so, telepathy according to this theory being an affective phenomenon.

But how is the transmission effected? Our author recognizes that the hypothesis of a physical emanation, of a material or energetic radiation, is powerless to give an explanation. Driven by the modern scientific tendency to find for every spiritual manifestation a corporal equivalent or substitute, he proposes a bizarre explanation. For him our affective life is before all else physiological. Its fundamental element is what he names "coenesthesia"; that is to say, the complex and diffused sentiment of our personality which arises out of the consciousness of our vital functioning. With this sentiment of the present is mingled the affective memory of all past experience, the mass of things forgotten, and the returns of cryptomnesia. This affective memory is in reality an organic memory, accompanied with phenomena of respiratory, circulatory, digestive, etc., characters; it is in brief in close rapport with the whole nutrition of the individual. Telepathy, bringing into play the affective memory, modifies the coenesthesia and as a result provokes a chemical change in the organism, with an alteration of its secretions. In order that the act of telepathy shall succeed, it is necessary that the percipient be physiologically and chemically in a condition analogous to that of the agent.

The physical contact which is so frequently set up between agent and percipient by means of clasped hands facilitates the establishment of this chemical communion. We see here a conclusion as unexpected as it is disconcerting. No metapsychist will willingly grant that telepathic transmission is accomplished through the agency of perspiration! Abramowski is forced to recognize that

this does not at all explain transmission at a distance. For this, he is forced into a hypothesis of the "propagation of chemical change" by means of some radiation unknown.<sup>1</sup> It was hardly worth while to go to all this trouble of rejecting the hypothesis of vibrations, only to resuscitate it in a new and even more unacceptable form.

We repeat it again and again: neither physics nor chemistry nor physico-chemistry can, of themselves, give us the key to the difficulties of metapsychics. They cannot even give us this key when we restrict ourselves to the simplified phenomena found in the laboratory, such as those which have come into Abramowski's experiments. How much more futile must be the attempt at physical interpretation when we pass to the more complex phenomena occurring in spontaneous metagnomy! Yet we have to do here with no phenomena of any entirely different or more abstruse character; for the transition from telepathy into clairvoyance is accomplished by insensible gradations. I would add that in view of the certainty of occurrence enjoyed by the phenomena of the more difficult clairvoyant sort, no theory which excludes these can make any pretense of scientific truth.

The failure of the general theory of memory put forward by Abramowski, however, should not carry any suggestion of taint against the very valuable observations which he has made. It is certain that, as he has said, there is a complete analogy between the percipient's activity in the telepathic act and in memory. If one would disparage Abramowski's work, one could criticize him for declaring on this ground that normal and supernormal cognition are of identical subconscious origin. But Abramowski's work, as distinguished from the conclusions which he has drawn therefrom, is entirely fruitful and gives us adequate basis for a satisfactory theory of mental metapsychics.

<sup>1</sup>The attentive reader will have seen this coming from the last sentence of the preceding paragraph, and will at that point have realized that we were not getting away from the notion of a mysterious emanation at all.—J.M.B.

## A CASE OF APPARENT OBSESSION—II

### And its Treatment on the Assumption that the Obsessing Entities Were To Be Taken at Their Face Values

BY GEOFFREY C. H. BURNS, M.D.

This brings us to the group of workers. Their numbers seem in excess of the need, especially where we take in consideration the personnel making up the coterie. It is true they do not all take an active part; some give little more than a greeting; a few appear in more than one seance; but the heft of the work is carried on by two, Moonson, an Indian, and J. H. H., who appears to be in immediate charge. Is it possible some of these persons are only in the capacity of observers or visitors? The group includes: Professors Hyslop, James, F. H. W. Myers, Flammarion, Geley, Haeckel, Hodgson; a Jesuit, and a Pope. There are also ones called Prudens, Penn, Messenger, and Imperator; these are symbolic or pen names. The Imperator, whose identity is not known, is supposed to be the leading force. It would not be feasible nor would space permit it; hence, only two, the Pope and the Indian, will be abstracted. The part of the Pope lends itself quite readily to evidential proof, perhaps better than any others. It is for this reason it is chosen. There is some doubt as to whether one or two Popes come in. The medium is sure there are two. The first would be Pius VIII or IX, the second distinctly states himself to be Leo XIII. They take a very minor part; perhaps, it may be considered consistent with the office in so far as it goes. As far as the ring is concerned, practically everyone knows of this. The robes are not so well known; the description of these would be more inferential, while the state-

ments of "heart trouble" and of appearance would be still more so.

#### POPE

Seance 9—(Impression) A prayer is given me in Latin. One who gave it has heart trouble. This person had a large, massive ring. It's heavy and broad. It comes from a period of thirteen years back.

(Control) They were mistaken; they were to relay their messages through a third person. "In hoc signa omnes." I come to take up a thread that was broken. Back in the group I discussed the major premise, but did not have any contact with you. Although of the cloth I did not always work with the Divine Power. Was not humble enough. Peter is here. That is a cryptic saying. . . . (Impression) There are now two main ones and another one who sometimes steps in. The original band was six. The sign of the cross is now given.

Seance 16—(Impression) A force is here—ecclesiastical. High dignity. Hat like a pontifical one, sides go up, robe is white with gold running through it. Don't you think it would be possible to make a combination with religious lines, as well? . . . (Control) We have here the one central thought on a demonstrated fact, that would actually put life again into the religion of the world. (Control) I have not come in a spirit of controversy, but the machinery built up by the church is necessary. But if only the walls are there, the life is dead. More and more has the church become like a house with

only the outer walls standing, so that the first blow at the structure will cause them to fall. So I again say, I respect that which I have observed here; and it has the power to put life into the church. There are those who are waiting and those who could understand. But in most cases there are men in advanced years who would doubt. I will give way to another who will continue. . . . (Impression) That man was a Pope—the first man. He was the eighth or ninth, and the most loved. He had a straight nose and an immobile face, and was very calm.

Seance 45—(Change of control) I am not the one you think. Many, many weeks ago I slipped into this, your circle. I was described to you. Today, in person, I step in fully. I shall be here tomorrow for I have work to do. My name, the Holy One, Leo XIII. That is all.

#### INDIAN—MOONSON

The Indian is the most active and prolific talker of all the forces. There is no apparent effort made to identify him; and nothing throughout his record of many pages could be considered even a hint of who he was, from whence he came, or to what tribe he belonged. He announces himself a chief and outlines his own work in the scheme. There is really no proof that he is an Indian. In his conversation he is frequently quite broken in his speech and, at other times, talks fair English. This is so throughout the whole of the case. On one or two occasions he gets mad and is then a little more primitive in his speech. The character and attributes portrayed fit quite well into an Indian personality, in fact, much better than into any other. It seems only right to call attention to the fact that at times he also appears to act as a medium and conveys the messages of others in their own words, as: "Keep even when people criticize record—your friend, Dick, says parents should not make themselves tin gods." On the other hand he seems to use some mod-

ern phrases a little glibly, as: "Papoose much too fresh nowadays—some men, doctor, shoot off their mouth too much." He will have to be judged solely from the manner in which he fits into the whole. If accepted as an Indian, it will be largely because he is so posited in the plot. He tells of a dream of the patient in Seance Twenty-seven. The Indian here claims to have taken the patient on a trip to an Indian settlement and mentions one or two details. These were confirmed by the patient. In abstracting this record, only a small portion is given, scattered throughout the whole and retaining the characters of the part as nearly as possible.

Seance 10—(Control) Me big chief. Me hold place for three or four days. When he think too much of a person bring that person. Must not grow discouraged. Big teacher say "Good work". What can do once can do again. I'm going to call him (the patient) my little brother. Me told to hold place and me hold as long as can.

Seance 11—(Control) (They intend to handle this one like sick Doris was handled.)<sup>3</sup> Papoose much too fresh nowadays. Don't know how to behave. Indian never liked to sit in chair. Chief generally stand. Braves sometimes sit. Squaw sometimes sit. Indian used not stay in wigwam all time. Greetings. little brother. Me stay five days. Me not grow like big teacher yet. Someone come to him and say things he not like. Little brother got worried about his little boy. Too much care for papoose bad. You must not think bad, but read book and laugh. You Dockem Bull, tell him some books make him laugh. . . . (Impression) The Indian who talked nonsense and stamped around saying it was to "leave the Light (medium) O. K." . . . Me have bad time. Hold on part time by teeth. Try hard to explain what caused the trouble. Little brother not mean to do

<sup>3</sup>This statement was evidently not made by the Indian. It may have been made by another control or it may have been an impression of the medium; the records are not clear about this. It refers to a case of Multiple Personality treated by Dr. Walter F. Prince; see *Proc. A. S. P. R.*, 1917.

wrong, but do. Ask little brother if he not go some place he not better stay away? Take something he did not know. You think nothing of it, but you did it. Can't be where other men drink. Twice did this. Three or four days come between. . . . (Control) You must not do it again. One day I nearly come through you in public. That won't do. Indian not complain. Indian's words good words. . . . (Control) Your boss big man will say something to you. Just a little say but mean much. (Control) Me go away a little while, then come back a little while, then go for good. Me go way to take trip far away. Me go for five days, then come back and see how you are. Short time you no hear anything for a little while. After me teach him he no fool then. He (patient) strong enough to chase away bad spirits without someone tagging after him. Little squaw had a happy holiday. Little papoose feel it and won't forget it for a long time. Your squaw ask if you feel touch on forehead. Little papoose you can call, for he now has a Papa. Little Joey.

Seance 17—(Control) Me get chance to speak. Not going to say very much. Came back two days ago. Once a while for that pay a quick little visit. Him (patient) like too much to have me around. Go pretty well, but have little sickness. Me come back seven days ago. Now me come back two days sooner because he (patient) need a little strength. Big chief (Imperator) got man (obsessor) so he sort of stupid. Sit in a corner. Another man here say it couldn't be done, so they show a little test to man who say it can't be done. Don't think you ever meet man. He has a strong jaw. Find out he don't know all he thinks. One big friend of yours say "Ha ha ha ha!" . . . (Control) India must not clear up too quickly. Have my job; must do as I am told. Me going to say something that's not nice. You people slow to see on you side. Hard, when I come here, to keep my thinks straight. If I not

tell straight, work no good. Me play more now with papoose. . . . (Control) Me take and shake him. That boy (patient) got some sense. He like me to come here, and he like to come here. Now, if not come, get lonely. He say, well, I got to do it sometime. I might as well do it now. Him (patient) for a time make almost God here. When no come, he sad. . . . (Control) 'Cause Moonson come with no noise or fuss. Go in quickly and go out quickly. (Pause) Hard work for even Moonson today. We go back last time here two weeks. Now we going to say that day, and two days after, he (patient) no hear only two voices. One, my voice, and the other, girl. . . . Four days counting day here, you (patient) only hear me, and most time from now till then, hear nice things from girl. Once or twice bad, but not so bad; then all times nice things. You tell me now if what I say true or not. . . . I make promise to girl so must let her in. . . . Thoughts are things. World not know that. Your friend try to make girl say thoughts have chemical constituents. He now say, "I said a mouthful." We have good time, eh? Now other friend say, "Keep even, when people criticize record. Let it go in one ear and out the other." Got another word. "Such things are picayune." . . . Little while going to let in squaw who talk foolish. Ask brother if what I say is not so. . . . The day me say right, me try to remember. (Sits down) Me want him to tell if true or not. Me do not want him say yes, and find it no. Indian try to remember, maybe make mistake. If make mistake, want to know it. . . . I get mad, I go fast. Trying to make a fool out of Moonson, these people. Want to say something a little hard; say "mixed company". This time of year a man got to fight down something inside him. See? Nature all wake up. No mind I scold a little? You know what I mean? Do I need say more? Patient's trouble caused that way, then me get

blamed. Hard time to face. Show something else here. Me not bring big stick though, no. The reason Moonson no like two three times for himself, me no like extra company come 'round. Me get rid of them. (He resents interference of the recorder's guides). . . . No. You know he don't hear so good as he did. Sometimes now he think he hear foolish girl, but voice higher up. You got to use thinks here. I am trying to answer what you ask here. Your words are too big. When I say voice higher and thinner I say same thing. Now ask question. Say something else so he can tell,—When foolish squaw come he get funny feeling all over body; then he know. . . . Understand. Can Moonson say "Damn"? Moonson damn mad. Moonson understands. Pretty hard, pretty hard! (Shakes head sadly) Moonson no can tell why, but say that some people no want him cured. Little squaw step little too close, too, sometimes, she so worried. No want to hurt my friend, but my friend send her back just a little. All right, she says she worried so. Wish could go out of doors; wish could take him out in woods. Then be easier. But have to do best we can. Now even Moonson's steam seem give out, maybe cause Moonson got so mad. Feel tired now. Anything more, Doc, that you want to ask Moonson? . . . How do, everybody? I have a good laugh. Pretty near say cure is worse than thing. Me have good fun. Ever try, Doc, when a boy, to speak through a straw? Well, it sounds like that now when I speak to him. He also feels in his ear like little drop, drop, drop. He feel as though he got little hole inside where water drop. Inside he feel like that. Four days back he got worried. He commenced to think he really got trouble there. Got little tiny cold there same time, but it not anything to do with ear. I think he got pretty smart friend to make ear feel so funny that he think he got sick ear. One day he got feel as though he got cork in his

ear. He also tried to do what you tell him last time. One question he going to ask you, Doc. . . . (Control—grunts and puffs) Put little piece of stick-stuff on lips for few minutes, cause take Moonson long time sometimes to reach point. You going back now, Moonson thinks. First we go back where we stopped when lady go away. Then we go one moon and little bit of 'nother moon. Then Moonson went away. Started to go away. Not moons; so many—what you call days. Him know but he got to keep still. Moonson stay. Him no like it very much, and he one day hear sick little tiny voice say "Moonson". When he first hear Moonson back again, he hear him one night; and he have no mistake when he hear him. . . . (Control) Moonson not tell all he knows. Wonder whether you wait that Moonson get all finish until he explain. Going to say first in big thinks him do as tell, but in little thinks him do as he please, and that why Moonson go 'way. Sometime you have good thinks too long. You'll forget what happen before. When Moonson go 'way him feel very different. Body feel different. Other voice grow stronger. Everything bother him more. Moonson not glad, but lesson have to be learned. Feel better now since I came back. No, I think I need you friend almost to tell him what next happen. Do my best. Everything your friend tell you four or five week ago, all true; but no use argue with paper. So we try something new. He not so sure not he would like control. Ha, ha! Always we go so carefully 'cause man made so very fine in head that we 'fraid to go too quick. . . . Doc, I think better let this man go. We make him feel to let him know what he make other man feel. Moonson stay. Other man not quite gone yet. (Moonson blows through medium's mouth—Patient complains of a terrible wind in his ears) Me no prophet but can tell past pretty well, but think two more sittings, all finished, no sure, but me think. For next week, Moonson stay

very close to patient. If he feel upset, go walk like he did last week. If lady not so busy, bring patient back soon. You have time for patient come, Doc? Friday, put hands on patient's head, help Moonson. Moonson going to stay close. Not want patient to call. . . . Now you understand. He (patient) got help of three live ghosts. Once or twice him wake up and body feel funny, and for few minutes after he get up. But it all pass away. This is like life-history of little bug. Have to trace all way back to where start in history, says James. To get rid of the man, have to go 'way back to where he first catch on. Too bad to close book yet; this make good reading. . . . Moonson got new job. Sit on man some place else. Understand? Mighty hard work, now. Two days gone by when chief have funny sleep. Moonson take away other man and keep away a while. Now me hold other bad man. If not for good friends three or four times since last time, chief would have given up. How would you like to work, Doctor, with body shake like it all go away? No worry. You know, Doc, you hear some medium talk about cycles some truth. Show why. Chief here get worry 'cause he feel like he do when trouble first start. Now he have to feel that way because same man now being vamoosed. Now see cycle right that way. No get like he was other time, but him go scared just same. Tell something: Moonson don't like to hold man who get body like man hold here. Body dirty and itch. Moonson clean, but hold just same. Now that Moonson give long treatment to bad chief, you friend he step in now. He say ask you if you ever see anything like this done before.

Seance 49—(Control) Hello! Like harvest time when you have big festival. They all feel good. Thursday and Friday you (patient) have boiler factory. By Friday night he not so sure he want to be cured with so much noise. I think about Sunday he find it a little hard, when time to hear other people. You think it was because you were busy thinking, when you turn and say,

"Eh"? Your boy speak to you and you turn and say, "Eh". . . . I got her. She not very young, either. I keep her here a little while. She is sick. I ask your friend, Doctor Hyslop, what to call her. She is bad. He say she is a lewd woman, but she is sick. She got diseased. Always want what is bad for her, even though she is sick. Better give her a tent to herself. Here's two just alike. I think I stay close and let you help her a little, Doc Bull. I don't think she take long. They are mixed up in that thinking machinery of the patient. One is a little smarter than this one. Your friend say this kind is like a moth, and can't get away. All right. I stay close. . . . All right. When you make kite you put stick on tail? We just got stick now. This one lady not have cancer, but have something which eat throat and stomach. Make one feel sorry when they get good chance to speak.

\* \* \* \* \*

The entity J. H. H. is not inconsistent with his personality as known to his friends. There is, however, nothing in the record that could not have been known to the medium or to the doctor had they known this person alive, or even had they read his works. The mention of the scar on his cheek was recognized by the doctor and should be given due weight as should also the use of certain words, such as *picayune*. This is the best established entity of the group, but also the best known to both medium and doctor. Professor James does not take an active part in these seances, but in the work of the group he is reported to be quite active. It is not at all easy to conceive of Professor James escorting a simple-minded girl around and devoting his time to her re-education for the ultimate purpose of relieving one of the type of this patient. Yet such he is said to have done in this case. It is true, that according to the records, the redemption of the girl was at the same time being accomplished. There seems to be some inference that he is fond of botany and per-

haps entomology. If this were true, it would be quite evidential since this is certainly not generally known. There is reference to his eyes (the man with the eyes, again laughing eyes); this would not have so much value as this could have been known to the medium as it would have been known to a large number of persons, particularly students. There is some hint as to mannerisms and carriage which unfortunately have not been clearly indicated in the record as that might have had more weight in identification. The rest of this big group have nothing very characteristic of them and certainly nothing of value by which they might become recognized.

Throughout the course of this case there are many references to physical treatment. These may be said to be more or less of the nature of "laying on of hands". Sometimes this was done by one person, sometimes by several together. It is to be assumed from the context that there was supposed to be one or more spirit entities engaged in such treatments. There were also treatments purported to have been given the patient when there was no one of the group in the physical body present. These treatments were supposed to be given entirely by spirit entities.

Regarding the material treatments there can be no doubt since these were given in the presence of witnesses and are freely acknowledged by the patient. As to how much any discarnate force entered into this is problematic, the evidence for such is far from convincing. It consists largely of nothing more than indications. In the few instances, we find statements made that such treatments will be given or would be continued. For instance, the following statement made under control (Seance 46): "A short treatment, and that is all"; meaning that, after a short treatment, the seance of that day will be closed. Again in seance 48: "I think that is all except a treatment." In seance 47, while under such a treatment

a loud cracking sound was heard in patient's head. It was noticed by the patient and two other witnesses. This was followed by what is rather vaguely described as a reflex feeling down through the solar plexus. This was noticed by the same three.

Just what is meant by a reflex feeling down through the solar plexus is not at all plain. Of the three feeling it, only one, the physician, had any definite knowledge of what the solar plexus is; and the others were certainly rather vague in their knowledge of even its location. It is well to call attention at this time to an indefiniteness in the descriptive anatomy. Whatever this may have been, there is no doubt that a definite feeling of like kind and unusual in type was noticed by all three. In seance 49, etc., the patient describes a feeling "as if his whole body from the waist up was stretched." during one of these treatments. What these really are, there is no means of learning from such scant evidence. One may make such statements as that they are magnetic healing, but this tells us nothing. It is merely adding a supposition; it is an explanation that does not explain but rather adds to the unclearness. The rationale is not at all apparent. That it is a miracle, Christian Science, new thought, suggestion, etc., does not explain the objective physical phenomena. The fact that two others beside the patient entered into the last experience is proof sufficient that there was something there. This something is not satisfactorily explainable by any known laws. Some may try to explain this by: suggestion, hypnotism, hysteria. However, it does accord with the conception of phenomena of this type. The sound was objective; the feeling, subjective. Did they all hallucinate a sound and a feeling? A satisfactory answer does not appear. Did all three dissociate in approximately the same way to the same extent at the same time? This is not at all likely.

There are other mechanisms of treatment in this case which are more or

less psychic in character, and these may be divided into methods of handling or of treating the patient and those of treating the other factors known as obsessors. With the premise that this patient is obsessed by certain discarnate entities, a rational form of procedure immediately presents itself; i. e.: to dislodge the obsessors and to prevent their return. The only other alternative would be to educate and build up the patient so that he, of himself, would be able to throw off the entities and to keep them off. While the former seems to have been the rationale followed, it will be seen that the latter has not been entirely neglected. The ideal way of doing this would, of course, be that described in the New Testament as having been adopted by the Christ and His disciples. Apparently this form of procedure was either impossible or not feasible. One sees an attempt at what, perhaps, might be called a more humane form of exorcising than was used at that time. There appears to be on record evidence that an attempt was made to accomplish the purpose of educating or reforming the entities with the idea that they would prefer to go on in "spirit life" rather than remain with the patient, "earth bound"; so that it might be said to be a voluntary or auto-removal. Certainly this is quite ideal and altruistic. This is given as the reason for a rather slow progress made on the case. Apparently it did not preclude some methods which were rather severe and unpleasant to the entities; so that we have, occasionally, a complaint made of this treatment. We have entities thrown out, made to sit in one place, which implies they were in some way held there; and, again, of entities being sat upon. Apparently all this was forgiven as progress was made. The Indian is brought in as policeman to hold the place and protect the patient. He is chosen because he is a strong man, is patient, phlegmatic, and obedient, without tendency to inject his own ideas. He is amenable to a rigid discipline; he car-

ries out only that which he is told. He is characterized as having "a one track mind". There is also expressed the possibility that to quicken a removal might bring disaster to the patient. The only explanation to this seems to be that he receives a certain amount of strength from the obsessors; a removal of this would leave him in a weakened and confused state. There seem to have been definite efforts to confuse and weaken the entities, so that their power of resistance or assault is much impaired; and to again put at least some of them through their death scene. Why this should be done is not very clear, but on the other hand, we have, in reference to the patient's wife, the same phenomenon gone through; the explanation here being, "that she may lose all memory of the physical passing." One notes here a rather close likeness to the Freudian meta-psychology. As is well known, in this theory the patient is taken back to the upsetting factor, always supposed to be in infancy, with its strong emotional value; and allowed to abreact. By this he lives over again, with adequate emotional outlet, the "suppressed" emotion with its "free floating affect"; and it is brought to the consciousness; the complex is properly associated; and its power as an upsetting factor is lost. Nothing of it remains to cause a regression and the patient is henceforth able to progress. A cure is by this means said to take place. It is possible, perhaps we may say probable, that a similar mechanism is attempted here—certainly it may be said to correspond very closely in the method used to release the patient's wife.

We are told that there are three centers which act as a focus or attraction zone for the discarnate entities; they are the sexual, the solar-plexus, and the brain. There is nothing in physiology or psychology that exactly corresponds to this. However, its close analogy to the sympathetic-anatomic system is quite remarkable. One would not expect, and this is born out by investiga-

tion, the medium to have any knowledge of this. If one, for a moment, recalls to mind the autonomic theory of Kempf, one is again rather impressed with a striking similarity between this idea and his. He divides the human system into several segments as capable of functioning alone or under certain conditions assuming control and dominating the rest. And so we find here the statement that "In this case you have the idiot at the brain center; the solar plexus in the beginning held by Gyp and the sexual centers by different entities from time to time." With this explanation: "When the resistance is undone by any machination by a primary obsessor and outside of this obsessor affecting indirectly the other two main centers, you will usually find conflicting obsessors at the other two points." Here, one can clearly see, the possibility of further centers or segments is left open. More remarkable, however, is the statement *conflicting obsessors at the other two points*, the autonomic and sympathetic systems being at least compensatory if not conflicting in function. A further instance of likeness to standard therapeutics may be found in the statement, Seance 17: "Have to go back to where he just catch on." There is no doubt that assertion is here made of the necessity of going back in the patient's life to where these troubles began and removing the difficulties that then arose. In this case to the age of puberty. Another indication of therapy is found in the taking the silly girl out into the open spaces and, as far as the patient is concerned, in the Indian's expressed desire, Seance 29: "Wish could go out of doors. . . . Wish I could take him out in the woods." There is also to be noted the insistence upon clearing up all physical troubles in order to aid in the return of the normal mental condition. This has become more and more the practice in the past few years, and I am sure no one would gainsay it. The insistence on physical diagnosis and treatment is of import-

ance, showing there was no intention of eliminating regular medical treatment. The evident intent is to work together, the one supplementing the other.

In the record of this case there are numerous references to the patient and his contemporaneous environment; of these more than sixty impressions of the medium, i.e., statements made when not under direct control; and over one hundred control statements are found to be more or less in accordance with facts. Some of these may be called simple such as: "You had a bad habit of drink"; some are of certain, more or less, complete incidents as: "Did you have a little celebration for your boys?"; while still others refer to situations as: "In big things him do as tell, but in little things him do as he please, etc." There are a few false statements, eleven in all. These were not all entirely without something pertaining to the real condition of the patient, but they were, in the main, not accepted by him as within his experience. It is evident that those which could be applied to some happening far outnumber those which failed of application; a rough proportion would be sixteen to one, or 6.9 per cent. It should also be noted that the proportion of error is less in control, 5 per cent, than in impressions, 10 per cent. Although the number is too small to form any conclusion, it would imply that when the productions of the medium were, seemingly, more subconscious in nature, the element of error was less. However, other cases should be checked up to see if this holds true, before such an opinion could be accepted. The criterion for accepting statements as either false or true is the patient's statement. We have to accept his say-so for proof in the majority of instances. Investigation shows that he may not be considered absolutely reliable, but on the other hand lack of motive to be otherwise and general conditions existing, lead me to feel that he may be in nearly all instances accepted as honest. In some of the statements his reply may have been suggest-

ed but I would not consider him as suggestible in the majority of instances. In some he denied the statement and additional points were brought out to refresh his memory; he then admitted it. Some of the statements are not to his credit and would call for a denial if he wished to be dishonest. It might be said that he was imbued with spiritualistic ideas and for this reason might favor them and unconsciously misinterpret. The reverse is rather the truth; at first the possibility existed but as time went on he became less and less inclined to spiritualism and more to his own religion, (this from his own statement made me). At no time was he sufficiently imbued with spiritualism to be prejudiced in its favor. Hope of quick recovery being deferred, made him rather dissatisfied. At times he was on the verge of quitting and as shown in his history he went elsewhere for relief without getting the results he desired. Many of the statements refer to the patient's physical condition, some to his surroundings and contacts, others to voices. There is one special group of statements scattered through several seances referring to a genito-urinary trouble and another group to his boys and his relations to them. In order that each reader may be able to form his own opinion concerning them, I will give a goodly number of examples, with the record comment on each. The genito-urinary references and the negative ones will be given practically in their entirety. Of the latter it will be seen that in some instances it is only partly negative. Starting, then, with general statements, we find the following:

#### REFERRING TO PATIENT'S CONDITION

1. Statement (Seance 1—Impressions). This patient is afraid, at times, to go to sleep.

(Comment Dr. T. B.) On account of the threats of these voices the patient at one time, was afraid to go to sleep.

2. Statement (Seance 2—Impressions) During the past week the pa-

tient had experienced a return of the old conditions.

(Comment Dr. T. B.) This is another true statement. For months I had been treating this patient with the result that the voices were much less evident, and the annoyance much abated. On beginning these experiments which were solely for the purpose of getting evidence of the fact that these obsessors were causal factors in the patient's symptom complex, the intensity of the symptoms did recur.

3. Statement (Seance 2—Impressions) Did you have trouble getting to sleep on Tuesday night?

(Comment Mr. D.) Yes, I did, for a while.

Statement (Seance 2—Impressions) The little old lady says she made conditions finally so you could go to sleep with ease.

4. Statement (Seance 3—Impressions) She says, "At your home (medium's home) I gave you the impressions that Sunday was the hardest day for the patient.

(Comment Mr. D.) Patient says that Sunday is always a hard day for him. The voices seem so much worse on Sundays. He also said, 'I suppose I have too much time to think about things. Home was always a place of happiness for me when my wife was alive, but now it seems dreary, and I am especially lonely on Sundays.'

5. Statement (Seance 3—Impressions) Were you aware of something unusual this week with yourself? I get it like a touch or something on your arm. It affected you in a peculiar way.

(Comment) The patient's reply to this was: "During the week, when I was listening to the radio, my arm seemed to want to raise. I could stop it. I let it go two or three times when it would raise of its own accord, and tremble. I did not know what caused it. It was a very peculiar feeling for it seemed as if something else was raising it for me."

6. Statement (Seance 3—Impressions) This patient hears, clairaudi-

ently, words telling him to do things which are against his normal tendencies.

(Comment) Here is another correct statement. The medium informs us that the patient hears voices, and tells us what the voices are trying to accomplish through the patient.

7. Statement (Seance 3—Impressions) There is a threatening stage in this entity's activities with the patient. He hears words which are threats, like, "If you don't do so-and-so I will do this." This entity carries out some of them in the sensations he gives the patient. He has actually hounded this patient. He did this to drive the patient into committing acts which this entity wished him to do. (Comment) Patient does hear threatening voices.

8. Statement (Seance 5—Impressions) Trouble originally came from the patient's interest in ladies.

(Comment) Patient was interested in one lady of easy virtue after his wife's passing. This one held him off, he said, because she wished to get married.

Statement continued: You had a bad habit of drink.

(Comment) Drinking was the cause of the patient's break down.

9. Statement (Seance 5—Impressions) Felt that patient had a bad habit, such as drink, or dope, and that this was at the bottom of his trouble, and that although another might take a few strong drinks without much harm, that he might as well take a strong poison as raise a glass to his lips, and whatever his bad habit it must have no indulgence.

10. Statement (Seance 9—Impressions) Have you a cold in your head? (To patient).

(Comment Mr. D.) Yes, I have, am just getting over it.

11. Statement (Seance 9—Control) We got you Wednesday night. You think you are high and mighty.

(Comment) The patient says that after the last session the obsessing force was removed for two hours. He did not hear the woman for that length

of time. He also said he did have a hard time with the voices one night last week but was not sure whether it was Wednesday.

12. Statement (Seance 9—Impressions) He gave a helping hand to a man who wore a patch over his eye. He is not in the family. (Comment) The patient recently assisted a poor fellow who had something wrong with one eye. He says it was a very simple thing he did for the man.

13. Statement (Seance 9—Change of Control) He blew them all out.

(Comment Mr. D.) One night I heard a great blowing in my ears.

14. Statement (Seance 13—Impressions) Pleased that the patient was able to hold; that the force was able to hold. They say power was given him direct, but they took no active part.

(Comment) Here the Indian tells of a conflict which the patient had gone through and later, he tells us where.

15. Statement (Seance 13—Control—Indian, Moonson) "Little brother not mean to do wrong, but do . . . can't be where other men drink. Twice did this—Three or four days come between."

(Comment) Twice patient was in a group where men were drinking, from the first group he carried home a bottle of wine which he served to some friends a few days later, in his home. (This was known only by the patient.)

16. Statement (Seance 14—Control—Moonson) Other day he (Patient) feel heavy weight on chest.

(Comment Mr. D.) Yes, I did not know what it was.

17. Statement (Seance 16—Control—Moonson) Your boss big man will say something to you. Just a little say but mean much.

(Comment) Patient said a sub-boss told him his work was fine.

18. Statement (Seance 16—Control) Your squaw ask if you feel touch on forehead.

(Comment) Patient said he had felt something like a pressure on his forehead and wondered what it was.

19. Statement (Seance 17—Impressions) (Control) Say, a'n't smoking forbidden where he works?

(Comment Mr. D.) Yes, it is.

20. Statement (Seance 17—Control) The man with the eyes close together smokes just the same. . . . Got a devilish bad temper once in a while, hasn't he?

(Comment Mr. D.) Yes, he disobeys orders and does smoke—Yes, he has a temper.

21. Statement (Seance 18—Change of control—Imperator) Ask your friend what he has seen or heard.

(Comment) On being questioned the patient replied that he had heard that voice which came to him a week ago, and said, "I am the Imperator, this thing shall be removed from you." He said that while the voice spoke he felt a great calm come over him.

22. Statement (Seance 18—Impressions) She says you (Patient) were in a place all shut in, and dark, and got a fright.

(Comment) Patient says there is a dark closet where he works; he went in there for something and heard a whisper which startled him. It seemed to be in his ear, as it usually is when he hears voices. He usually takes a light when going to this closet but had none this time.

23. Statement (Seance 18—Impressions) Do you remember a time when the voices completely changed?

(Comment) Patient said he did not recall a particular change. In the past, these voices have tried to impersonate almost everybody he ever knew.

24. Statement (Seance 19—Control) Tell that big brother not so much think of other boys you forget to buy for yourself.

(Comment) Patient: Yes, I know.

25. Statement (Seance 19—Impressions) Girl was trying to tell the patient that he did not keep his word with his own boys. He promised to get them something, and did not.

(Comment) Patient promised to get his boys overcoats. He said: "Now it is so near spring, and I have to get the

elder boy a graduating suit, that I thought I would wait until the fall. I cannot afford to get the suit and overcoat. If I get for one, there is Bob to pay if I don't get for the other one."

26. Statement (Seance 22—Control) Do you remember, Joe, how you used to cry when you did things that were not right?

(Comment Mr. D.) Yes, dear, I do.

27. Statement (Seance 22—Control) I am sorry you haven't any picture of me now.

(Comment Mr. D.) I had one, and lost it.

28. Statement (Seance 25—Control) Have one day after last time not hear foolish one. Then hear two days; hear again, but four days part day go away. And then day come back again. Then stay.

(Comment Dr. B. to patient) Do you mean to tell me there have been days when you haven't heard at all?

Patient: Yes.

29. Statement (Seance 25—Impression) It's a wonder you don't make your ear sore.

(Comment Mr. D.) My ear feels full and I keep digging at it, most of the time unthinking.

30. Statement (Seance 26—Control) Man with red face. Otherwise no trouble whatever, spirits this side say. Also lady he talked no good.

(Comment) During past two weeks, patient had met a new friend (male) with whom he discussed spiritism. An old paramour had also approached him.

31. Statement (Seance 26—Control) Too much talk coming on some things.

(Comment) Patient made a friend of a neighbor and talked about the work to him.

32. Statement (Seance 28—Control) Four days he no hear voice. Five and six day hear voice. Seventh day stop again until he come here.

(Comment Mr. D.) This is true.

33. Statement (Seance 31—Impressions) I give a start as if someone had drawn close to the left side, and then even my hand gives a sudden movement.

(Comment) The patient says, "More than once have I given a start when my arm and hand have been jerked, not violently, but enough to attract my attention. This was followed by the sensation of a presence at my side."

34. Statement (Seance 32—Impressions) Did you have a little celebration for the boys? (Sons)

(Comment Mr. D.) Yes.

35. Statement (Seance 32—Impressions) I am being whirled around mentally and through my eyes is a bright light into which I seem to be bathed. It comes to me after a sleep, and I am puzzled and a little worried, for I feel so confused. Yet when this subsides I am ever so much better and freer from annoyance than I have been for a long time.

(Comment) Patient says he has awakened feeling very dizzy, with a sensation of whirling. After this subsides he feels better and has a sense of freedom.

36. Statement (Seance 32—Control) Hear Moonson in another way.

(Comment) Patient states he has heard through impressions.

37. Statement (Seance 32—Control) Two days him do this (rubs back of head) like old lady nearly blow head off.

(Comment) Patient says for two days had a feeling in the neck, radiating back from the ears.

38. Statement (Seance 32—Control) You often say you like to blow the damn ear off.

(Comment Mr. D.) That is true.

39. Statement (Seance 36—Control—Moonson) In big things him do as tell, but in little things do as he please, and that why Moonson go 'way. Sometimes you have good things too long. You'll forget what happened before.

(Comment Mr. D.) This was true. Voices increased.

40. Statement (Seance 38—Impressions) Moonson says about a week ago he had to give the patient another shaking up. Made him feel a nervousness inside, a nervous and upset feeling.

Then he showed me the boys when they got noisy and when J. D. forgot they were boys is when he stepped in and shook him up.

(Comment Mr. J. D.) I had the experience of being nervous and trembling all over, but did not know what caused it, or what it was for.

41. Statement (Seance 40—Impressions) If he will go backward he will remember many times when there was a side to his nature that occasionally became more dominant and more physical; and at these times he acted with a certain disregard of his own tendencies. In other words, became slightly brutal at times, with the aftermath of regrets.

(Comment) Patient verifies this statement.

42. Statement (Seance 40—Control—J. H. H.) His wife objects to some things I said here today, but they were true, nevertheless.

(Comment Mr. J. D.) Yes, I know it's true.

43. Statement (Seance 41—Control) Man tell him to leave all alone and not bother with it.

(Comment) Patient was so advised.

44. Statement (Seance 41—Impressions) Patient is discouraged about the ear.

(Comment) He is discouraged over hallucinations.

45. Statement (Seance 41—Control—Obsessor) Ask him where he was between fourteen and fifteen years old—where did he come from and where did he go? You wouldn't think much of the friends he picked up when he was over six months.

(Comment) Patient came from Ireland to Boston at that time.

46. Statement (Seance 41—Control) Where was the place you used to go about two blocks from the river?

(Comment) Patient visited a cousin there.

47. Statement (Seance 43—Control) Our friend (Patient) had to have an upsetting argument, and gave no assistance to Moonson.

(Comment) The patient had an ar-

gument with his superior, where he works. He felt that he was being imposed upon, and said so, and received a sharp reaction from his superior.

48. Statement (Seance 43—Control) Did you feel very dignified and firm after the last sitting?

(Comment Mr. J. D.) Yes, I did. A marked change came over me.

49. Statement (Seance 44—Impressions) Our friend (patient) has been acutely conscious, during the last few days, of every individual molecule in his body.

(Comment) Patient says that during the last week every nerve of his body seems to be on edge. He says this feeling is similar to that in the beginning of his illness.

50. Statement (Seance 44—Control) Two days gone by when chief have funny sleep.

(Comment) This is confirmed by patient who says that two days ago he fell asleep in a sort of stupor.

51. Statement (Seance 52—Control—Moonson) Chief here get worry 'cause he feel like he do when trouble first start.

(Comment) Patient says that there

were times when his symptoms were so acute and much like the symptoms of his first attack.

52. Statement (Seance 44—Impressions) I seem filled with a new energy. Every part of my body is revitalized.

(Comment) Patient says he is filled with new vigor; he certainly shows this.

53. Statement (Seance 45—Control—Jonathan) The only way he is aware of my presence is a very decided feeling of dignity. I am taller than he and there should be a feeling of height. I also carry myself in a different posture to his normal carriage.

(Comment) Following this nervousness came a feeling of strength and wellbeing, with a dignity of carriage which was commented on by fellow workers. He did not experience a feeling of increased height. The patient tells me he must have done so for he does not hear him prompting the girl any longer. He made this statement some time after the seance.

54. Statement (Seance 49—Impressions) Do you hear just one voice?

(Comment) Yes, just one voice still. There is another but it may be the Indian.

[To be continued]

## THE NORMAL PRODUCTION OF PSYCHIC GLOVES<sup>1</sup>

BY R. J. TILLYARD, M.A., Sc.D. (Cantab.), D.Sc., (Sydney), F.R.S. etc.  
*Honorary Vice-President, National Laboratory of Psychological Research.*

A MOST interesting paper by *Dr. R. J. Tillyard* was read by *Mr. A. W. Trethewey, M. A.*, at a meeting of the National Laboratory on November 22nd, 1927. *Mr. E. W. Janson, M. A.*, was in the chair. *Dr. Tillyard's* paper sought to prove that wax "gloves" or molds, similar to those alleged to have been produced abnormally through various mediums, could be produced normally in a few minutes by the tourniquet method. When the paper had been read, *Mr. Harry Price* projected a number of photographs of the *Kluski* and "*Margery*" molds, pointing out how difficult it would be for a medium to produce these gloves fraudulently in the manner described when adequately controlled.

After the lantern illustrations, *Mr. Price* conducted some experiments in the making of the wax gloves and called for volunteers to assist him. At the second attempt a perfect wax mold of a lady's hand was secured in a few minutes. The hand had been previously rubbed with glycerol (glycerine) and when the tourniquet was loosened, the wax glove was removed from the hand with very little trouble. The wrist aperture was enlarged somewhat in the process of removal but was easily restored to normal before the wax had quite hardened. It was felt that the tourniquet method has certain possibilities for the production of some of the more complicated hand molds.

At the conclusion of the experiments a very hearty vote of thanks was ac-

corded *Dr. Tillyard* for his important paper, the text of which is as follows:

In various lectures and discussions on psychological research, I have pointed out, more than once, that it is impossible for the supporters of the hypothesis that all psychic phenomena are produced by fraud to prove the categorical negative which they are always asserting, viz., "that the production of supernormal phenomena is an impossibility." Nevertheless, it remains true that, if a normal method of producing a given phenomenon can be shown to exist, then, other things being equal, this explanation must be accepted in preference to a supernormal one. The supernormal mode of production can only be given credence in so far as the conditions of the experiment preclude the production of the particular phenomenon by normal means.

It will therefore be seen that, if it is foolish for the supporters of the hypothesis of fraud to make the assertion mentioned above, it is doubly foolish for any supporter of the supernormal production hypothesis to do so. For if, at some subsequent date, his claim that a given phenomenon cannot be produced by normal means is disproved, then his case is doubly prejudiced in the eyes both of science and of the public.

I do not think that any member of this Laboratory has ever made such an assertion as this in public. The most that I have permitted myself to state has been that, *so far as I could see*, there was no normal means of producing the phenomenon; but I have always kept clearly before my mind the possibility that some, relatively simple explanation might be forthcoming, and I

<sup>1</sup> Reprinted, with abridgement, from the *Br. Jour. of Psy. Res.*, Vol. II, No. 1, Jan. Feb., 1928.

<sup>2</sup> Refined paraffin, melting point, 57 deg. C.

have tried not merely to keep an open mind on such questions, but also to search for possible normal solutions. The case which I now propose to discuss will, I feel sure, be of the greatest interest to all our members, and will furnish an additional and exceedingly strong argument in favor of the position here taken up.

Quite frequently, I believe, and, more particularly, in a recent article in the *Strand Magazine*, Sir Arthur Conan Doyle has claimed that "psychic gloves" cannot be formed normally, and he has quoted a number of eminent men in support of this opinion. Even experts like Dr. Geley have been unable to suggest a normal method of production of these apparently amazing formations. I do not know how many mediums have produced psychic gloves; but certainly the most famous of them is Franek Kluski. Anybody who has seen the delicate molds produced by this medium, and now in a glass case at the *Institut Métapsychique* in Paris, cannot fail to be impressed by them. To a less degree, and with much less perfection, the phenomenon has been occasionally duplicated by the American medium "Margery." It is in connection with a "psychic glove" produced in the presence of this medium that the present investigation has been carried out. Although that investigation is still far from completed, one of its by-products, so to speak, has been the discovery of a very simple method of making accurate "psychic gloves" by normal means.

I must briefly recount the events which led to the present discovery. In the spring of 1926, my wife and I visited Boston and accepted an invitation from Dr. Crandon to be present at a séance at his house, No. 10, Lime Street. At the first séance, on April 29th, the only medium present was "Margery" (Mrs. Crandon). Controls were, as far as we could ensure it, perfect. All the usual phenomena—the "Walter" voice, levitations, cognitions of objects in the dark, depression of the empty scale of a chemical balance, ringing of

an electric bell without contact—were beautifully performed. Nothing that I may say in this paper must be taken as indicating that I have, after the lapse of time, come to doubt the genuine supernormal character of these phenomena, as certain other visitors to the "Margery" séances appear to have done. It must, however, be clearly understood that I do not hold that any single one of these phenomena *could not* be produced by normal means; I only claim that, under the conditions of this first séance, it appears both to my wife and myself that they *were* not so produced, and hence we hold that they constitute a valuable record in favor of the existence of supernormal phenomena.

But we had the privilege of a second séance at Dr. Crandon's house, two evenings later, on May 1st, 1926. At this séance, there were two mediums present, viz., "Margery" and Dr. Hardwicke from Buffalo. A short time before, with this extra "power" to draw upon, "Walter" had essayed for the first time the difficult task of forming a "psychic glove," and I was fortunate in being present at another attempt of the same kind.

The accounts of these two séances have already been fully reported.<sup>3</sup> I shall not, therefore, weary the reader with a repetition of the conditions under which I became the fortunate possessor of a real "psychic glove," and a much keener interest in the question of the possibility of normal production of these gloves than I had had before. This "psychic glove" was carefully packed up and brought by me to Nelson, N. Z., when my wife and I returned last January. A month or two later, we received a communication from Dr. Crandon telling us that "Walter" had succeeded in the formation of negative and positive mirror-images of his right thumb in three dimensions in dental wax. If this evidence is worth anything, it seemed to me, then the "psychic glove" which I possessed, and particularly the well-molded right

<sup>3</sup> *Br. J. Psy. R.*, (Vol. I, No. 5, Jan.-Feb., 1927, pp. 150-160).

thumb, ought to be of additional value, and might possibly form another link in Dr. Crandon's new chain of experiments. Would the thumb-print of that psychic thumb, when uncovered, prove to be the real Walter's, or would it be somebody else's?

The obvious method of proof was, of course, merely to take the psychic glove and melt the wax off the thumb! But this I would not do, for a very good reason. Assuming that the result of such procedure was to add additional support to Dr. Crandon, opponents in the future might easily allege that Dr. Crandon and myself were acting in collusion, and that I did not produce my evidence until I had seen the nature of his by receiving from him photographs of the later imprints in dental wax. I therefore decided to put the whole case into the hands of an absolutely impartial Committee, to whom I would submit all the evidence and all correspondence sent by Dr. Crandon.

In all future accounts of its activities, I propose to call this Committee the "Nelson Committee." Very probably the minutes of its meetings may prove of sufficient interest to be published in full before long. For the present, I must recount that it was formed by my own efforts and held its first meeting in my house on April 27th, 1927. The members of this Committee are as follows:—

Dr. J. P. S. Jamieson (Chairman), Dr. W. D. Stoney Johnston, Captain M. Moncrieff, Mrs. Moncrieff, Mr. F. G. Gibbs; with my wife and myself in attendance and placing ourselves, as and when required, under the control and direction of the said Committee.

Dr. Jamieson is my own medical man. He is an exceptionally good surgeon and shows in an outstanding degree the clear, logical mind of the Scottish race. He is admittedly highly sceptical of all psychic phenomena, but is so fair-minded that I felt it impossible to choose a better Chairman. Dr. Johnston is also a well-known medical practitioner with an open mind. Captain

and Mrs. Moncrieff are citizens of Nelson of high standing and members of the London Society for Psychical Research, who came out from England seven years ago. Mr. F. G. Gibbs is so well-known to all Nelsonians as scarcely to need any introduction from me; for many years our leading schoolmaster, he has always shown a wide interest in all branches of science; though admittedly a sceptic in psychic matters, he is a most fair-minded man and would carry great weight on any Committee.

The first meeting of the Committee was concerned mainly with procedure and with a preliminary examination of the "psychic glove" which I had brought from Boston. We also considered the statement received from Dr. Crandon about the three-dimensional mirror-images of Walter's thumb-prints, and decided that, if any communications came to me from Dr. Crandon, they must be sent unopened to Dr. Jamieson, and opened later in the presence of witnesses from the Committee.

The second meeting, held on May 23rd at the Cawthron Institute, was called for the express purpose of taking photographic records of the "psychic glove" before any photographs were received from Dr. Crandon, and also to melt the wax from off the thumb and photograph the cast inside it. This meeting was held at the Cawthron Institute, and Mr. W. C. Davies, the expert photographer of the Institute, was present for the purpose of taking the photographs. Our best thanks are due to him for his valuable help.

To assist operations, I had had made, with the assistance of Mr. St. John of Nelson, a plaster-of-Paris cast of my own right thumb, and Mr. Davies had experimented with this so as to save the time of the Committee. As a result of this, Mr. Davis was able to produce with ease, in the presence of the Committee and of myself, good photographs of the psychic glove from both aspects. Later, Dr. Jamieson himself melted the wax off the thumb, and disclosed the cast beneath; this also was photo-

graphed by Mr. Davies, and was handed round and discussed by the members of the Committee.

Now I do not propose to detail in this paper the further investigation of the relationship of this thumb to the other productions of the Walter thumb-print. Our investigation of this matter is still incomplete, and we do not know what may come of it. Before the third sitting of the Nelson Committee, the expected photographs of the mirror-image of Walter's thumb, and of the thumb itself, arrived from Dr. Crandon and were handed unopened to Dr. Jamieson; at the meeting, they were opened by me in the presence of all the members, and we are at present engaged upon the study of them. But I wish to recount here the unexpected development which rapidly ensued from the disclosing of the actual cast of the thumb of the "psychic glove" obtained by me at Boston. It was seen to be incomplete in certain respects, owing to air-bubbles which prevented the plaster from completely filling it. But it is certainly the cast of a *human thumb*, not a crude fake of the rubber-glove type. What struck us all about this cast was the *turgidity* of it.

Now this might be explained in one or more ways. The supporter of the hypothesis of supernormality can point out that the teleplasm which I examined on Dr. Harwicke's head was markedly *turgid*; that the "controls" claim that these psychic hands are formed by a thin layer of teleplasm drawn from the psychic's physical body and then made turgid by forcing some mysterious "psychic stuff" into this fine film. The supporter of the hypothesis of fraud will see in the swollen condition of the thumb some clear evidence of swelling or blistering produced by the dipping of the living thumb into exceedingly hot paraffin-wax. Incidentally, my wife, who can stand much hotter water than I can, was barely able to dip her finger momentarily into the melted wax *twenty minutes after* the psychic glove was completed; and it is also to be noted

that "Walter" swore freely and complained of the heat when he was dipping his hand into the wax.

But it remained for Dr. Jamieson to make the most brilliant advance of all from the basis of this observation. At the third meeting of the Committee, he presented us with *three perfectly formed paraffin-wax gloves of Mrs. Jamieson's right hand*, all of which were far superior to the "Walter" glove, and all three together done in less time than "Walter" took to do one!

One of these fine molds has been presented to the National Laboratory of Psychical Research. The other two will be retained in Nelson and a cast made from one of them. I have asked Mr. Harry Price, when reading this paper, to give at the same time a demonstration of Dr. Jamieson's method before his audience, and I shall now give that method in Dr. Jamieson's own words (the account is an extract from the actual minutes of the third meeting of the Nelson Committee, June 22nd, 1927, and written out by the Chairman himself):—

"The Chairman related how the swollen appearance of the cast of the 'Walter' thumb had suggested a method of making a 'psychic' glove from the living hand. He detailed an experiment after the Archimedean principle whereby he had found that in a hand examined by him there was a difference of 10 per cent. in the volume between the hand in its normal condition and the same hand engorged with blood by obstructing the veins by a tourniquet placed round the upper arm. He explained his method of reproducing the 'psychic' glove, which was as follows:—

"A tin of sufficient size to admit and immerse the hand was used to contain the paraffin-wax. The wax was melted by standing the tin in a saucepan of water and heating. The melting-point of the paraffin used was 128 degrees Fahr. The wax when newly molten was too hot, and the experiment was made when it had cooled to a bearable

temperature. A basin of cold water was used to harden the glove when completed. The hand to be used was allowed to hang down by the side. A tourniquet was then fixed round the upper arm, sufficiently tightly to obstruct the venous return from the hand, but not tightly enough to compress the artery. The degree of tightness was regulated by feeling the pulse at the wrist. In the course of a few minutes the hand became engorged and felt tingly. The type of tourniquet actually employed was a pneumatic circlet in which the pressure could be accurately varied by a pump; but that was not necessary—any form of ligature could be made to serve; and a strap with a slip buckle<sup>4</sup> would be very convenient.

"The engorged hand was then dipped in the molten wax to the desired depth and withdrawn, to be dipped again as soon as the wax coating had slightly hardened. The dipping and withdrawal were repeated until the glove was of the desired thickness. During the process the hand should be held in the same position, the fingers only slightly curved and fairly close together, the thumb fairly straight, and preferably adducted somewhat toward the middle line of the hand. It was also of assistance to grasp the fore-arm above the wrist with the other hand and push the skin downward to the wrist in order to increase the thickness of the wrist.

"The glove having been formed, the hand was immersed in cold water, and the tourniquet stripped off. There was an immediate sense of slackening of the glove on the hand.

"When the glove was hardened in the cold water, the gloved hand was held as high as possible above the head to drain the blood from it. In a minute or two the glove feels loose on the hand. When every finger, and all parts of the hand feel quite free, the brachial artery is compressed to prevent blood flowing into the hand. This can easily be done by placing any firm object, such as a folded newspaper, small box, or thick

book, under the arm, and pressing it hard between the inside of the upper arm and the side of the chest. This manœuvre facilitates the removal of the glove; but it is not essential.

"Now, with the upper arm pressed firmly against the side of the chest, the elbow acutely bent, and the hand pointing upward, grasp the glove gently and firmly round the knuckles and draw it off.

"The glove slides off more easily if the hand has been covered with oil previously; but this is not essential. Two of the three molds were made with this precaution. The third was made without it.

"If it be desired to increase the illusion regarding the size of the wrist aperture, this can easily be made to seem smaller by gently pressing it in while the wax is still pliable, and the margin of the opening can be further narrowed by a few dips in the molten paraffin.

"The Committee examined the exhibits and satisfied themselves that a glove in all respects similar to the 'psychic' glove could be obtained by the method recounted."

I might add to the above extract from the minutes of the third meeting of the Nelson Committee one further point of interest. If the fingers are held close together, one obtains actually not a *glove* but a *mitten*, *i. e.*, in the mold there is only a single space for all four fingers. But a true glove can be made with equal ease, if the fingers are held definitely apart for the first dipping or two, and then brought gently together for the remainder of the operation.

Owing to the collapse of the fingers, it is impossible to say whether the "Walter" psychic glove in my possession was actually a mitten or a true glove. An examination of it in its present condition shows, however, that the fingers are all very close together, and, if it is not actually a mitten, at any rate the spaces formed by the four fingers were only separated by very thin layers of paraffin, as in the case of a true glove formed by the method here given.

<sup>4</sup>As used in the National Laboratory experiments.

I think it will be unanimously admitted that the discovery of this normal method of making a "psychic" glove is of the utmost importance in our study of teleplasm and teleplastic phenomena. We know how, after thirty years of research on psychical phenomena, Professor Richet, while admitting the genuineness of many classes of such phenomena, was still in doubt about these. Our new discovery must inevitably strengthen whatever doubts we may possess, and we must call for greater efficiency in the controls used in all experiments in which "psychic gloves" are the object of attainment.

It has to be borne in mind that it would be far from easy, though certainly not impossible, for a single individual to carry out the whole operation of forming a normal paraffin-wax glove, either in the dark or in the light. The necessary tourniquet might be supplied by a very strong elastic rubber band or circlet, whose compression strength must have been tested beforehand. This could be slid up the arm silently by the left hand of the operator, and might conceivably be strengthened, if need be, by one or more wedges pushed under it to give the required degree of compression. The actual dipping would present little difficulty; but the freeing of the right hand from the glove would be difficult to do unless, again, we postulated an unseen operator who had both his hands free. The Nelson Committee has not yet experimented to see how far it would be possible for a single person to carry out the whole operation with his left arm immobilized; but it would appear likely that the assistance of the left hand would be needed at two critical points, viz., for the proper fixing of the tourniquet and for the withdrawal of the right hand from the glove. It would be interesting to have a series of experiments carried out in the National Laboratory to see how far an expert could succeed in forming a psychic glove from his own right hand, without any assistance from outside persons: first with his both hands free, and sec-

ond. with the left hand immobilized.

The above discussion does not, however, exhaust the possibilities of fraud in a dark séance. It is conceivable that somebody not known to be present by the sitters (except such as were in collusion with him) might make a secret entry into the room and perform the operation in the dark. In this case he would scarcely be foolish enough to attempt the operation of dipping his own right hand into the bucket, but would assuredly bring in with him a paraffin-wax glove already formed, and a rod or some other piece of apparatus to do the dipping and splashing with, just to keep up the illusion.

My own conclusion is that no charge of fraud can be brought against any of the sitters in the séance of May 1st, 1926, but that the new knowledge here disclosed makes the whole performance by "Walter" at this séance of little evidential value in the establishment of the claim that paraffin-wax gloves can be formed only by supernormal means. We must insist, from henceforth, upon much more stringent control in such séances, and we ought more particularly to aim at visible record of some of the more critical parts of the performance, either by the turning on of strong red light, or possibly by the taking of flashlight photographs. In the case of "Margery," teleplasm has already been photographed many times in various stages of development; what then, we may ask, is there to prevent similar photographs from being taken to show the actual process used by "Walter" in the formation of a psychic glove?<sup>5</sup> We commend this proposal to those concerned, and shall hope soon to hear that "Walter," the most reasonable and human "control" we have ever come across, will act up to his usual high standard and put up an absolutely fraud-proof performance.

After the events detailed in this paper, Dr. Jamieson took one of the paraffin molds of Mrs. Jamieson's right hand to a dentist friend to have it care-

<sup>5</sup>This of course has been done in connection with the thumb-prints, and the resultant photographs will appear in an early issue of this Journal.—J. M. B.

fully filled with plaster-of-Paris. This friend has a rather fat hand with a stout wrist. When told about the formation of the paraffin glove, he laughed and said that, when he was a dental student, he used to amuse himself by making paraffin molds of his own hand without any special precautions. When asked to do this again, he readily consented. He merely plunged his hand into the molten paraffin wax, which was hot enough to cause him some discomfort; when the coating was thick enough, he cooled the paraffin in cold water. He then proceeded to withdraw his hand from the mold; but, in the process, he gave vent to some sharp exclamations caused by the momentary pain produced by the pulling out of individual hairs which had got embedded in the wax! His wrist being thick, there was no other difficulty in withdrawing the hand, and he stated that he had often succeeded even with his foot.

A plaster cast of this new hand was then made, and an examination of it shows the two following points of interest:—

(1) The shrinkage of the hand in cold water is not enough to give a complete clearance of the finger-print pattern; consequently, in the removal of the hand from the mold, a considerable portion of the pattern is destroyed, though some portions of it show up well enough.

(2) The plaster-of-Paris, when setting, captured some of the hairs removed from the back of the original hand, and these can be seen with a lens, embedded in the cast!

One may legitimately conclude, then, that the above method, though to some extent practicable, would not be adopted by a fraudulent medium, owing to the risk of exposure. A "spirit" who could "dematerialize" a whole hand, but left some "materialized" hairs behind in the paraffin mold, would be in a lamentable predicament!

EDITORIAL NOTE: The paraffin hands produced through Margery to date have in no instance been of such shape or held in such position as to offer serious difficulties in the extraction of an anatomical hand. But it must be pointed out that many of the Kluski molds on display in Paris are of hands with fingers doubled up, clasped hands, etc., etc., etc.; that is, hands in such position that the escape of any normal original without fracture of the paraffin shell seems ridiculously impossible. Some further explanation of this feature would be necessary before the Tillyard-Jamieson method could be regarded as applicable to these. But that method does constitute a new discovery in the possibilities of fraud in paraffin-glove manufacture, and in this abstract sense the accompanying article is a document of great importance in psychical research.—J. M. B.

## THE SURVIVAL OF ANIMALS<sup>1</sup>

BY F. E. LEANING

*There are men both good and wise who  
hold that in a future state*

*Dumb creatures we have cherish'd  
here below*

*Shall give us joyous greeting when we  
pass the golden gate:*

*Is it folly that I hope it may be so?*

—WHYTE MELVILLE.

THE pain of losing an animal friend, though it is not so universal as that of the loss which is "common to the race," is sufficiently wide-spread to command a common sympathy, even from those whose feeling for animals is gauged by the chilly assurance that they "would never be unkind to an animal." And among real lovers of the animals there are few indeed who have not watched over the last moments of some pet, whose eyes alone were still able to speak the language of affection or appeal when the feeble muscles had failed; who have not felt the gap when the little stiffened body had been laid to rest in its garden grave. Eminent poets have consoled themselves and enriched the world, under the smart of human loss, with majestic elegies; but the literary monuments of the "little brothers" have been more usually in prose. Mr. John Galsworthy's story of his spaniel, *Memories*; Pierre Loti's piteous and tender chronicle of his "première chatte," and the other Moumoutte, dear to him; Cherry Kearton's Toto, that marvellous Chimpanzee; Colette Willy's studies of animals, Maeterlinck's dogs, and many another fascinating record, crowd to the mind. Every reader can add his own favorites. And very often we find the

feeling expressed which Major Whyte Melville put into a line of the old song, quoted at the head of this article: "Could I think we'd meet again, it would lighten half my pain." Then we remember perhaps how George MacDonald argued that since love was eternal, the objects of our love were secure against destruction; of how Archdeacon Wilberforce at a later date told John Hare that he would undoubtedly see his dog again, adding: "If you are good enough"; of how Henry Holt, author of the great work *On the Cosmic Relations*, and Sir Oliver Lodge, and many another have ranged themselves on the same side.

These are our great men, but they speak for a large number of others. This greater, less articulate public comes into view whenever a periodical opens its pages to a correspondence, or proposes to its readers such a question, as "Have Animals Souls?" or "Have Dogs an After-Life?" Then there arises a confused clamor of voices *pro* and *con*, among which we may hear Mr. Bernard Shaw expressing his disgust at the idea of either man or beast living "forever," and Mr. G. K. Chesterton remarking that we do not know that the hyena even desires eternal life, and a third quotes a text, while others propound every shade of opinion and inclination with dogmatic emphasis. The friends of animals also come out in defence of their views, the heart being always expert in persuading the mind to find some logical and reasoned ground to accord with its desires. Sometimes logic goes too far, and one of the other side asks sneeringly whether gnats and crocodiles and the nightmare octopus are in their hideous thousands

<sup>1</sup> Reprinted from *The Anti-Vivisection and Humanitarian Review*, Nov.-Dec., 1927.

also "over there." So often a rather vague limitation to the "higher animals," and occasionally to such of them as have been individually adopted, is made.

The theosophist has a short cut of his own, a theory of all animals being subsumed, each species under its own group-soul, into which it is re-absorbed at death. This sounds philosophical. Examples of group formation in nebulae and crystals and the botanic order of the compositae give us analogies on other planes of nature. The outstanding example is probably the human race itself, of which every individual is as a minute cell in the body of the "Grand Man" which it composes, according to some thinkers. Modern psychology is inclined to see in certain persons whose mental constitution is of loose make-up, and who are easily "dissociated," a primitive state from which the majority of us have more or less emerged. The simpler scheme of the animal mind does not admit of its splitting into a "dual" or "multiple" personality. And many, if not most, of the older writers have thought it necessary to establish man's claim to "an immortal soul" at the expense of the animals. A sense of the arbitrary nature of the distinctions they wish to make has caused them to take the absence of language as a second line of defence. Wasmann, for instance, having defined intelligence as "the spiritual power of abstraction," says: "There is no reason for ascribing to animals intelligence in the strict sense. . . . If they were gifted with a spiritual power of abstraction it would necessarily be manifested in their outward actions, especially by the formation of an arbitrary phonetic or graphic language. Animals, however, have no language; hence, they have no intelligence." Bucke, in his *Cosmic Consciousness*, takes a similar line.

The naturalist, who does not philosophise but lives with animals and learns them at first hand, does not treat us to any nonsense about their having "no language," but neither does he concern

himself with their "personality," and still less the problem of its survival. We may notice also that this modest term is fast replacing that of "immortality" as regards ourselves, that it is often used with a mark of interrogation even then, and that psychology limits itself severely to the operations of the living, and leaves to the struggling science of psychical research the business of establishing any sequel to physical existence.

Now it is a notable weakness on the part of all the disputants alike that it so rarely seems to occur to them that there is only one really satisfactory way of settling the question, and that is by an appeal to the facts. We should not enquire whether animals can, or ought, on any ground to survive, but whether they actually do or not. Hope and faith and love are all beautiful things, but they do not take the place of science; that is, of established facts of a given kind. If animals survive the death of their bodies, the evidence for it must be in existence in the natural order. Perhaps it is because so many do not know where this evidence is recorded, and in what it consists, that so few invoke it. But it is a pity to be in ignorance of our strongest weapon.

When F. W. H. Myers' work on "Human Personality and its Survival of Bodily Death" was published, the greatest contemporary psychologist, William James, in reviewing it noted that every pivotal point in the logical network of theory was established on certain concrete examples, and without an actual case of experience behind it, no extension of the theory was offered. Now my proposition is that within the limits inherent in the subject, the evidence for animal survival matches point for point with the human. It corresponds so closely that if we invalidate the one, we invalidate the other. The chief difference is that, where we can cite perhaps a hundred instances in the case of ourselves, the observations made on the animals are much fewer; but they are of precisely the same kind. Unfortunate-

ly, in spite of the growing and enormous literature concerning animals, no book exists as yet in which a conspectus on these lines is to be found. The evidence is scattered, a little of it in books, but far more in periodicals, and back volumes of these are not very readily accessible to the general reader. A serious and valuable attempt at discussing it, with ample illustrations of each of the classes given, is Professor E. Bozzano's *Les Manifestations Métapsychiques et les Animaux* (Paris, 1926). His sixth category contains twenty-six cases (Nos. XC. to CXVI) of animal apparitions, more than half being drawn from the publications of the Society for Psychical Research and the rest largely from the weekly paper *Light*. These are, in fact, the two main sources, and the strict standard required of every reported case in the first of these is a guarantee of reliability which would perhaps surprise those who are not acquainted with it already. His eighth category deals with recognized animal phantoms (Nos. CXVII. to CXXX). About twenty years ago the editor of the *Occult Review* invited essays from his readers on the subject of animal ghosts, and printed an interesting selection. Some of these would have been quite good enough for Professor Bozzano if he had been acquainted with them, and a few were reproduced in Elliott O'Donnell's *Animal Ghosts*. A certain number are to be found in the "International Psychic Gazette" and (but much more rarely) in the magazines devoted to animals. All to which I have referred are the *bona fide* spontaneous experiences of reputable witnesses, but if we were to include séance material the number would be much larger. I do not wish in the circumstances to refer to these, partly because our case is quite strong enough without them, but there are far more numerous references to animals by name and by description given in messages "from the other side," and given by strangers to strangers often, than anyone would for a moment imag-

ine who is not a student of the subject.

Now let us, in the light of common sense, ask what sort of evidence should be expected, supposing the animal to survive in its degree as the human being survives. While it still lives with us, we see it, hear it, are touched by it, and very often smell it. If, when the body is indubitably dead, the owner still experiences all or any of these sensations, what are we to think? If the animal can "come back," as the saying is, what would it come back for? To its affection to the friend who was all to it, as far as the human world goes; and the more highly developed the animal, the more store it sets on human friendship. And these things happen; not all of them, in every case, or even very often, but often enough for us to be able to say that they certainly do, and therefore can, happen, on occasion.

Dogs very naturally occupy the front rank in these cases, since so strong a tie of mutual affection exists between a dog and his master. Probably the best known instance is that of Sir Rider Haggard and his dog Bob, which though many years old now was widely known and quoted in its day. The authentic account appeared in the *Journal* of the Society for Psychical Research for October, 1904, but since this is issued for circulation to members only, it may not be quoted in full except by special permission. The case is not one of the strongest, but it is very good. A man may dream of a dog, or of his own dog, at any time without any special significance, but if, as in this case, he receives a particularly vivid impression of distress and of surroundings, which are afterwards as a result of search found to have been the circumstances in which the poor animal perished, we can reasonably dismiss coincidence in favour of cause and effect. The dog's plight was unknown to any person, and his body was not found for many hours after it was believed to have been injured by a passing engine on an unfrequented bit of the line. As far as circumstantial evidence goes, about three

hours may have elapsed between then and the dream, and Bozzano classes this case as one of telepathy. There are a number of similar cases, and the series forms the logical approach to those under particular consideration here. A better instance seems to me to be that of Mr. G. Graeser, reported to Flammarion, and by him published in *Annales des Sciences Psychiques*, 1912, p. 279. Here his St. Bernard, Bobby, pushed open the door of his master's room, remained a moment on the threshold while spoken to, then advanced, rubbed against his master's legs and lay down. On putting his hand down to pat him, there was nothing there. Mr. Graeser rushed from the room and telephoned to Lausanne, two miles distant, to enquire if a lady in black (his mother) and a St. Bernard had been seen there. He was informed that she was still there, and that only a few minutes previously the dog had been killed. It was at 7:30 on the evening of December 14th, 1910.

This instance is in parallel with the very numerous cases of the apparition of a dying or recently dead person to a friend at a distance; and I select therefore a case in which the length of time is great enough to preclude the idea of a latent telepathic impression which is considered sometimes to account for the results. Even so, it gives us a good deal to think about, when the impression comes from an animal to a man who is wide awake and in perfectly normal conditions. The following account is by Mrs. Nora Chesson, and appeared originally in the *Occult Review* for July, 1905 (Vol. II, p. 9). She writes:—

"I had rolled up my hair to the crown of my head, and my skirts were on visiting terms with my ankles, when the home circle was suddenly narrowed by the loss of a pet cat. . . . Sickness of some kind had kept me to my room for a week, and I had wondered why my cat Minnie had not courted my company as usual, but accounted for her sudden indifference by a possible reflux of motherly devotion to her kitten, now about

six weeks old. The first morning of my convalescence the bedroom door, which stood ajar, opened a little further, and Minnie came in. She rubbed her pretty tortoiseshell-tabby coat against me in affectionate greeting; she clasped my hand with ecstatic paws in a pretty fondling gesture that was all her own; she licked my fingers, and I felt her white throat throbbing with her loud purring, and then she turned and trotted away. 'Minnie has been in to see me at last,' said I to the maid who brought in my lunch. 'I wonder why she kept away from me so long.' 'Minnie's been dead and buried these two days, and her kitten's fretting itself to skin and bone for her,' said Louisa, looking scared. 'Your Mamma wouldn't tell you while you weren't well, Miss, for she knew you'd take on, being that fond of the little cat.' Minnie was undoubtedly dead and buried, and a stone from our garden rockery was piled upon her place of burial, yet as undoubtedly Minnie came to welcome my return to health. Is this explicable? I know that it is true."

The volume of *Light* for 1921 contained a number of contributions on the subject of animal survival, one of which was contained in a signed statement, and was of recent occurrence. The lady relating it wished her name withheld, but is vouched for personally by E. W. Duxbury, whose name is well known as a writer in this connection. It was published on September 10th, 1921 (p. 594).

"Having arrived unexpectedly in England from abroad, I rented a bed-sitting room in an old-fashioned house in London, only to find that it was infested with mice, which made a great noise and ran across the floor during the night. As a protection against them, I borrowed a young kitten to stay in the room at night, and it seemed quite happy there. I am very fond of cats, and the kitten seemed to take a great fancy to me, sleeping on my bed, purring loudly, and putting its paws around my neck, which almost pre-

vented my sleeping. Unfortunately, it soon became very ill, and on reaching my room one evening about 10 o'clock I found that it was dead.

"On going to bed that night the mice made so much noise that I lit the gas, and read in bed for some time, as sleep was impossible. The meter being a slot one, at about 3 a.m. the gas gave out, and then I lit a night-light and put my head under the clothes, feeling very frightened.

"Suddenly, I heard the sound of loud purring for about a minute, and lifted up my head to see what it meant. Looking at the wall by the bed, about the level of my head, I then saw a kind of dark disc, about a foot in diameter, in the centre of which gradually developed the form of a small black and white kitten, resembling the one which had died. It moved its head up and down several times, as the living kitten had done. . . . The appearance gradually faded away, but had been so realistic that I spoke to the kitten in my usual way. This spectacle only seemed to remain visible for a few seconds, but after its disappearance I heard no noise of mice again throughout the night, although I only slept fitfully.

"There was no possibility of any living cat or kitten getting into the room without my knowledge, as the door was locked and the window securely closed."

The absence of the mice after pussy's apparition is a point not to be overlooked here. It connects with a little group of animal witnesses, whose behavior in the face of apparently empty space was such as to suggest, in the strongest way, the presence of another animal which excited fear, jealousy, anger, or pleasure, as the case might be. In many cases, we find that the animal is either visible, or audible only, or that it is felt, by a weight on the lap, a paw laid on the knee, and so on, but I have economized instances by taking such as combined more than one sense. They are but samples of a total, which may reward a diligent gleaner. The late Andrew Lang, although reluctant

to admit the genuine nature of the "ghosts of beasts," nevertheless remarks: "But if such cases were as common and told on evidence as respectable as that which vouches for appearances of the dead, believers in these would either have to shift their ground, or grant that

'Admitted to that equal sky,

Our faithful dog may bear us company.'

And why not? Have not the dying sometimes been gladdened by a welcome from some little long-departed friend? Mrs. Keningale Cook, better known to humanitarians under her pen-name of Mabel Collins, tells us: "I have myself been the witness of a dying person's keen delight at the presence of a little dog, who had been dead ten years." The incident is given in full in the *Occult Review* (Vol. II., p. 245).

Just how long a given animal may "survive" is not a question which can be answered without a much wider base in statistics than is at all possible to find at our present stage of knowledge. We must beware of committing ourselves to more than the facts warrant, and as we have only evidence for a comparatively small number of recognized and unmistakable animal ghosts, we cannot generalize with safety. One thing is suggested by our cases, however, which again is in strict analogy with the human, and that is that manifestations are much more frequent at, or very shortly after death, and grow more seldom as time passes on.

Again, we cannot (nor do I see that we lie under any necessity to) hold any exclusive view as to where survival in the animal kingdom begins. Logic requires us to place the house fly and the St. Bernard on the same footing, but common sense does not. Considering that we cannot fix the limit where our own sub-human ancestors may have developed a surviving principle, or even just where the animal kingdom as a whole, shades off into the vegetable, we may excuse ourselves from an attempt to map these dim borderlands of nature.

# EXPERIMENTS IN THOUGHT TRANSFERENCE

## III

### With Margery and Other Mediums as Percipients, and Walter and Other Controls as Agents, New Evidence Is Presented for the Independence of the Control Personalities

BY MARK WYMAN RICHARDSON, M.D.

THE fourteenth experiment of the series was marked by reversion to the more usual seance technique; and also by the first suggestion that consolidation might be effected between the present series of cross-correspondential phenomena and the Chinese sequence currently being obtained through Valiantine. This latter has been placed in sketchy outline before American readers through Dr. Whymant's London lecture, appearing in the *A. S. P. R. Journal* for April, 1928. A brief statement sufficient for present purposes and ignoring all aspects not here pertinent, would be this:

Through Valiantine, for more than a year now, communications have been freely given purporting to come from Confucius (Kung-fu-tse) and other Chinese contemporaneous with him. These are ordinarily spoken in what Dr. Whymant regards as a probable approximation to correct classical Chinese diction. The internal evidence that the entities behind the communications are actually Chinese is rather good. There has further been considerable indication that these entities know things which could hardly fall within the normal knowledge of any others than those whom they purport to be.

When Valiantine first went to Boston to attend Margery seances, and when these seances turned out to be more or less a function of the two mediumships of Valiantine and Margery, his Chinese controls appeared freely. Since that

time, when Margery sits in accordance with her ordinary routine, Walter quite consistently presents the picture that numerous of these Chinese are at hand, as his assistants or as interested spectators; and that their services are currently available to him. The situation is not without its element of humor, as for instance when Walter complains that he doesn't much relish the constant presence of all these "Chinks;" that they are always "high-hatting" him. It is also not without its element of potential importance in the present story to anticipate the possibility, if such Chinese personalities are really at Walter's hand, of some of the writings of the cross-correspondences being attempted in Chinese. This attempt we shall presently see is made; the matter is mentioned here to elucidate the reference to it in the seance record for March 1st, the fourteenth of these sittings:

Present, clockwise: Margery, Dr. Richardson, Mr. Crawford, Mr. Dudley, Mrs. Richardson, Dr. Crandon. As in previous experiments, the cards and numbers were shuffled and controlled by an outsider, Mr. Crawford (University of Chicago). During the seance Walter twice withdrew and each time we heard that same whistle which we associate with his disappearance on a long journey. Both these exits occurred after the box containing the shuffled calendar and the shuffled geometrical figures had been put on the table by Mr.

## EXPERIMENTS IN THOUGHT TRANSFERENCE

Crawford. Each time Walter went away Mark, his assistant, was in his place. He gave minute instructions as to the sitting of March 3rd, especially directing that Captain X should put on the back of each of his five cards, before giving them out for preparation, his thumb print. Walter said that John, another assistant, was in charge at Niagara Falls; Mark in New York. He promised an effort to do some work on a Chinese sentence brought in by Kung-fu-tze. After awhile he told Crawford to cover the box and take it away.

The sitting closed at 9:42; the group went downstairs into the normally lighted bookroom; and at 10:06 Margery, who had been given paper and pencil, produced the following brief writing:

12 x 2

The box was then opened and there appeared in order the following two numbers and one geometrical figure:

2, x, 12.

At 10:27 Mrs. Moody called up from New York and made the following oral report, full documentation of which was received later:

At 9:45 Walter came through and said: "I hope to put it through this time." Whereupon Valiantine immediately went into trance. At 9:53 he came out; at 9:55 the lights were put on and Valiantine wrote a numeral "2" followed by a letter "x" or an x-shaped cross.

At 8:00 A. M., on the morning of March 2nd, the next day, a telegram was received from Niagara Falls, carrying the date-line March 1st, 10:24 P. M.; and reading:

FOUR RAPS STOP 4 STOP X

—HARDWICKE

The experiment appears then to have been put into letter-perfect execution. A problem in multiplication devised by Walter has been indicated by Margery. Half of the answer has been given by Hardwicke and half by Valiantine, each having given also the multiplication sign. And Margery's writing was done twenty-four minutes after her seance

ended, giving a perfect time-cognition in connection with the numerical value of the answer to the exercise, not otherwise indicated through her.

### EXPERIMENT NO. 15

This experiment was carried through under conditions practically identical with those of No. 13, there being four groups concerned: (1) at 10 Lime St., Boston, with no medium; (2) at 70 Chestnut St., Boston, with Margery present but without trance; (3) with Valiantine in New York (trance); (4) with Hardwicke in Niagara Falls (trance).

In Lime St., about 9 P. M. the following committee went up to the usual seance-room: Captain X, Mr. J. H. Brown, Mr. Dudley, Mrs. Richardson, Mr. A. R. Crawford (Chicago University), Dr. E. W. Brown. They made a complete circle, X and Dr. Brown being adjacent to the east and west wings of the cabinet. *There was no medium present.* The door was closed and locked by Dr. Brown. The lights were out and the phonograph going, as for a seance.

Capt. X had brought a new collection of cards which had been prepared at his establishment, individual clerks having each pasted a single advertisement on a separate card. The cards were then put into a box at the Head Clerk's office, not looked at by him, and then delivered, sealed to Capt. X. Capt. X handed the box to Mr. J. H. Brown who kept it in his hands, in sight of all, till the committee entered the seance-room. No one person, therefore, in the world knew all the cards in the box, and the only person to know a particular card was the one who had made it. In each instance, that one person was an unknown clerk, who had no knowledge as to the purpose for which the card was made. The notes of the sitting were drawn by Mr. Dudley.

J. H. Brown had charge of the box of cards. He removed the paper covering just before the lights were turned off and then sat with the covered box

on his knees. The circle was formed and almost at once the right hands of J. H. B., E. B. and D. felt cold. This was followed by reports of "cold breezes" from the cabinet by X. and E. B.

At approximately 9:10 J. H. B. shook the box in order to mix the cards, removed the cover, and X drew one card. He held this in his fingers for a few seconds and then passed it to A. R. C. In the meantime J. H. B. closed the box and placed it behind D., but in his chair so that it was wedged tightly in place. A. R. C. held the card edge up, in the center of the table; and while doing so he reported that his hand (the left) felt icy cold, that he had a pain in his chest, and that he felt slightly dizzy. At approximately 9:15, or a little earlier, all in the circle heard five raps in the cabinet. They were distinct, spaced about one second apart and there seemed to be a slight hesitation after the third rap. They were like the sounds made by a tightly padded object on non-vibrant wood; not at all like the sharp, explosive sounds of a week ago. All agreed as to the number of raps, five, and also as to their general location, the east side of the cabinet.

In accordance with Walter's instructions of March 1st, A. R. C. then put the card in his case (a bill-fold with snap fastener) and placed this in an inside pocket. The circle was broken only at the time of drawing the card and when A. R. C. placed it in the bill-fold, and at those times only to the extent that the operations made necessary. While A. R. C. held the card on the table with his left hand he was controlled at the left shoulder by Mrs. Richardson.

The circle was broken at 10 o'clock; lights were given and the door unlocked by Mrs. Richardson. Dudley took the box of cards, none of which had been seen by any of the group save that Capt. X had necessarily seen the blank backs while marking them for identification with his thumbprint. The group then proceeded together to the bookroom and waited reports from the other places

in which the experiment was being prosecuted.

In Chestnut St., at nine o'clock, Margery sat in bright light with no circle and no trance, quite as though for an ordinary social evening except that she had before her pencil and paper. There were present, besides her and in no particular order: Dr. Richardson, Dr. Louis Arkin, Mr. and Mrs. E. D. Millea, Mr. Fred. Adler, Mr. and Mrs. Carl Litzelmann, Mr. and Mrs. Whitney, Mrs. Edith Baker, Mr. Norcross and Dr. Crandon.

At 9:37, with no sign of trance, Margery began to write and draw; and a complete description of what she produced would be as follows:

A crude drawing of some cigarettes, three lighted and smoking and four unlit; a rectilinear figure which she outlined twice and which turned out in the end to be within a sixteenth-inch, both ways, of the size of the fifteen cent Camel cigarette package; and the following script, in which the blank stands for a humorous reference to Captain X, the exact word employed being deleted for the present in order not to tend toward's X's identification:

"Ha ha the joke is on ——— one of the letters has fallen off the word." This script was on the first page, under the drawings; on a second page she wrote three times the letters EL, very large, together with the sentence:

"And I have found what I walked for."

She then went on to three further pages of writing, as follows:

"John reports the Judge's foot<sup>13</sup> is all right. Ask your friends why they mix the animals. A rose by any other name would smell as sweet. Ha-ha. It is as he said; the glue is bad. Hello and good-bye. You will find the missing letter in the box. Atta boy. W. S. S."

The script seems to require no illustration; the drawing appears herewith as Fig. 8.

At ten o'clock the Chestnut St. group returned with Margery to Lime St.,

<sup>13</sup> See below 417.

where the Lime St. committee reported to Dr. Richardson, before any other word was spoken by anybody: "We got five raps."

At 10:15 Mr. Crawford produced the card which had been selected upstairs in the absence of any medium. It was found to carry on one side the identifying thumb-print of Captain X; and on the other was pasted a colored advertisement representing a box of Camel Cigarettes. Out of the top of the opened package in this picture protruded three cigarettes. Superposed upon the upper portion of the Camel package was pasted a picture of a small cat cut from another advertisement. Pasted similarly across the

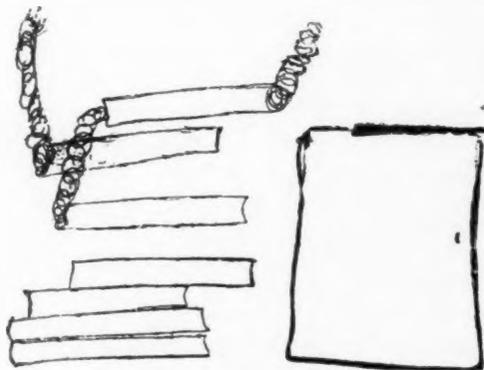


Fig. 8

bottom of the camel package was a single piece of paper containing the letters C—A, wide apart; and between them glue marks as would have been left had another piece been pasted here and fallen off. All this is shown in Fig. 9, which is a direct photograph of the card. In addition, in the bottom of the original large box containing all the cards was found a loose letter T. No detailed argument need be made nor parallel drawn to emphasize that this picture gives a meaning to every detail of Margery's script.

At 10:36 P. M. there was received at 10 Lime St. the following telegram, dated Niagara Falls, 9:52 P. M.:

M STOP CAMEL IMPRESSION  
—HARDWICKE.

A detailed statement from Hardwicke, carrying the signatures of all his sitters, later was received by mail; it was dated, March 3rd, and read as follows:

"Sitting at Niagara Falls, N. Y., 9 Ericson Place, at 8:45 P. M. Clockwise: Miss Kellogg, Don Kellogg, Mrs. Gray, Mrs. Hardwicke, Alfred Gray and Dr. H.

"9:03 Hardwicke in trance. Voice



Fig. 9

claiming to be that of John Richardson.

"John: Hello Judge.

"Gray: Hello.

"John: How is your foot?

"Gray: Why I'd forgotten all about it. It is all right, doesn't bother me at all.

"Mr. Gray then explained that as he was leaving Dr. Crandon's house he slipped on the stairs and strained his foot.

"9:10 Dr. H. out of trance.

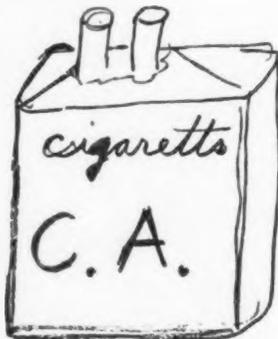
"9:20 Dr. H. and Miss Kellogg both in trance, and pencil heard to move. D. Kellogg stated that he could see the left arm and hand of some one coming from between Mr. Gray and Dr. H. and reaching over the table. He wondered if John was left-handed.

"9:30 Dr. H. out of trance and reported seeing a moving *Camel* similar to those on the *cigarette* packages. [The Editor's italics.]

"10:00 Miss Kellogg out of trance, sitting broke up.

"Examination of paper showed an 'M' in center of sheet."

At 10:45 P. M. New York called up and reported (actual original document received next day by mail), Mrs. Cannon speaking:



*I have Walked*

Fig. 10

"9:40 P. M. have the Kid under. 9:45 P. M. Valiantine out. Started to draw package of cigarettes with two sticking out. C. A. underneath the drawing, also, I HAVE WALKED C. A." [See Fig. 10.]

The execution of this experiment was practically perfect. It may be discussed in three stages. First, the preparation of the cards serving as mental material or thoughts to be transferred. Secondly, the fortuitous selection of a portion of this material and its accurate recognition (both in the dark) at Lime Street, by Walter, Margery's control;

Margery, herself, being absent. Finally, the transfer, in sections, of this mental material to (1) Margery, (2) Valiantine and (3) Hardwicke; all within the space of a very few minutes.

As to the mental material, it is hard to see how knowledge as to its character could have been better guarded. Of course, if one desires to take refuge in the "cosmic reservoir" theory of universal knowledge, the details of the cards were possibly accessible to some supernormally endowed intelligence, but, even with this point granted, who was that intelligence? Certainly not the Walter-Margery entity, for Margery was an eighth of a mile away, gaily chatting in a brightly lighted social gathering. This being so could Walter have found for his purposes sufficient mediumistic power in some one or all of the sitters at Lime Street? This is possible, for Walter has often asserted that Dudley though never entranced has been often-times a rich source of psychic energy. We might then have a Walter-Dudley entity with a modicum at least of the supernormal powers hitherto exhibited only by Walter-Margery. In any event the Walter-Margery entity has become separated so that when finally we come to the actual thought-transfer we find Margery, like Valiantine and Hardwicke, restricted to the role of percipient. Under these conditions we might represent the individual transfers as Walter-Margery, Walter-Valiantine and Walter-Hardwicke reactions. When, however, we look at all these reactions, actual or potential we find that they all have one common factor and only one—Walter, who makes his combinations when and how he chooses. This being so have we not practically established Walter's independence?

Two very important points remain. First, it will be remembered, Margery wrote "a letter has fallen off the word" which was proved later to be true. Now here was a fact which was certainly not known to the clerk who made the card nor to anyone else, and which, until the box was opened, could have made no

ripple in the "cosmic reservoir", which fact, nevertheless, was recorded immediately in Margery's script by Walter as soon as he had chosen and observed the card.

Another exhibition of supernormal knowledge concerned Judge Gray's ankle, which at Lime Street a few days before had been slightly sprained. The Judge had forgotten the sprain in fact and had certainly mentioned it to nobody on his return to Niagara Falls. Nevertheless, John, Walter's assistant in charge of Hardwicke, asks the Judge how his ankle is and reports its favorable condition immediately through Margery at Chestnut Street, Boston, 500 miles away.

EXPERIMENT No. 16

Sitting at 10 Lime Street, March 10, 1928. Present in bright light downstairs: Margery, Dr. Richardson, Mr. and Mrs. Albert C. Neres, Mr. Crawford (Chicago), Mr. Dudley, Mr. and Mrs. Millea, and Dr. Crandon.

At 9:18 p.m. Margery began to write, beginning at the right edge of the paper with great rapidity, and wrote two words. It was then found that she had written the words completely backwards, but when finished they read normally thus: "Go upstairs". At 9:25 p.m. the party went upstairs and sat in the usual order.

Walter came in about two minutes and said that the Chinese tests were in

<p>                 I                  Come                  to                  you                  most                  Favored                  of                  all                  peoples                  I                  Tao                  deciple                  of                  Kong tuzze                  whose                  Philosophy                  is                  world wide             </p>	<p>                 I                  come                  to your                  household                  two                  Suns                  then                  will                  come                  The                  Master                  I                  prepare -                  you                  also                  will                  prepare                  by                  solituck                  and                  thoughtfulness             </p>	<p>                 for                  the                  coming                  of                  the                  Master -                  I                  Tao                  Depart                  for                  a                  Time                  III                  " Tao             </p>
--	---	--

Fig. 11

preparation; than Kong-fu-tze would not come immediately but would be preceded by his disciple "Tao", who would prepare the way for the "Master"

At 9:45 p.m. the group went downstairs into bright white light. At 9:47 Margery began writing in three vertical columns and produced the text of Fig. 11. It will be noted that while this text is English, its arrangement constitutes an approximation to that of a Chinese text.

At 10:47 p.m. the New York group with Valiantine called up and Mrs. Cannon said that at 9:26 p.m. Walter said, through Valiantine, he wasn't sure he was going to be able to do it tonight. He said he was not going to control tonight. Then Kong-fu-tze came in and said he had just picked the medium up. Trying to control the other medium. Not sure he could do it. He was controlling the one in Boston. He began, starting at the right edge of the paper, and wrote eight Chinese characters. At the top he wrote: "TAO IS MY DISCIPLE, and he misspelled disciple—precisely as Margery had done in her script. Underneath is written: KONG FUTZE.

Verification of this was received from New York by mail next day, with signatures of all sitters.

The facts of this experiment are noteworthy chiefly for their distinctly oriental Chinese atmosphere. An inter-

esting coincidence is the mis-spelling of the word "deciple", in the scripts both of Margery and Valiantine. As to the characters written by Valiantine, we have not succeeded in securing any translation. They are said, however,

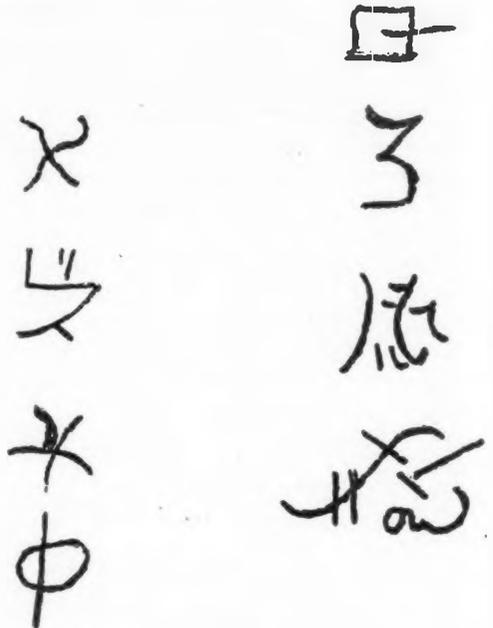


Fig. 12

to have distinct resemblances to very early Chinese.

They are reproduced in Fig. 12, in two columns for economy of space although in the original they stood in a single column, those at the left of the cut standing above those at the right.

[To be Continued]

## INTERNATIONAL NOTES

BY HARRY PRICE

I have been honored with a visit from Karl Kraus, the Viennese pseudo-medium whose adventures have been recorded in these pages. He acts as chauffeur to Herr Michael Dumba (of the Austrian S. P. R.) who at present is touring Europe by car, and hearing he was due in London I telegraphed him to call at the Laboratory.

I found Kraus a pleasant-spoken young man still on the right side of thirty; shrewd, smart, intelligent and—as is usual with all mediumistic fakers—very cautious.

I told him that my reason for sending for him was that he perhaps might add to my store of knowledge of “ways that are dark and tricks that are vain,” at which he smiled wanly. He discussed the Thirring exposure<sup>1</sup> and related his adventures with Baron Schrenck-Notzing at München. He has written up these experiences and showed me the MS. for which he wanted “at least two hundred pounds.” His memoirs are certainly very interesting and should become a classic amongst the curiosities of psychic literature.

On the principle of “setting a thief to catch a thief” Kraus has designed a most elaborate electrical installation by means of which the control of a medium is accomplished automatically, every movement of the psychic being reproduced in a puppet placed in another room, the medium sitting in a kind of electric chair. Ultra-violet light, X-rays, cameras, dictaphone, etc., all have their place in this apparatus which very few mediums could be induced to use.

Sir Arthur Keith has been at it

again. At a lecture at Manchester University on May 9th he put forward a fresh challenge to the belief in a future life. He said: “Medical men can find no ground for believing the brain is a dual organ—a compound of substance and spirit. Every fact known to them compels the inference that mind, spirit, and soul are the manifestations of a living brain, just as flame is the manifest spirit of a burning candle. At the moment of extinction both flame and spirit cease to have a separate existence. However much this mode of explaining man's mentality may run counter to deeply cherished beliefs, medical men cannot think otherwise if they are to believe the evidence of their senses.”

Just as Sir Arthur Keith's duel with Doyle<sup>2</sup> in the *Morning Post* aroused bitter controversy among scientists, divines, and laymen alike so the present discussion is filling the newspapers with “views”, *pro* and *con*. Sir Oliver Lodge in an interview said:<sup>3</sup> “I am quite familiar with all that medical men and scientists have to say on the subject. It is a recognized view of physiologists that the spirit does not survive after the brain has ceased to function.

“They do not find any spirit in the brain by analysing it, of course, and they have got a different opinion altogether from what I have on the function of the brain.

“I think the brain is an instrument used by the mind. They think the brain is the mind, apparently. Well, I do not look at it that way. It is all a question of whether the brain is an instrument,

<sup>1</sup> This *Journal*, Dec., 1925.

<sup>2</sup> Which recorded in these *Notes*, August, 1925.

<sup>3</sup> *Evening Standard*, May 10th, 1928.

or mind itself. The brain manifests the mind, but that is not the same thing as being the mind.

"A violin manifests Beethoven, but that is not quite the same thing as being Beethoven. I look at the brain like that. If you smash the instrument, of course, the mind cannot manifest itself.

"That is all right; what they know about the brain and the way it acts on muscles and nerves is all good. That is all part of the machinery. They know a terrible lot about the working of that machinery. But there is something more to be said than that. Anybody can point out how an automatic machine, such as the typewriter, works, and you cannot get the thing to go unless it is properly connected up and in good order. But that does not explain the sense or the meaning of what comes out of it.

"My point is that the brain or any form of matter cannot evolve Shakespeare, poetry, or sense, or meaning. It manifests it like a typewriter. They can easily explain the mechanism of a typewriter, or any other instrument. We do not differ about that aspect at all. It is only the other aspects which they have not attempted to understand that we agree to differ about.

"The way they work out the details is very good. If the brain is the mind, and one is destroyed the other goes, too; but if it is only an instrument, and one smashes the instrument, such as a violin, it does not kill the music, the real thing behind the scenes. But the instrument can no longer manifest. It goes out of our ken—which is not by any means the same thing as going out of existence.

"They do not accept what evidence there is about the survival of the spirit. There certainly is some evidence, but they do not trouble to look at it from any other point of view, because they think the brain and mind are one and the same thing. It is nothing new to me. I am quite familiar with all they say on the subject."

It is not quite clear why Sir Arthur Keith should be so dogmatic concerning what happens to us after death. Sir Arthur is an eminent anthropologist but he knows no more about what happens to the soul at death than the paper on which I am writing. Yet he goes out of his own domain of science and rather brutally makes definite statements concerning matters which most men of science have agreed to be utterly unknowable. When Sir Arthur informs us we are descended from apes we listen deferentially—it is his business to tell us about such things, and our animal ancestry is now almost universally accepted. When he tells us that the soul of a man is snuffed out at death like the flame of a candle, it can only be regarded as a piece of impertinence which will wound the most sacred memories of millions of people.

\* \* \*

As if in answer to Sir Arthur Keith's arrogant *dicta*, Messrs. Cassells inform me that on June 7th they are publishing a new book by Sir Oliver Lodge entitled, *Why I Believe in Personal Immortality*. I am fortunate in being able to give my readers a short extract from the book which will become as great a classic as *Raymond*. Sir Oliver says:

People often wonder about the process of mediumistic communication, and may doubt whether it is legitimate even if it were possible to talk familiarly, through any channel, with those whom it seems customary to regard as either sacred or extinct.

As a matter of fact they are neither: and the sooner the world realizes this truth in a rational way, the better both for them and the world.

Difficulties due to long habit and tradition must be gradually overcome, partly by direct experience, but in the first instance by reading and study.

So I address myself to those who feel some difficulty—perhaps even a religious difficulty about the bare idea of posthumous communion, and who seriously ask the question: *Can it be possible to hold converse with the dead, or*

*for them in any way to communicate with us?*

If it be true that "the dead know not anything," they practically have no longer any personal existence, and it cannot be possible to communicate with nonentity.

But this is reasoning in a hind-before or preposterous manner. The right method of attack is to ascertain first, by experiment and observation, whether communication is possible; and then from that fact, if it becomes an established fact, to infer that after all the dead do know something, and that they have a personal existence.

But then the obvious question arises: How can it be possible to communicate with any one, however intelligent, who possesses no physical instrument or organ for the conversion of thought into act? How can it be possible to appreciate mere thought?

A partial answer is given by the experimental discovery of telepathy, which appears to be a direct process of transmission from mind to mind. But still, for any kind of reproduction, or utilization or conveyance to others, a physical process is necessary; and, therefore, so far as we know, a physiological mechanism is necessary.

Now the facts of multiple personality show that a single human body can, in exceptional circumstances, be played upon by several intelligences, not only one: the normal occupant can, as it were, be ousted sometimes, and its place taken by others.

There are certain people, whose value for the purpose of enlarging our experience is much greater than has yet been recognized, who self-sacrificingly allow the bodily part of themselves to be employed in conveying messages, which are received telepathically or they know not how, from intelligences other than their own.

Their own personality goes into abeyance or into trance for a time, while their body and brain continue active, and thus messages are transmitted about facts previously unknown to

them, and which subsequently may leave no accessible deposit in their memory.

The secondary personality in temporary control need not be obtrusive or troublesome, it may be well-controlled and amenable to reason and convenience, but it is not the normal intelligence of the medium, and the stratum of memory tapped is a different one. Facts known to some other person come to the front: facts familiar to the medium recede for a time into the background.

The mind and memory thus tapped can be occasionally traced to an ordinary incarnate person; but the material or flesh body does seem to be an obstruction, if only because sensory methods of communication are so customary and familiar. It turns out to be really easier for the medium's organism to be controlled by a discarnate intelligence, that is, by one who, having gone through the complete process of dissolution or dissociation from matter is commonly spoken of as "dead."

Whatever other and higher methods of communion there may be—among them what is spoken of as inspiration—this rather commonplace utilization of a medium's power is a genuine one; and many there are who are familiar by direct first-hand experience, with messages thus received. The facts selected for mention or transmission in such cases are often trivial domestic occurrences, but the triviality of the incidents recalled matters nothing if they have identifying character. Events of importance are not nearly so useful: for either they can hardly be verified, or they are of the nature of public knowledge.

The element of strangeness about this kind of communication is not that matter is moved in accordance with a code, so as to reproduce thought in another percipient mind; for that is equally true of speech and writing; the strangeness of supernormal instances is that the substance of the communication is alien to the person transmitting

it, and is characteristic of some other person who is dramatically and vividly represented as really desirous of sending intelligible information, or else an identifying and comforting message, and who employs such bodily organs and physiological mechanism as he may be permitted for the time to use.

The value and importance of the present terrestrial existence is fully recognized by our friends on the other side. It would be a poor return for the privilege of occasional communication and an especially ungrateful recognition of the noble and self-sacrificing spirit in which so many in recent times have gone to their death if lamentation for them—or even an eager desire for communion—were allowed to sap energy or to interfere with the full activity of every kind of service such as is possible to us in our present grade of existence.

\* \* \*

The Cambridge Society for Psychic Research held their first meeting on Friday, May 11th. Mr. J. T. MacCurdy of Corpus Christi and the Psychology Laboratory gave a talk on "Psychopathology and Psychic Research." Both the Oxford and Cambridge psychic societies are flourishing and there is some talk of forming one at London University, the members of which are deeply interested in all psychic matters. A debate on the subject is being arranged, and I have been asked to preside.

\* \* \*

A Baptist minister who is also a spiritualist has been obtaining some cheap notoriety by predicting that on May 29th at 3.53 p. m. Weymouth and the South of England would be inundated by a huge tidal-wave. It appears that this man has been "studying the Great Pyramid at Ghizeh" and he not only predicted the aforesaid "wave" but a general world upheaval and the "final phase of Armageddon." As the "silly season" is now with us and the perennial "giant gooseberry" and "sea serpent" are late in putting in an appearance this year, the less dignified of the

London press devoted quite a lot of space to it—in humorous vein, of course.

Needless to say, nothing extraordinary happened at Weymouth on May 29th. Instead of the monster tidal-wave which was to have engulfed the South of England the sea was a dead calm—much to the disappointment of many thousands of people who had assembled at the fashionable seaside resort in order to be—literally—"in the swim." Is it any wonder that official science is holding its hand until the subject is purged of all this charlatany?

\* \* \*

Considerable interest all over Europe was shown in the trial of Frau Elsa Günther-Geffers, a German medium who was tried at Insterburg, East Prussia, on May 4th. The medium is an elderly, white-haired, benevolent-looking woman, the wife of a schoolmaster, and she was charged with obtaining money under false pretences by practising her mediumship. A hundred years ago they would have dispensed with the trial and burnt her as a witch.

The picturesque court room at Insterburg was the refectory of the Knights of the Teutonic Order and presented an extraordinary appearance, filled as it was with scientists from all over Middle Europe.

Frau Günther-Geffers had already been tried by a lower court and was acquitted. The Public Prosecutor appealed against this verdict. The presiding judge decided that the simplest way was to test her in court there and then.

In a remote German village a robbery had been committed a few days previously. The thief was still undetected, and only one man present in court knew any of the circumstances.

This man was the village police-sergeant, who had been summoned to Intersburg solely for this experiment.

Frau Günther-Geffers was asked to throw herself into a trance condition and reconstruct the circumstances of the robbery, committed she knew not

when, in a locality of which she had never heard.

The court was cleared of the general public, but a committee of experts in hypnotism, telepathy, and the occult sciences surrounded the old woman as she took her seat very calmly in the centre of the court under a shaft of bright sunlight.

Dr. Thoma, the celebrated Viennese hypnotist, was in charge of the experiment.

Frau Günther-Geffers uses no crystal or pool of ink. She held in her hand a single match-stick and her eyes were fixed in an intent stare upon the head of the match. For several minutes she sat motionless, her eyes turning inwards. Then suddenly the head of silvery hair lolled backwards and the vacant eyes glared sightlessly into infinity.

Dr. Thoma was satisfied that the medium had fallen into a deep and genuine trance. The other experts moved aside and he and the police sergeant were left to question the apparently unconscious woman.

Asked by Dr. Thoma whether she could hear him speak, the medium at once said she could. Her speech was clear, but toneless. It left one with the impression that the words came from a great distance.

The police sergeant now began to question her:

"When did the theft take place?" he said.

"In February."

"Where was it?"

"In a big building."

"What do you see?"

"Silver objects . . . gleaming. There is a large room . . . with big carven chairs."

"How old is the owner of the building?"

"Nearly seventy . . . perhaps eighty; but he is elastic in his movements . . . I see him riding."

"What else was stolen?"

"Material . . . I cannot see clearly . . . I see now—it is a fur. The thief is

sitting in the room. He eats some meat and drinks something. There is something lying on the window-sill, which he put there . . . It is a pistol."

At this point Dr. Thoma took up the examination. He asked the medium if she could name the thief and the owner of the building.

Frau Günther-Geffers' hands stretched out groping like those of a blind person. She murmured something indistinctly, but the name could not be heard.

Into the woman's groping hands the Viennese hypnotist placed a pencil and paper. And slowly, with her vacant eyes gazing into the distance, the medium traced two names—"Dumke" and "Von Reibnitz."

The experiment was ended. A few passes were made and Frau Güntner-Geffers came out of her trance, smiled at Doctor Thoma, and then made her way with tired dignity back to her place in the dock.

In all essential details the medium's trance vision has been confirmed by the facts.

The owner of the castle where the robbery occurred is Herr von Reibnitz, who is eighty-nine years old and rides daily. Ancient carved chairs adorn his dining-room. The thief had eaten food and drunk wine. He left a revolver behind him. And he stole a dozen silver coins and a fur coat.

It remains to be seen whether the thief, if he is ever captured, is named "Dumke."

This most interesting case ended with the acquittal of the medium. Prof. Max Dessoir, who was in court, declared that one experiment with the medium was not sufficient. Further experiments are, therefore, to be conducted before five experts. The results of these tests are eagerly awaited. A striking photograph of the court scene, with Frau Günther-Geffers in trance, appears in the *Frankfurt-am-Main Illustrierte Blatt* for May 19th.

\* \* \*

Some interesting stories of Frau

Günther-Geffers' powers were given by eminent people who had been her clients. Countess Marie zu Eulenburg employed the Frau School-Director in two cases. She had left a jewel-case in the cloakroom of an hotel in Friedland (East Prussia) and it had disappeared. The police could not trace it and, following the advice of friends, the countess appealed to the Frau School-Director. The medium described in a trance the jewellery with extraordinary accuracy, and it was eventually, thanks to her, recovered.

The medium had described the theft and the thieves, a manservant and his betrothed, and she had repeated their conversation in East Prussian dialect, although in ordinary life she cannot speak it.

On a second occasion the Frau Elsa Günther-Geffers had stated in a trance exactly what had become of a watch the countess's nephew had lost on the cavalry exercise-ground near Königsberg.

The Governor of Königsberg within whose jurisdiction the town of Insterburg lies, has issued an order forbidding the police in future to employ mediums and clairvoyants in connection with detective work.

\* \* \*

It is curious what an interest the librarians of London West End clubs have suddenly shown in psychic literature. My own club—the Royal Societies'—has always maintained a representative collection of books on occult subjects; this is easily understood as the club is much used by *liverati*. But what inspired this note is the fact that the National Laboratory has recently supplied a complete file of the *British Journal of Psychical Research* and *Proceedings* to the Royal Automobile Club in Pall Mall. The Athenæum and other clubs have had our publications from the commencement; but I thought it highly significant when a great popular social club like the R. A. C. provides its members with psychic literature. The honorary librarian of

the R. A. C. is Mr. Ashton Jonson and he recently invited me to lunch with him and afterwards inspect the fine library over which he presides. Mr. Jonson assured me that the demand for works on psychical research is increasing. I have presented the members with Nos. 1-5 of *Psychic Research*.

\* \* \*

This year's Royal Academy has been notable for the inclusion of six pictures by the late Charles Sims, R.A. for they mark the last phase of the artist's work. They have been called "spirit pictures" but the artist preferred to term them "spiritual ideas". Mr. Sims was found drowned in the Tweed on Friday, April 13th, and critics of his mystic paintings maintain that his mental state when he committed suicide is reflected in his art. On the other hand, many experts declare that the work of the group is neither crude nor abnormal. His pictures—with such titles as "Here am I", "The Rebellious Spirit", "Ecstasy", "Someone Passes", "My Pain beneath your Sheltering Hand", etc.—are abstract themes of an imaginary, symbolical spirit world and found ready buyers at £300 each.

\* \* \*

Munich has been startled by a crime alleged to have been committed by a hypnotist named Jungmann who has been arrested for murdering a Frau Ebenhoch, the wife of an innkeeper, whose body was found in a forest not far from the railway. The woman had been murdered and the police were mystified over the discovery of a railway ticket in her bag which showed that her destination was a station farther along the line. Finally they arrested Jungmann, who is a music teacher, and his alleged confession has solved the mystery. He said his motive was robbery and that he hypnotised the woman, inducing her to leave the train. Finding she had no money on her he became enraged and murdered her. The police have confirmed the fact that the man is a hypnotist who has been convicted of several crimes.

BOOKS RECEIVED

"THE TIBETAN BOOK OF THE DEAD"

by

W. Y. EVANS-WENTZ

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MISS IRENE PUTNAM

A Sign of the Times .....	William Ramsey, D.D.
Psychoanalysis and Aesthetics .....	Charles Baudouin
A Digit of the Moon.....	F. W. Bain
Human Animals .....	Frank Hamel
The Buried Temple .....	Maurice Maeterlinck
The Wilderness of Worlds.....	George W. Morehouse
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## TWO STRIKING CASES OF COLLECTIVE APPARITION

Compiled by the Research Officer

ON a recent visit to a small New England city which shall be nameless, I met Miss Anna Barry and her cousin, the Reverend Mr. John Jones; both these names being pseudonyms. During the conversation which I had with these two persons, casual mention was made of an extraordinary experience in collective apparition which they had in 1920. I persuaded Miss Barry to write out an account and get her cousin's assent to it; and in the following paragraphs the story is told in her own words, save for the use of the third person. Mr. Jones, I should state, is an Episcopalian clergyman and at the time of the experience which I am about to describe he was the Rector of the Church involved. In pursuit of the necessity for anonymity which will be so thoroughly justified as the story unfolds, I refrain from making any statement as to the locale of the episode, beyond the very general one that it occurred in New England.

The Senior Warden of the Church at the time was a Mr. William Smith, who was likewise State Tax Commissioner; the name I give him is of course a pseudonym. For over thirty years Mr. Smith had been a mainstay of the Church. He had helped it over rough

places, alike financially and in every other way. He had read service when they were without a minister; his whole heart was bound up in the Church; in his entire thirty years' connection with it he probably was not absent from more than a dozen services.

In his position with the State, his responsibilities were heavy; and they included the investment of State funds at his own discretion. Through poor judgment in some of these investments he got into difficulties with the result that he had a shortage of some \$50,000. The strain and worry were too much for him at his advanced age and he took his own life. This occurred on an Easter Monday, following an Easter Sunday on which Miss Barry had noticed him in church and noticed that he was distraught and unhappy. Meeting Mrs. Smith later in the day, Miss Barry commented on this and was informed that the reason for Mr. Smith's depression was the fact that his financial position prevented him, for the first time in many years, from putting in the Easter offering a check for an amount which I shall not name, lest it tend to identify the donor. I regard this element as of considerable importance in the story, as building up even more of a link between

his trouble and the Church than existed by mere reason of his life-long interest.

On the Sunday following the Easter week-end over which the suicide occurred, the offering was taken in accordance with the usual routine, by two Wardens. One of these gentlemen was the accustomed incumbent and the second was the man who had been elected to occupy Mr. Smith's place. The offering having been gathered up, these two gentlemen advanced toward the front of the church and came to the chancel steps, to present it at the altar. As they reached the steps the Rector turned to come forward to receive the plates from them. He stopped; turned ghastly white; and staggered back as though ill. Miss Barry, his cousin, was in a position to see this clearly; and the Rector himself verifies his actions.

Simultaneously with this, a shriek rang out from the extreme right of the church. Miss Barry was standing in her pew at the left of the building, and of course her attention was in some degree divided between the Rector and the shriek. She testifies, however, that her eyes remained fixed on the chancel; for there she saw, on the steps, three men instead of the two whom she knew to be there. The third figure was that of Mr. Smith, as life-like and realistic, in Miss Barry's eyes, as he had ever been on any Sunday of his thirty years of Church service.

At the close of the service, when Miss Barry and the Rector were together in their residence, she asked him what had been the matter with him during the service. He hesitatingly replied:

"Well; I don't know; I thought I saw—"

"I know what you saw," interrupted his cousin; "I saw him too. Willy Smith was in church this morning in his accustomed place."

"Yes," responded the Rector; "he stood there as plainly as he ever did when he was alive."

A few days later Miss Barry met one of the ladies of the congregation, a Mrs. Davis (pseudonym), who asked Miss Barry whether she had been in church

on the previous Sunday. On being informed that Miss Barry had been present, Mrs. Davis asked her whether she had heard her, Mrs. Davis, scream. Miss Barry replied that she had heard a scream but had not known who it was. Mrs. Davis then went on to say, in effect:

"Yes, it was I. Do you know, I saw Willy Smith standing at the altar steps [she meant the chancel steps; Miss Barry is clear in her memory as to the mis-statement] as plainly as I ever saw him."

Miss Barry told Mrs. Davis that she and the Rector had also seen the dead man. As a matter of delicacy they did not broadcast the matter; no explanation is offered as to how the scream was passed off by the congregation. I infer that with characteristic New England fortitude the members all ignored it. Mrs. Davis has joined the great majority since 1920 and her direct testimony is therefore not available; but it was known at the time by the Rector as well as by Miss Barry that she had testified as just described.

Miss Barry emphasizes that with the Rector at the middle of the chancel, herself at the extreme left and Mrs. Davis at the right, the apparition was seen from three widely separated quarters of the church. It was most life-like, suggesting nothing in any sense abnormal or unusual. So far as she has ever heard, no other person saw it, though the church was filled close to its capacity at the time. She finds it of possible further significance that the rectory of this Church was built over the old burying ground in the churchyard; and that during the nine years for which she and her cousin occupied it, some very inexplicable physical effects of apparently psychical character were experienced.

A second case of collective apparition which I couple with the above in this report is on a better basis in one respect; I am under no compulsion to preserve the anonymity of the participant who reports it to me. This participant is Mr. D. L. Dadirrian, a mem-

ber of the A. S. P. R. and manufacturer of well-known sour-milk preparations. I have written up the oral report which he originally rendered to me, and have got his assent to this narrative.

I must say, first of all, that Mr. Daddirrian is to all intents and purposes totally blind; he is barely able to perceive lights and shadows, within a distance of forty or fifty feet and when the illumination is mild.

Mr. Daddirrian's house is situated on the hills of Hastings-on-Hudson, facing the river. The front of the house runs north and south and looks toward the west. It is built up on terraces, each successive stage of which is reached from below by concrete steps. On the topmost terrace there is a gravel path running entirely around the house, with a concrete approach joining it to the uppermost flight of terrace steps. The porch on the front of the house is seventy feet long, being open to the sky except for the central portion, where about sixteen feet of its length is roofed over with a balcony. From the porch a short flight of stairs twelve feet wide runs down to the gravel path.

On September 7th, 1927, at about 7:15 P. M., Mr. Daddirrian and his cousin were sitting together in the covered portion of the porch. This cousin had been the head of the household on the female side since the decease of Mrs. Daddirrian, which was then of comparatively recent date. On the occasion in question, she sat on the south side of the porch and he on the north side; they were waiting for the chauffeur to finish his dinner and bring the car to take them to the cemetery. They were not talking, and Mr. Daddirrian states that there was no particular thought of any sort in his mind; he was passively waiting. He heard footsteps on the gravel path, coming from the south side of the porch, at some distance. His curiosity was provoked; he had no visitors in the house at the time, but several servants. His state of mind is sufficiently indicated by the query which he addressed to his cousin.

"Hattie, I hear footsteps on the

gravel. One of the help must be going to the village. When they come to the front, will you see which one it is?"

The lady responded that she heard no footsteps; that it must be the boys playing in the street. The street is about a hundred feet from the porch, and Mr. Daddirrian was certain that the sounds he heard did not proceed from that quarter. He insisted:

"No, this is someone walking on the gravel, right in front of us."

As he was speaking, the steps kept coming nearer and nearer, and the sound continued to get clearer and clearer. It finally came right in front of the stairway, and Mr. Daddirrian was expecting that the person would go down this and that he would next hear the noise of footsteps on the concrete, which of course, he easily distinguishes from that on the gravel. He queried his cousin once more:

"Hattie, Hattie; don't you hear those footsteps? They are right in front of us. Who is it?"

This time she made absolutely no reply. Mr. Daddirrian feared that he had spoken a little crossly, and assumed that it was on that account that she remained silent. He continued to hear the steps; but instead of going down the stairs and on the concrete, they continued on the path around the house, going north and gradually becoming fainter.

Giving up the attempt to get information from the, presumably, offended lady, Mr. Daddirrian now called out, in a loud voice:

"Who is there? Is it Poten, Margaret, Cecil, Roy?"

The sound died out gradually in the distance, however, without his receiving any reply. He concluded that it must have been one of the servants, who either did not hear him or pretended not to. The chauffeur came in due course, after half an hour or so, and the trip to the cemetery ensued. It lasted perhaps an hour; and throughout this time Mr. Daddirrian noted that his cousin was very quiet and subdued.

On their return to the house, he went

for a walk with his man in the brilliant moonlight. His cousin, who usually went to her room to write when left alone, varied this custom by remaining seated on the porch. When Mr. Dadirrian returned from his walk, however, she had gone to her room. He had his man read to him for a while and then went to his.

In the morning, after having dressed, it is his custom to have a cup of coffee and a cigarette in his room; and his cousin usually came in to read the newspaper headlines to him. Upon entering his room on the morning of September 8th, she at once addressed him:

"I am going to tell you something; but I don't want you to get upset."

Mr. Dadirrian was entirely at sea as to what she had on her mind. She continued, substantially in these words:

"You know last evening, while we were sitting on the porch, you said that you heard footsteps on the gravel, and asked me to see who was going to the village? And I told you I didn't hear any steps; that it must be the children making a noise in the street? You replied that you knew they were, but that you heard also footsteps on the gravel, close to us? And you remember, after a while you spoke again, repeating that they were right there, and asking me again if I did not see the person? Well, I looked then; and whom do you think I saw? I saw Dolly [Mrs. Dadirrian], with a bright smile on her face. It looked as though she were wearing a long gray cloak with her hair down, but I could see no feet or hands. It seemed as though she were gliding over the path. She disappeared going north on the path between the pines. The reason I didn't answer you at the time was that when I saw her I was so stunned that a cold perspiration broke out on my forehead. I had heard from other people of spirits' being seen at times, but I never believed in them and when I saw Dolly, I was dazed and speechless. The reason I wanted to sit out alone after-

wards, when we returned from the cemetery, was that I thought I might see her again. But nothing appeared."

Mr. Dadirrian quizzed the four servants later in the morning, and none of them had been near where he and his cousin were seated; at the time, they were eating their supper. He is most emphatic that the above account, which has been read to him, is accurate; and that in particular he said absolutely nothing during the experience to indicate the course of the steps as he heard them, continuing northward past the stairs. Yet it will be noted that the cousin saw the apparition going over exactly the route indicated by his auditory impressions. This tends strongly to dispose of the suggestion that his cousin was imposing upon him. She is not available for testimony; but Mr. Dadirrian's personal attendant, who is available wherever his employer is to be found, testifies that she told him of the apparition at the time, and in the above terms.

The two episodes herewith reported are sufficiently specific in their terms to need little comment. I would point out, however, that the first is unusual in the degree of independence that obtained between the three individual perceptions. No two of the percipients were in a position to confer or otherwise influence each other until after the form of the experience had become fixed in their three minds. The second story, so far as my acquaintance with the literature goes, is unique in the circumstance that the apparition which was *seen* by the *seeing* observer was *heard* by the observer who relies upon the *auditory* sense for his contact with the world. I am not entirely clear in my mind whether this constitutes better evidence for the physical reality of the apparition than is offered by the more ordinary instances of collective visual apparition. But it at least affords a striking variation on these.

## THE PHENOMENA OF LEVITATION

BY RENE SUDRE

THE phenomenon of levitation, which is to say the elevation and suspension of a body in space, is quite as rare as complete materialization. There are, nevertheless, a few modern cases sufficiently well established to forbid any question of their reality. Of these the most impressive is that of D. D. Home. On three different occasions, Crookes testifies, he saw Home raised clear off the floor of the room; with ample time to observe and verify the extraordinary fact. And it is well known that on December 13th, 1868, in the presence of Lord Lindsay and other honorable persons, Home passed out through a third story window and returned into the room by another window, his body floating horizontally in the free air. Only the very unusual character of this performance gives us excuse for doubting it; for Lord Adare's declaration of the facts is in complete order. But the episode is not unique.

Stainton Moses describes, with the utmost precision, the spontaneous elevation of the chair on which he was seated, on June 30th, 1870, to such a height that he was able to make a chalk mark on the wall seventy inches from the floor. The levitation was repeated nine times.

With Eusapia Palladino, we come to the experimental period of physical metaphysics. According to Professor Chiaja, Eusapia's mediumship began in her youth with phenomena of levitation. These were observed and recorded by himself, by Aksakoff, by Ochorowicz and by de Rochas.

Dr. F. Schwab of Berlin has for several years been studying the subject Maria Vollhardt (now Maria Rudloff), who in addition to her customary reports gave him phenomena of levitation,

of small spatial range but great certitude. With Willi Schneider, Schrenck Notzing had occasion several times to verify the occurrence of the same thing. The same subject was examined by Drs. Holub and Berzi, in Vienna, and in their presence was raised horizontally to the ceiling, where he seemed to be supported by an invisible cloud. His body was perfectly visible in the red light, for he wore numerous phosphorescent bands. His legs were held, and were observed to be in rhythmical motion. Dr. Geley was present at one of these seances which he described to me on his return. He was entirely convinced of the reality of the phenomenon.

Finally, in a communication to the Congress of Psychological Research in Paris, Schrenck Notzing has described thirty-five levitations achieved by Karl Weber, between June and September, 1924. The phenomena would last for several seconds, the subject's body rising in a horizontal position. On certain occasions he rose vertically, and when he did this, there was only once when he then passed into the horizontal position in the air. On August 12th, 1924, the subject rose to a height of over fifty inches, and then hovered through a distance of a full yard. The duration of this levitation was twenty-five seconds. Ordinarily the subject was seated on a chair for these experiments, with his legs held during the levitation. We shall return a little further along to the conditions of the phenomena with this remarkable subject.

I have often had occasion to point out how necessary it is, if we wish metaphysics to attain scientific standing and recognition, for us to have done with phenomena reported to us by tradition or by observers without competence and

without method. This sort of reporting is fraught with too much risk of error. In science, only experiment counts. But we need not on this account wholly ignore the prescientific period of a body of knowledge. A great chemist like Berthelot may well write a book on alchemy which shall give us a most instructive approach to chemistry. In the same way Rochas' book on levitation is of extreme interest and has seemed to me to exhaust the subject, save for the fact that Rochas has ignored the lives of the Saints and the Blessed Ones of the Church, which are full of stories of this sort. There has just appeared<sup>1</sup> a book which fills this gap, and which at the present time constitutes the best secondary source for the documents of this field. It is the work of a French university man, M. Olivier Leroy.

Before speaking of the particular aims which dominate his preparation of this volume, I wish to pass briefly over the principal episodes of saintly levitation, and to review the characteristics of these. Almost always such levitation consists of a vertical elevation followed by a state of equilibrium. Horizontal translation is found only in the cases of Joseph de Copertino (1603-63) and Pierre d'Alcantara (1499-1562). The height is usually nothing extreme: ten inches for Ste. Therese, twenty inches for St. Alphonse de Lignori, forty inches for Suarez and Realino. Cases involving actual flight into the high parts of a church or high in the open air are not sufficiently authenticated to be taken seriously. Copertino, apparently one of the best attested cases, is credited only with elevating himself a few inches at the altar. Many of the subjects do not leave the ground at all, remaining in equilibrium on the great toes. This of course does not qualify as a true levitation.

The maximum distance covered seems to have been eighty feet, by Copertino. The ascension is ordinarily gradual and slow. The body retains always the position which it had at the

moment when levitation began. Any object on which the subject is situated at the moment is liable to levitation with him: for instance, the chair on which Jusan de la Croix was sitting or the devotional stool upon which la Mere du Bourg was kneeling in prayer. Copertino is even credited with having elevated another person with himself.

The physical nature of the force of levitation is not determined. One may interpret certain of the descriptive details in the sense of inferring that there is an abolition of the subject's weight, and that there often develops in addition an actual ascensional force. M. Leroy gravitates toward the latter hypothesis for reasons purely extra-scientific.

In a considerable number of cases, either tradition or witnesses have it that the levitated body gives forth a light of more or less brilliance. For Bernardino Realino (cc. 1616) there exists a deposition to this effect in which our author puts all confidence.

The re-descent is progressive, and the actual landing is in general without shock. Nevertheless, on one occasion Copertino was unable to come down out of his tree; la Mere du Bourg fell sharply from her praying-stool, etc. The duration of the levitation is highly variable. There is a certain Mabelle de Simione whom tradition declares to have remained suspended for two days; Christine d'Aquila is credited with twenty-four hours and Thomas de Villanova with twelve. But these episodes do not carry any indications whatever of authenticity. The levitations of several hours presented by Pierre d'Alcantara and by Pacifique de San Severino, M. Leroy also suspects of not being trustworthy. "Levitations of authentic character are generally quite brief: five minutes (Alphonse du Liguori at Amalfi); ten to twelve minutes (A. H. Fournet)." A levitation by Joseph de Copertino lasting two hours makes some impression upon M. Leroy.

Conditions of place and of illumination appear to be a matter of indifference in these religious levitations; they occur indifferently in a cell, in

<sup>1</sup> *La levitation: contribution historique et critique à l'étude du merveilleux*. Librairie Valois: Paris, 1928.

church or in the open air; in solitude or in the midst of a crowd; in daylight or in darkness.

These saintly levitations are phenomena accompanying mystical ecstasy. They partake therefore of the psychological conditions of the latter; which is to say, there is often an alienation of the senses. Nevertheless in certain ecstasies the activity of the subject is not interrupted. Fournet continued to preach; Marie Madeleine de Lazzi, la Mere Agnes de Langeac and Ste. Catherine of Sienna pursued their occupations. In the general case there would be a total anesthesia, an enfeebling of the respiration, muscular rigidity, etc. Ste. Therese trembled all over; Blaise de Caltanissetta was seized with violent shivering and screaming, etc..

There is no rule with regard to age. Alphonse de Liguari had levitations at 91 and Ste. Therese at 40. Possidee of Sienna, Catherine of Sienna, Lucie de Narni had them as children. Likewise there is no rule regarding the state of health. Invalids like Copertino and even persons at the point of death like Liguori have been levitated. Similarly for sex. Leroy's book cites 205 cases of which 112 are men and 93 women. The author feels that, given the preponderance of women in the religious orders, the conclusion may be reached that levitation is more frequent with men.

In any case, it is a rare occurrence, a "grace" as ecclesiastical language would have it. Among 14,000 Saints of the Catholic Church whose biographies are given by the Bollandistes and who appear in the *Acta Sanctorum*, levitation is attested for only some sixty. The proportion is therefore one of 0.4 per cent. If we add the forgotten cases, we would hardly raise it to any higher figure than 1.0 per cent.

With reference to the psychological condition accompanying ecstasy and levitation M. Leroy gives interesting data. "The subject," he says, "is a being all of whose forces are directed toward the realization of certain moral and spiritual ends." He is always a mystic, but not necessarily one of contemplative

turn like Copertino. Liguori, for instance, was founder of an order, bishop and preacher. The common characteristic among all these levitation subjects, according to our author, is the pursuit, even more exclusively by them than by other ecstasies, of a self-mortification verging upon cruelty.

The psychological occasion for levitation is various. Gerard Majella went into the raptures because he heard an old beggar playing his favorite song on his flute; Copertino because a sea-urchin impressed him with the idea of God's grandeur. In general, the degree of fervor is reflected in the force with which the phenomenon occurs. This does not imply that the levitation itself is within the subject's desires; Ste. Therese would throw herself on the ground when she felt it coming on, and beg to be spared.

Most subjects are not conscious of the approach of levitation but a few seem able to provoke it at will.

A command to regain his senses, given the subject by his religious superior, is always effective among orthodox mystics, according to Leroy, if expressed verbally; and sometimes when given mentally. The return of consciousness then marks the end of the levitation.

Such are the characteristics of this rare phenomenon, considered in the Catholic hagiography as a divine favor. M. Leroy, who is a believer, has succeeded in looking at it in this light. His feeling of scientific duty and also without doubt his desire to justify his faith have impelled him to compare the Catholic levitations with those of other religions and with those of metapsychics. Among the Hindu yogis, where this sort of demonstration is reputed to be so common, he has hardly been able to find any cases impressing him as worthy of belief. The levitations of sorcery and of possession have likewise not seemed to him to be based upon sufficiently decisive evidence. On the other hand, he has found in the literature of metapsychics detailed accounts of episodes whose reality, in the average,

seems to him even more certain than that of the incidents which he derives out of clerical literature. He does me the honor of frequently citing my *Introduction a la metapsychique humaine*, wherein I have tried not so much to assemble a series of anecdotes as to resolve the common characteristics of the phenomena in scientific fashion. The result is a parallel which I must regretfully subject to a severe criticism, despite the apparent rigor with which it is drawn.

Whatever degree of understanding and fairness M. Leroy may display, one cannot expect that a mind fed upon dogmas as narrow as those of the Catholic Church will be able to exercise a judgment that shall be free of unconscious accommodation to this mold so fully prepared. In order that Catholic doctrine be conserved it is necessary that the miracle exist: that there occur derogations of the laws of nature, granted by God as a particular manifestation of his grace. The levitations of the Saints, proceeding in ecstasy and having therefore a divine character, should not under this viewpoint resemble too strongly the levitations of metapsychics. Theology, with its usual facileness in verbal invention, has created the word *preternatural* in contrast with the word *supernatural*. But here Catholic theology is greatly embarrassed when it finds that levitations display the characteristic of intelligent control; for it cannot then consistently attribute them to the spirits of the dead, since it pictures these as not having the right of communication with the living. Levitation must therefore be engineered either by an angel or by a demon; and M. Leroy does not conceal his preference for the diabolical hypothesis.

We will not stop to discuss such opinions as this; rather, we simply stand on the facts in affirming that far from being essentially different, the saintly levitations are exactly parallel with those of metapsychics. This identity is self-evident to any mind not made up in advance; and there is in fact no result of nineteenth century science which re-

dounds more to its credit than does its achievement of putting in the metapsychical category the "marvelous" and the "miraculous" occurrences of ancient times.

According to Leroy, the resemblances between the two groups of facts include the direction of movement, the position of the body, the zone of influence, the ascensional force, the manner of descent, the organic condition required, the rarity of occurrence, and—to a degree which he would sharply restrict—the psychological characteristics.

The differences of physical order which he persuades himself to recognize include, first, a greater intensity of the saintly levitations. In height and in range and in speed, "the mediumistic phenomena appear to be a very feeble variety of the hagiographic." This distinction is of no merit whatever; for if we arrange in order of intensity phenomena of equal degrees of probability out of the two groups, we see that far from forming two distinct categories, the religious and the metapsychical phenomena are inextricably mixed. Under these conditions it is a matter of no importance which type happens to occupy the leading position. They form a natural progression the reasons for which are to be sought in the metapsychical faculty itself, with its extreme variability as between individuals.

A second difference which M. Leroy would have us grant consists in his observations that certain ecstasies appear to annul the effects of their own weight, rather than to be sustained by invisible external forces. We have already been forced to grant, in the case of metapsychical levitation, that there is formed an elastic substance (teleplasm) permitting action at a distance in all cases of telekinesis. This hypothesis is justified by logic and by the appearance of the phenomena; it is much less incredible than the supposition that the gravitational field is suppressed in certain regions of space. Now the majority of religious levitations have the same characteristics as metapsychical levitations in respect to duration, height

and the physical details of movement; we observe that in both cases the redescend is often sharp, as though the force had ceased suddenly to operate; this latter analogy is most important. We have then no right to suppose that the mechanism is different in the two cases. The presumed absence of an elastic cushion has also been observed in metapsychical cases, and Schrenck Notzing has observed this in the case of Weber, who has had three "ecstatic flights." It is possible that the theory of teleplasmic arms is too narrow, but it is impossible to deny the profound similarity between the two groups of phenomena: religious and metapsychical.

Luminosity is not a distinctive characteristic since we find it in diverse forms among our subjects. Never, says Leroy, has the atmospheric cooling been observed in ecstatic cases; sometimes there has even been a rise in temperature. It is difficult to regard this as a serious criterion for classification. Its reoccurrence or reproduction is not a constant phenomenon, and when it occurs it is often too weak to attract the attention of the spectators, so strongly centered on the visual experience of the moment.

Our seances, says M. Leroy, are held in darkness or in bad light while the saintly levitations occur in broad daylight. In this argument M. Leroy finds a decisive proof of the divine character of the one levitation and the demoniacal origin of the other. I am prepared to say, however, that the production of phenomena which we study takes place in conditions of which the majority seem natural and necessary, although they are artificial and contingent. Darkness is one of these. I insist that the phenomena are obtainable in good light by progressive training of the subject.

It is quite the same with trance. The convulsions accompanying this are of no utility and are nothing more than a sort of "pithiatism" which we have carried over from the days of animal magnetism. I again call attention to the case of Karl Weber, who produces parapsychical phenomena at will and while awake. This young man does not believe

in the spirits; and he regards it as a loss of dignity to give the illusion of a "possession" which always involves an alienation of the subject's own personality. He has taken it upon himself to produce in this fashion all the performances of mediumship and if we may believe the careful and conscientious reports of Schrenck Notzing he has succeeded admirably. Undoubtedly he has the requisite temperament but all the arts of the metapsychist have been necessary to draw this out.

The distinctions based upon the psychological characteristics to which M. Leroy finally comes are illusory because they mix psychology with morals. That the Saint seeks only to please God, that he spends himself in heroism and mortifications, is all a matter of complete indifference to the psychologist, who makes his diagnosis from other symptoms. The fact that the word of their religious superior always brings these ecstasies out of their levitations, for instance, is nothing in the world but a fact of suggestion exactly comparable to the role played by the exorcist in cases of possession, and by the magnetizer with somnambulic subjects or with psychics. Carried away by the thought of his beautiful and lofty mission, the mystic like the medium tends to dispute the jurisdiction of psychiatry over his case. Both are to the same degree without justification in this attitude.

In summarizing M. Leroy's book, we may recognize the great service which it has done us in making us acquainted with a whole category of metapsychical subjects whom we have been unaccustomed to considering, probably because of the reverence which we all have in some degree for the things of the Church. But in spite of the care which the author has taken to separate the religious levitations from those of metapsychical character, the distinctive indications which he has given are secondary and superficial and we can affirm without hesitation the historical unity of a parapsychical phenomenon of extreme interest.

## A CASE OF APPARENT OBSESSION—III

And its Treatment on the Assumption that the Obsessing Entities Were  
To Be Taken at Their Face Values

BY GEOFFREY C. H. BURNS, M.D.

### CHILDREN

1. Statement (Seance 11—Control—Moonson) Little brother got worried about his little boy. Too much care for papoose bad.

(Comment Dr. B.) Are you worried, or were you worried, about your boy?

Patient: Yes, I am.

2. Statement (Seance 13—Impressions) Is one of your boys going about, and the other one very simple in his tastes?

(Comment Mr. J. D.) Yes, they are different.

3. Statement (Seance 13—Impressions) Find out where he goes, and his companions. Does he not travel around with three boys?

(Comment Mr. J. D.) Yes, he has three chums. One of these boys is sneaky. I do not like him. Look after the boy.

4. Statement (Seance 16—Control—M) I know what I say is true. Little papoose dream something.

(Comment) After seance patient said his boy had a dream of which he told him, but he had paid little attention to it.

5. Statement (Seance 15—Control) One of your little boys has trouble to keep his hair down.

(Comment) This is correct.

6. Statement (Seance 15—Impressions) Who lost a coin? One of your boys did.

(Comment) Not confirmed or denied.

7. Statement (Seance 17—Control) Who had the nightmare?

(Comment Dr. B.) Who did?

(Control) The little one.

(Comment) Mr. J. D.'s youngest boy.

Mr. J. D.: I don't know anything about it.

8. Statement (Seance 18—Control) He play more now with papoose.—His boys play this, don't they? (Makes motions as though to shoot marble) One can find them when they get lost. He wriggles after them and gets all dirty.

(Comment) Patient says his boys play marbles and the younger one, especially, goes and gets whatever is lost because his elder brother lords it over him.

9. Statement (Seance 19—Control) Boy get feet too wet.

(Comment Mr. J. D.) My son did come home with wet feet.

10. Statement (Seance 27—Control—Moonson) Other day him (patient) reach to do something to his boy, and wonder why he could not do. Because Moonson not let him.

(Comment Mr. J. D.) I don't remember the incident.

Statement (continued) Think back. The little boy.

(Comment Mr. J. D.) Oh yes, now I remember. He stayed out too late.

11. Statement (Seance 27—Impressions) And are you not making a mistake with your boys, if by tearing down faults, you do not substitute in its place? Errors there are in all formal religion; but youth must not be left without some props of habit-forming in adolescence.

(Comment) Patient's boys have not been attending their church, or any other religious services, so the remarks

of this communicator are to the point.

12. Statement (Seance 28—Impressions) Last week he (patient) followed out the directions he was given, with the boy. This is what you (patient) said to the boy: "I will not talk or scold, or get angry; but if you don't come in when you are told to come in, you will stay in the house nights, and not go out at all."

(Comment) Says it is true that he talked to the younger boy about his disobedience and what the medium told was the gist of what he had said to the boy.

13. Statement (Seance 28—Control) There comes a time when you must meet the questions of youth with a man-sized answer. Up to around twelve years of age it might be wise to evade; but after that, to my eyes, it is criminal to prevaricate or evade. At this stage you either make or break, as far as your future sway over them is concerned.

(Comment) "I have never spoken to my eldest boy about sexual life. Have somehow hated to do it. He is old enough to understand, and I intended speaking to him about these matters.

14. Statement (Seance 29—Control) He (patient) also tried to do what you (medium) told him last time.

(Comment) Patient started to tell his eldest son about sexual matters but seemed unable to speak of them. He called him for the purpose and then spoke of something else.

15. Statement (Seance 30—Control—Priest) One of his boys has a keen sense of fun.

(Comment Mr. J. D.) Too keen. (Eldest son).

Statement (continued) Never mind. He has not a mean bone in his body. Sometimes his brain comes in very convenient. I will keep an eye on those boys.

(Comment Mr. J. D.) Thank you. I appreciate it.

16. Statement (Seance 30—Control) Do ye remember, sometime back, whin that little villain started to tell ye a lie, and changed his moind? Do ye remem-

ber when ye asked him if he had been a certain place, and he started to say no, and changed?

(Comment Mr. J. D.) Yes.

Statement (continued) Well, I was there. Now I'm satisfied. The little one isn't so easy for me to reach.

17. Statement (Seance 32—Impressions) Did you have a little celebration for the boys?

(Comment Mr. J. D.) Yes.

18. Statements (Seance 34—Control—Moonson) When you like bread with butter, and another boy wants something else, cannot stay home. Sometime say "Is that all gone".

(Comment) Last week the amount of butter usually sufficing was used up so quickly that he did remark: "Is that all gone so soon?" Patient has two boys to support. His salary is small and he felt that he could take no time off.

19. Statement (Seance 38—Impressions) Then he shows me the boys when they got too noisy and when J. D. forgot they were boys is when he stepped in and shook him up.

(Comment Dr. T. B.) He does not seem to recall his boys being noisy. This is strange, however, for he had spoken to me of his boys waking him from sleep when they came in from school. The patient works at night and sleeps in the day. He acts as father and mother to his boys, as his wife is deceased. They all live in one room as the patient cannot afford better surroundings. He claims that four hours steady sleep is the best he can get, on account of the noon-day meal for his boys.

20. Statement (Seance 38—Impressions) The Indian now asks J. D. if he is not worrying over the fact that the little boy may be deceiving him.

(Comment Dr. T. B.) The patient has spoken to me about his younger son's chum. He has felt this chum a bad influence for his son.

21. Statement (Seance 45—Control—J. H. H.) Is it the younger boy who does not have such good circulation? It is the one who chills so easily. I think it is the younger boy.

(Comment Mr. J. D.) Yes, my younger boy feels the cold easily.

#### NEGATIVE

1. Statement (Seance 13—Control) Ask him if he ever thought how easy it would be to crib something.

(Comment Mr. J. D.) No, I never did.

2. Statement (Seance 31—Control) I am being told, recently, that the patient was warned of a danger. I seem to step aside as something comes down, or falls down. It is by a corner when I am turning a corner, or a corner of a room. That warning was given to the patient.

(Comment) The patient does not recall this incident.

3. Statement (Seance 32—Control) Three nights after last come suddenly about two o'clock awake thinking he heard a shot.

(Comment Mr. J. D.) I don't remember.

4. Statement (Seance 33—Control) All voices sound funny to him.

(Comment) Not true. Voices of ordinary people sound as usual.

5. Statement (Seance 33—Control) He hear in his head, words like he used to hear in his ear.

(Comment) The statement about words in his head, the patient says is incorrect.

6. Statement (Seance 34—Control) I have been receiving a slightly painful neuralgic sensation in the area below the ear and above, and a rather numb sensation in the middle of the ear itself. I haven't been hearing anything directly, and yet at times there has been what one might describe as an irritable tickling in the inner ear.

(Comment) Patient has had such a sensation but is entirely free from it at the present time. He does hear a voice, but from a distance. As far as he can determine, the voice he hears is that of the Silly Girl entity. At the present time he has not tickling in the ear.

7. Statement (Seance 34—Impressions) The impression I have received has really been received through the mental.

(Comment) As to the voices being mental impressions, the patient is doubtful, for they are appreciated in the same way as heretofore.

Statement (continued) We will state that none were actually received through the old channel.

(Comment) As far as he knows, the voice is perceived, as it always has been, through the right ear. The only difference he detects is that it sounds farther away.

8. Statement (Seance 37—Impressions) Just before J. D. gave his last impressions, Moonson says he blew through his ear. It should have produced a slight roaring in that side of the head.

(Comment) The patient did not appreciate or sense the blowing that the Indian claimed to have done.

9. Statement (Seance 38—Impressions) Although I still hear, I wonder, myself, if it's coming the same way.

(Comment) Patient claims voices are located where they always have been. He says they are not mental impressions but auditory sounds. There have been short periods when the voices did not manifest, but not recently.

10. Statement (Seance 38—Impressions) Has there been any discomfort around the ear on waking?

(Comment Mr. J. D.) Yes, there has been a sting, but not on awakening.

Among the striking points in this case is the diagnosis of a genito-urinary condition. The patient emphatically denied having had such trouble and he has also denied this to me, making a statement "that he does not understand it at all; he cannot see where it came from." There was no way in which the physician could have known of this, and it is certainly most unlikely that the medium would have surmised it. It is doubtful if she had ever known anything about such a condition as was described. The facts remain that without any apparent usual means of obtaining the information, a condition totally unsuspected was unmasked. We find through the records of fourteen

consecutive seances ten or more in which rather pertinent references to this conditions were made. Most of these may be considered quite evidential in character and demonstrate at least the possibility of a hidden medical condition having been brought to light by this means. Since there are many Thomases who will doubt this, the records concerning it are abstracted and placed here for their perusal:

Seance 30—(Control) You know chief, knew family doctor? Got eyes laugh? Big man? He say something need sterilization. Huh! Rather fool word, huh? Not 'nough space.

Seance 31—(Control) I still insist that a physical condition be cleared up, if necessary in a medical clinic. I do not think it necessary to go searching for details of this here, but say you must acknowledge that there must always be a physical as well as mental cause for physical reaction. They may be, interlaced, but if nothing is found serious, at least there is no harm done in asking for such a medical opinion. Genito-urinary is not in your line. It is not a serious condition, but it does delay, and we are entitled to use all means.

(Comment Dr. T. B.) I have questioned the patient concerning such a condition with results that the patient seems to have no symptoms.

(Control) A condition near the orifice but not directly on surface could escape detection, could it not? A constriction increased by a slight inflammation would answer, would it not, as an explanation of the symptoms? Not leaving out the additional fact that such a condition has been further complicated for the satisfaction of a psychic agent, when the normal consciousness was not in command. This last part would be far from being understood at a clinic. Now you can fully see that our claim of the work being retarded through this is justified.

Seance 32—(Control) You go to see other man, where two ladies write on paper. Wonder did that young doctor

know much? He got stuck when he try to tell someone else there for a name. If you give them a heap lot of time they find out something. When you go two times, then a little more, all better. Wait after first two times. Little young man going say, can't find. Then you see another man.

(Doctor T. B.) This is an actual occurrence. I sent the patient first to the Cornell Clinic where he met two ladies who wrote on paper before he could have access to the physician, and have a genito-urinary examination.

Seance 33—(Control) Did he tell you some surprise today from other doctor? I got funny moccasins on. Not going to say much. Going to say down in place you call clinic you got little satisfaction. Not so much as you want to convince, because down there other people got so much more trouble to bother about that they do not take so much trouble that they could find out. Older doctor took time to tell him something. Good every man know so we able to do good for him. You could have done it, but think it better for those who read.

(Dr. T. B.) I sent the patient to the Cornell Clinic again for diagnosis. The result was negative. They spoke unguardedly to the patient making light of my reasons for having sent him.

Seance 34—(Impressions) The other medical, although annoying, I no longer feel the need to be worried about anything they may tell me.

Not satisfied with the report patient brought back, it was deemed advisable to send him to another surgeon. This was done by means of an intermediary physician and the surgeon was not connected in anyway with the experimenter.

(Dr. T. B.) This refers to the urethral irritation, the treatments are unpleasant, and it is true that he felt worried about it, but he is now reassured as to the trouble not being serious.

Seance 36—(Control) Other doctor stir up so that he sting hard in one place. Tell him to soothe a bit. Stings so long, make feel so bad, and foolish

girl come close like old way. He feel better what other doctor say.

(Dr. T. B.) The treatment (by G. U. Surgeon) is painful and leaves a burning and stinging for some time after it. Patient was told that his condition was responding nicely and only two or three more visits would be needed for the cure. This, of course, made the patient very happy.

Seance 37—(Impression) I feel there has been a marked improvement in the physical condition more quickly than was expected.

(Dr. T. B.) This refers to the doctor who is treating the patient for urethral stricture. The pain was not so severe, but the doctor did not reply to the patient's request to ease the pain somewhat.

Seance 41—(Control) He got discouraged a little over the other doctor; says got to wait little longer.

(Patient) Yes, he did say that. I was discouraged.

Seance 42—(Control) You know man who draws corners down and look little little bit like Dr. T. B. do?

Patient: Yes.

(Dr. T. B.) What part does this man play, Moonson? You put him on the record, yet he doesn't seem to have any function.

(Control) Yes, he has. He has lot. (To patient) He give you quite long vacation?

(Patient) What?

(Control) Quite long time. Didn't 'nother man say not to come for quite long time again?

(Patient) Oh, yes.

(Control) Stupid, everybody. Does he set mouth so? (Jaws clenched).

(Patient) Oh yes—the other doctor.

Seance 43—(Control) He was worried over the final result due to this same doctor's prognosis.

(Dr. T. B.) The patient felt much disturbed at the first report of Dr. K., when he examined him and began treatment. At the time, the patient said the Doctor thought the condition might be serious and difficult to cure, and would

probably take a long time to correct, even by regular treatment.

It should be mentioned here that, although the patient denied any such trouble to the experimenter, he admitted both at the Clinic and to the G. U. Surgeon that he had burning and frequent urination.

Following are abstracts of two letters sent, one to the referring physician and one to the experimenter by the G. U. Surgeon.

November 12, 1926.

To Dr. G. H.

Dear Dr. H.

I am writing to thank you for sending Mr. D. to me for examination.

I was unable to get any history pertaining to the genito-urinary tract, except occasional burning on urination. Examination revealed normal external genitalia. His first urine, in three glass urine tests showed a few shreds. His prostate was slightly enlarged; somewhat irregular in outline, and moderately indurated. Prostatic smear revealed a few scattered pus cells, and a few clumps. Cystoscopic examination, after local anaesthesia, revealed a slight snugness in the posterior urethra. The bladder mucosa was normal in appearance. There was no prostatic intrusion at the vesicle neck. The posterior urethra was somewhat granular in appearance; the veru montanum was moderately enlarged, and somewhat edematous.

Diagnosis is mild chronic posterior urethritis and prostatitis. I would advise prostatic massage, dilatation of the urethra, and endoscopic examination and treatment of the veru montanum later, if necessary.

With kindest personal regards and best wishes,

I am sincerely,

(Signed) ..... K

April 8, 1927.

To Dr. T. B.

New York City

Dear Doctor B:

Mr. D. came to me on November 12th.

The condition responded in about the usual time, the patient having had fifteen local treatments over a course of four months or so.

With many thanks for letting me see this interesting patient, I am

Sincerely yours,  
(signed) .....K

Coming to the summary of the case, we find that we have an attempt to treat a person who is suffering from a chronic hallucinosis, with alcohol as a prominent, etiological factor. His general make-up was not good; he was unstable, inclined to rather coarse outbreaks, even to brutality (this the patient admits). Following these there were also times when he was quite emotional and wept over his own weaknesses and failures (also admitted). His hallucinosis followed a severe blow on the head, by falling, and the sudden cessation of the use of alcohol. It increased in intensity over a period of four years when he was compelled to seek relief. He had been interested in spiritualism for about three years, attending seances held by professional mediums; but he did not embrace this belief. During this time he was not in the least attentive to his stated religious principles. In his effort to obtain relief he came to the doctor who treated him by what might be called suggestion and the laying on of hands, not neglecting the usual medical treatment in such cases. After about three months, the opportunity presented itself, a medium being available "For the purpose of getting evidence of the fact of these obsessors, as causal factors in the patient's symptom complex." The medium's part is that pertaining to mediumship only. She has had considerable experience in spiritistic work and is well informed in the subject. She is not getting any material remuneration for the work she is doing and is, therefore, more of the nature of an co-experimenter. There is no reason to suspect that she is other than strictly honest in the part she plays, although being human, she might, at times, be carried away with

her enthusiasm. She had to undergo some experiences which were not a little disagreeable and strenuous, such as one would not, as a rule voluntarily put up with. As far as could be judged there could be no ulterior motive behind her work; there was nothing to be gained by fraud.

There were a few mistakes made, mostly in her impressions. There seemed to be an overanxiety to clear up the case, and the final clearing was practically announced a few times only to be found in error. Sometimes this may have been due to a misunderstanding of the forces but not always so. On one occasion she states that there will be no more sittings for a year, but the next seance occurs in about one month. Perhaps, here the wish is father to the thought. She had no prior knowledge of the patient and took no part in the keeping of the records. She did not see nor hear of them during the whole course of the case. She did take an unusual interest in it, almost personal, but solely because of the nature of the work, and it was the work itself that was the center of the interest. She was striving for results if they were possible. In the first three seances there were largely impressions, a general sizing up of the case in statements decidedly relevant to the conditions existing. The habits of the patient, particularly drinking, and the presence of hallucinations were brought out. Other informative data concerning the patient's condition came out later but the main facts appear here. In the first three seances there is very little control, the control increased, proportionately, as time went on so that in the later seances it was the larger part. The physician's part was that of director, practitioner, and part of the time recorder. In his first contacts with the patient he attempted to regulate his life and tried to instill in him the principles of uprightness and moral living. He had established a confidence and, at least, some support, and had given considerable relief to the patient. It is of interest to note that in the lay-

ing on of hands the patient had decided physical sensations. He (the patient) claimed he always felt the energy and was conscious of relief. At first when the treatments were given it seemed to make the voices worse. As the patient describes it, "They became very much excited, crying out: 'This vibration is killing me. I cannot stand it. Let me out. Please. I will not bother you again.'" There were many similar experiences. He then showed considerable improvement, the voices subsided, he became easier and less anxious, and he was not able to sleep and perform his usual work. With the commencement of the seances, he again had a recrudescence of hallucinations. They became much more annoying than they had been for some time. He was again anxious and depressed but did not have to quit work. He shortly began to improve again reaching a condition much more bearable than at any time since the onset of his trouble. The voices at the onset in July, 1920, were soft and low, telling him how to manage his children. Two were distinguished at first, but they were gradually augmented and finally there were several, quarreling among themselves, threatening him and using profane and obscene language. They claimed to hold his wife in durance and required him to do things he considered unwise or contrary to his better self in order that she might be released. He realized the abnormality of these things and, for that reason, did not acquiesce. He ran down very much physically, was in constant fear and dread. During his first three months of treatment by Dr. T. B. alone, the voices were reduced to two and with the beginning of the seances increased again to several. They were rapidly reduced once more but as certain ones disappeared others seemed to come out; so that there have been two or three present all the time. Every now and again he was free from the voices from or for a period of a few hours to several days. The endeavor to remove the obsessors met many setbacks but once removed,

any particular entity seems to have stayed away for good. The mother, who may be considered as obsessing, seemed to walk out and leave the task she was attempting to the workers. Gyp was removed in a few sittings without much difficulty. Two other entities, Ed and Al, were not much trouble. A fourth man seems to have been a factor for a short while, who was not originally there. The last man known as the primary obsessor was quite hard to get out. There was probably one woman connected with Gyp who evidently left about the time he did. The Silly Girl stayed through quite a long while; another simple woman and one who was probably syphilitic remained at the end. The methods of removal were apparently suited to each case. The mother left because she considered him in better hands; Gyp was apparently amenable to reason. What happened to Ed is not at all clear; in fact, he is not clear as a separate entity. Al seems to have been pushed out or displaced by the Indian and not allowed to return. The fourth man was apparently turned over to a departed priest who took him in charge. The primary obsessor was much more difficult; he appears to have been handled rather roughly at times. He is said to have played "foxy" for a while, apparently trying to feel the workers. He failed to succeed and finally sufficient pressure was brought to bear so that he considered it better to vacate. He and others seem to have had rather peculiar experiences that might be assumed to be a second death. The impression of the sitters was that they re-enacted their death scene. The Silly Girl takes up a large part of the time; she had to be educated to higher standards. We find her in charge of different members of the group from time to time, all working to the same end. She is said to have been obsessed herself when in this life and claim is made that this complicated matters. She improves very considerably, in all respects, as time goes on; and while part of this improvement

may be assumed to have been due to the educational processes, it was said that some of it was due to the removal of this obsessor. It would also appear that an effort was made to cure her of her physical trouble supposed to be epilepsy and one might suspect a chiropractor was used for this purpose, judging from the manner in which it was attempted. She was practically removed once and was allowed to return to prevent worse forces taking hold of the patient; he was not considered strong enough to resist them at that time.

The role of the family may be said to have been a misguided one. The mother in some way found out her son was not doing very well and thought to be of assistance to him. She found these bad influences around him and tried to combat them in much the same way as she would have done in this world. Granting the point of obsessors, she could very well have been one. She was constantly adding to the confusion instead of relieving it. In her efforts to remain near and prevent the others from carrying on she apparently became an obsessor herself. She was quick to recognize the workers as having the patient's welfare at heart and as being abler than herself. She, therefore, readily acquiesced in her removal and left the work to them. The wife appears to have returned at the call of the patient and to have remained in his vicinity to be at his beck and call, which was, possibly, the position she was in during life. She again attached herself to the patient and was practically "earthbound"; and, since the unborn child had probably remained with her, it continued to do so. It would seem as though this was the reason she suffered so much and perhaps had to go through her death scene once more. Perhaps this may be a symbolic or actual recutting of the earth ties; at all events this seems to have happened, and she goes on to spirit life. Why the two older children did not manifest is not of so much moment as the fact they appear not to have been mentioned. It is possi-

ble that they had gone on, past the earth zone, and there was no return for them. It is certain they had no interests as we see it; that, judging from human standpoints, they would not know their parents; and, therefore return was not indicated. One would expect some mention of them, especially at the Christmas reunion that was so appropriately staged on December 24, 1925. Why the error of the patient, thinking the child to be his eldest, Joe, was not corrected, seems odd to say the least; perhaps, it was immaterial for the work but would have been quite material for the records. He gave the name Joe and all the others seem to have accepted it without comment. Of great interest was the confusion at first in the medium's mind over the name, Annie. It always referred to the patient; and later it was found that not only was his wife's name Annie, but also the paramour he had for some time after the death of his wife. The fact of Annie living and dead caused the confusion.

The group of workers was remarkable in its numbers and in the personalities composing it. The Emperor is known only as such. He is given the place of pre-eminence and, therefore, must of necessity be a big person. There are one or two popes; professors to the number of at least nine; three presidents and two or three members of other groups such as the Piper group. The Messenger, Prudence, Penn, with assumed names; an oriental physician; an atzee, Ruth; and at least two Indians, an Algonquin and Moonson. Professor Hyslop, on one occasion called the majordomo, is undoubtedly in charge of the immediate work of the case and appears to be directing it quite actively from time to time. The others are more or less associates in an advisory capacity. The plan that appears to have been followed was to try persuasion and suggestion on the obsessors at the same time that it was being used upon the patient. This was soon found to have been ineffective and the Indian was brought in as an immediate pro-

tector of the patient to keep in close contact with him and prevent the obsessing forces from attacking themselves. At the same time precaution was taken that the Indian himself should not become an obsessor. After he had served his purpose, it was deemed advisable to give the patient different help; and a "guide" from the "Jonathan group" was obtained for him. Apparently at this time there were only the two women remaining. The patient at present hears three voices, two women and a man. The man he can not distinguish, but he seems to feel that this man argues with the women, that one of the women is for and the other against him, and they are arguing with each other more than trying to annoy him so that the character of the voices at the present time is entirely different from what they formerly were and do not seem to be so much of the nature of obsession. To finish then the history of the patient, we have to say that after a long treatment he is in much improved condition, that the character of the voices has entirely changed, that they are not in their context annoying but it is their presence that is annoying to him now. He is able to carry out his daily work without trouble and is able to sleep comfortably. It will be remembered that when the diagnosis was given, it was stated the prognosis was poor. Our patient appears to have arrived at a stage of relative adjustment. This is a condition that many patients afflicted with such trouble reach; very few accomplish a complete recovery.

Perhaps it is not within the scope of this paper to discuss the psychological mechanism back of these phenomena. It might be said, however, that any manifestations by a medium or a psychic should call for a dissociation of their personality, that any demonstration of other entities through them may occur in like manner as the phenomenon of multiple personality. Where any degree of personal consciousness is retained, there must, of necessity, be an

imperfect exhibition of the secondary personality. The primary personality is bound to function in some measure. We find throughout this experiment many statements, particularly those given as impressions, that seem to be more the product of the medium's mind than that of an entity. It was her part to interpret these impressions, some of them auditory, some of them visual, some of them psychical, and some, perhaps, we may call intuitional. It is not surprising, rather it would be expected that, unconsciously if not consciously, she would have produced some of her own memories, thoughts, or ideas. These we will have to discount; their occurrence does not invalidate the work. According to the records, there were several entities present most of the time. Some of these tried to get through; inappropriately or ineffectively; this would surely have its effect on the consciousness of the medium, coloring the production. We have mentioned made of mistakes and errors on the part of the force of workers. It would seem that on such occasions there was what might be described as a diffusion of consciousness. As in all seances there were from time to time many references of a philosophical nature. There has been no attempt made to classify or correlate these as they are not germane to the object of this investigation. Some of them have necessarily been quoted in this work because of other significance they contain.

In the study of a case of this type, it becomes necessary to use terms which imply certain more or less definite things. The use of such terms does not imply that they are accepted but rather that they are used as working hypotheses or to designate a particular phase of mechanism. We assume to a large extent the terminology of the experimenters, it being that pertaining to spiritism, as the only satisfactory way of properly correlating the factors with which we have to deal. We are here dealing with the theory that there is an after-life in which the personality is

retained, and that this personality is capable under certain conditions of returning to its sphere of former existence and communicating. The ultimate purpose of any theory is to demonstrate a scientific fact and in this case we will have to see in how far the application of this theory has been able to demonstrate any such fact. It is claimed that the medium is controlled by discarnate personalities and that these personalities not only speak through the medium but demonstrate certain characteristics of their personality. Personality may be said to be the sum total of temperament which is phylogenetically acquired and character which is ontogenetic. The former are pattern reactions biologically inherited and are more or less fundamental. They may be modified but can not be changed. The latter are habit reactions conditioned by environmental contact in its broadest sense. It seems almost self-evident that one person could not demonstrate a number of personalities so that there could be no doubt concerning them. On the other hand since these other personalities must function through the mechanism of the medium which in this case was not entirely submerged they could not give full expression to themselves. There must be some overlapping, some interchange between the different consciousnesses. One must also consider that there are many phases to the character of each individual and that these phases each have their peculiar mood. It is accepted, quite generally, that moods have a very decided potentiality and that they tend to attract to themselves the emotions of a similar trend. For instance, if there be such a thing as telepathy, and many scientists of today accept this, then the mood of one person may attract that of another should there be any similarity or likeness. We have all experienced something of this nature when attending theatrical performances or moving-pictures; it is regularly seen at sports, church revivals and funerals. Hence, there would be a normal possibility for

a discarnate personality to appeal to the mood of the patient—allowing for argument that such entities exist. It would not be so surprising then that such an entity through this mood appeal should obsess the patient. In such case the removal of the obsessor would bring about a great lessening of the stimuli; and vice versa, to change the mood of the patient should rid him of the obsessor. This necessarily should also apply between the medium and the communicator, again impairing the manifestation. As has been stated before, the claim is made that several of these spirit personalities are around at the same time and that several may be trying to use the medium at once. This would appear to be much in the nature of a subconscious phenomenon in which there are many things in the fringe of consciousness which might at any time become the focus of awareness; and should these overlap or mix, as they appear to do, one would naturally expect some confusion and some imperfection in the product.

In the dreams that so frequently visit us in our sleep we have a very similar condition, and we all know what imperfect and incomplete productions they usually are. We may dramatize and elaborate them with neurograms from the subconscious that are far removed from the focus-stimulus neurogram; it may be that a "censor" prevents the maintaining of that focus, but, nevertheless, we reach out to the fringes of that subconscious moment and bring other things into the focus of the dream process. It is said we distort by the processes of condensation and displacement so that the composition of the dream becomes more or less confused and at times, little more than a jumble. All this process is the result of the affective value behind the dream stimulus whether it be to fit into or hide the mood makes no difference. The mood is the controlling factor. It cannot well be denied that some of the phenomena produced by the medium are outside the normal range of consciousness, then

whether or not she is reporting the ideas or words of a discarnate entity we may expect condensation and displacement with confused composition. If they are transmitted or produced by such entities then realizing that more than one may be in mood rapport, we may expect that since they are said to work through the subconscious (by impressions, we would have in like manner some confusion.

It might be said that in the phenomena recorded we have nothing more than expressions of the subconscious of the medium; that in some way memories forgotten, perhaps never recorded in conscious awareness, have been revived and brought to functioning consciousness. Perhaps there is nothing in all this record that could not be so explained. To indorse this, one would have to give to the medium a very superior intelligence and a life experience that seems rather wider than that of the average person. It is difficult to conceive of her carrying through so many different entities and keeping them as well separated as she has done. It is true that we have little, if any, accurate information as to the extent of the human mind. We do know that such phenomena as televoyance, telaudience, and telepathy exist. We may consider them within the capacity of the human mind and within the order of natural laws, even if we are not sure of the methods by which they are produced or the laws by which the mind works. We may accept the patient's explanation of the medium reading his mind or any or all of these other phenomena, but to do these things we will have to accept that which can not be said to be scientific fact; we are, therefore, still dealing with a working hypothesis. Whether or not the medium has actually portrayed or delineated any entity accurately is not of so much importance as the fact that she has attempted to reproduce a number of personalities, has met with at least a small measure of success, and has shown no gross discrepancies. Should she have developed in the seances any of the characteristics of either of the separate

forces and those characteristics have not been known to her or to any of the sitters; it would be a better proof of the theory than any other that might be adduced.

We see an attempt at this in the entity called James, in the Silly Girl and in Gyp, but it is not carried through. There were many such things that occurred through different seances, but unfortunately they were not recorded.

The patient is said to have been obsessed. The only evidence for this is the hallucinations of the patient and the claimed communications of the several forces. That the patient was hallucinated appears to be evident. Hallucination may be defined as a perception in which the usual stimulus from without is lacking, a false excitation of a special sense. Alcoholic hallucinations are characterized by their simplicity. They refer essentially to habitual trains of thought. In acute alcoholic conditions the hallucinations are of sight, touch, and perhaps smell. In the more chronic conditions we find the auditory type become more prominent. We see that in the chronic alcoholics there is a larger tendency to the more persistent forms of hallucinosis than there is in the acute; they, therefore, have a prognostic value. In this patient they were almost entirely auditory; in fact, visual and tactile were not mentioned except for the phantoms. That the hallucinations followed habitual trains of thought is probable although the patient denies that his conscious thoughts were along obscene and profane lines. However he freely admits that his mind was largely on sexual matters during his waking hours. It is very apparent that there was nothing very complicated in the character of these hallucinations. A peculiarity of the hallucinations, in this case, is the fact that throughout the whole of his trouble the patient was quite aware of the abnormal nature of the voices; and although they were persistent and insistent, he did not comply with their demands. This is unusual, for while there are many cases with hallucinations who claim that they

hear voices, but few of these hear only spirit voices; and their number compared to those who ascribe the voices to fellow-humans is extremely small.

When we come to the question of obsession we may define obsession as an autothonous idea which is persistent and constantly recurring. They are sometimes compelling in their nature. We can perhaps allow the experience of this patient to be an obsession as so defined, particularly so since there were some indefinite compulsive ideas expressed in his hallucinosis. This would rule out the control of spirit unless we are willing to amend our definition by adding the older one which allows of spirit possession. Supposing this to be an obsession acceptable to our definition, then we must assume that all of the hallucinations were originated in the unconsciousness of the patient and were due to some antecedent experience of high emotional value which resulted in a mental conflict. The hallucinations were an attempt on the part of the patient to solve this conflict. It is similar to the mechanism we find in the neuroses but because of the alcoholic background is more vicious. This is of greater import than appears at first since, undoubtedly, some of the cases treated are apt to be neuroses. In the neuroses, "obsessions" are not at all uncommon; and, allowing such a phenomenon as obsession by evil spirit, one might easily say, that the many ill defined complaints of the neurotic for which there seems to be no real physical basis, are due to the effect of spirit entities bringing their ailments with them. Everyone who has taken part in a "sitting" will recall the effects of contact and control portrayed by the medium, when she claims to "take on" the physical trouble of the departed one. There is, here, no claim made that this actually occurs; this only illustrates what might potentially occur and the far reaching effects the acceptance of spirit obsession might have. It warns us to be very careful in advancing the theory and not to accept it prematurely.

If we accept the patient's statement "the medium read his mind," we must

also accept his statement that he did not or was not consciously thinking of most of these things at the time. She would thus have to reach into his unconscious. While this may be possible and might have been done in this case, is it possible that all of the productions of the medium were from the mind of the patient, conscious or unconscious as the case may be? The only answer there can be to this question is no. Those referring to the patient's state of being, his environment and past experience were undoubtedly registered somewhere in his memory, and were potentially available. Those concerning his mother and the infant are by no means so easily explained. He most likely was familiar in some degree with Gyp's history as that was public news, but the other obsessors were not known to him, and we have no reason to think they were. Effort was made to get him to recognize the Silly Girl and the primary obsessor, but he failed to do this. It may be that these were in the subconscious of the medium or physician; they were certainly not in their conscious. It is possible they were compositions of the mind of one or the other with distortions, dramatization, and elaboration; that they were symbolic of something experienced by one of the sitters at some previous time more or less remote and resultant from some unconscious conflict initiated by this. In reproducing these the medium was certainly accomplishing something; but why not, if these symbols, the conflict itself? She was able to bring out some things of like nature in the patient's mind. It should also be remembered that many of these were carried over several sittings and that several were going on at the same time. This would have been a very clever piece of work; and, while not decrying the medium's ability, I do not believe she could do it nor for that matter anyone else under the conditions that existed. We may suppose the patient to have buried complexes that were capable of initiating secondary personalities in him. We can hardly stretch this to say these were unearthed by the medium who then demonstrated them as

a secondary personality of herself. If we apply this as an explanation for the presence and output of the group of workers, we have the same difficulty. Should we say they were all products of the medium's mind, conscious or unconscious, we are giving her credit for an enormous number of conflicts, and have yet to explain why they fitted so well into the moods and experiences of the patient. It does not seem possible for this theory to fit in with the facts of the case. Telepathy, television, telaudience may explain parts of this but neither is a logical explanation of the whole nor will they put together be much more satisfactory. We are still left with our problem unsolved.

A few words relative to the general conditions under which this experiment was made. There were present at the beginning the patient, the medium, and the physician. The only record taken was by the physician in long-hand. It may be assumed that all that occurred or was said was not recorded. To expect the impossible would be far too much. It was transcribed as a rule soon after the seance with the comments of the physician. This method caused a slowing down of the medium's production and materially interfered with clearness, fullness, and lucidity. There was very little effort at description of the medium's actions and other phenomena which might have occurred since there was no time for recording it. It would also interfere with the work of controls, assuming such to have been present. Later another entered the seance but does not appear to have done more than sit in. Still later a recorder was obtained and there is a noticeable lengthening of the records.

The uppermost thought and rightly so was the treatment and cure of the patient; but as time was short and there was no monetary return in this case and since the physician has to earn his living or cease to live, little or no time was given to proving up the spirits. The most of them were accepted on announcement and introduction. This is to be regretted, since proof that actual personalities who had once lived in this

life were present and working on the case, would have gone a long way toward helping the acceptance of the theory if not to prove the presence of obsessors. The seances were held with fair regularity although there were a few long intervals due to vacation and to the press of business. At one time there were other cases who were thought to need the time more than our patient. The sittings were held about two weeks apart save for the intervals mentioned above. The patient was not under supervision at any time between seances, which would have been desirable, but was not feasible. The usual precautions were taken to prevent knowledge of the case reaching the medium in any other manner than through that which she obtained in the seances. The physician did not take a full history of the case until he felt it was about completed, so that it might not be said it was transferred from his mind to the medium. There was, therefore, a great deal lacking to make the conditions ideal for the conduct of the experiment and the keeping of the necessary records.

#### CONCLUSIONS

1. That this patient suffered from an alcoholic psychosis with hallucinations; and from the standpoint of psychiatry, that he had obsessions.
2. That there is no definite proof that he was possessed of evil spirits or that his obsessions came from them.
3. That providing the return of spirit entities could be established, there is sufficient evidence to make the theory a plausible one.
4. That since the belief that humans may be possessed has persisted for so many ages and has not as yet been disproved, the burden of proof rests not with those that make this claim; but that rather, it is for the contenders against this view to disprove it. There is a duty to carry on such experiments in order, if possible, to settle the question definitely one way or the other.
5. That there can be no doubt about the improvement of the mental and physical condition of the patient. How much of this improvement is due to

"spirit" help, if any, cannot be said. The fact that he attended, meanwhile, other clinics for short periods does not remove the credit for his treatment under the experiments. The patient denies having received any benefit at the clinics, and admits he has received help through this treatment. One clinic, however, records improvement. Whether he would have done as well under any other is, of course, impossible to say. In any event, the cure of this patient while under treatment would have proven nothing; one case is not sufficient to draw conclusions and have those conclusions valid. The element of chance which is always present precludes this. This is not the only case that has been treated along these lines by the experimenter. The results in others would have to be checked up and the cases followed for a considerable time after the treatment was terminated before any definite statement could be made. There appears to be sufficient indication of value in this case to warrant doing so.

6. That the underlying principles of treatment were along accepted lines—general physical, hygienic, re-educational, and psycho-analytical—although the means of applying these differed somewhat from the usual.

7. That the statements of the medium concerning his habits while under treatment were of great value. The localization of the trouble in the ear was correct, and the indication of a genito-urinary condition may be said to be remarkable.

There was not even suspicion on the part of the physician of any such trouble; the patient emphatically denied it although to the other doctors he complained of burning, frequent urination. There was no way in which the medium could know of this and while there is a possibility of her knowing of such a disease condition the probability is rather remote. Howsoever she may have received her information, the facts are there. She was able to tell, in the matter of the genito-urinary trouble, of an obscure, unsuspected, diseased condition and thus procure for the patient proper

treatment and relief. It might be said that a thorough examination by specialists would have disclosed this trouble. There is no gainsaying this, but it does not detract from the work the medium performed. Furthermore, it is certainly not customary to make such examinations as were required to diagnosis this condition, without some indication of trouble in that region.

8. That the statements concerning the patient and his children, whether given by impression or control, contain a large amount of inferential data. Most of the statements made might be said to be too general to have any value for proof of the contention that it was obtained through spirits. There is little of evidential value in the whole of it; yet much might have been so had there been any chance of investigation and proving up. For instance, the mother of the patient certainly tried to identify herself. There was some attempt at identification by the popes, but we cannot accept them as being what they claimed to be from the little given even if it proved true. J. H. H. was sufficiently identified for the experimenter but could not be accepted as scientifically proven. There can be no doubt that he would be interested in such work, and this was known to the physician and probably to the medium. If the evidence given for Professor James was correct, it would go a long way toward proving his presence but could hardly be considered as sufficient for positive proof. For the others of the group of workers there is no proof worth while. Of the obsessors, Gyp and the Silly Girl make some attempt to identify themselves. Gyp's case, however, was notorious and nothing given would be more than inferential, while the girl's data could not be checked at all. We are, therefore, forced to the conclusion that from the evidence given there is no proof of "spirit" return that could be called acceptable. One regrets the absence of cross-references. The only one is Gyp, and it was quite a decisive one. J. H. H. possibly has a cross-reference for, in another seance by another medium who was not familiar with the case, he is said to have

tried to correct a misstatement concerning a nerve that was made in one of the later seances of our case. Such phenomena as this, if properly checked and recorded, would have great weight in proving the theory of after-life and retention of the individuality therein.

9. That this experiment does not add anything to preexisting evidence regarding proof of after-life and spirit return. It does contain sufficient indication of its possibility to warrant further effort along this line.

10. That such further efforts should be carried on with the strictest care and precision. The usual precautions regarding the medium should be strictly enforced. The seances should be held at regular intervals as frequently as twice a week or oftener. There should be present a director, a medium, two recorders (one to take down what is said and one to taken down what takes place, i.e., the actions, expressions, and emotions of the medium, and any other unusual action that may occur), and at least one other disinterested person who may check on the proceedings as a whole.

11. That effort should be made in all cases to identify whoever purports to be visiting from spirit-land. No matter how much of such evidence is now available from seances and other sources, since from a scientific point of view this is regarded as unsatisfactory the spirits must prove themselves before they can be accepted. Although, in such cases as this, it is commendable to put the cure of the patient first; still, even if the patient is cured, there can be no

proof of any action of spirit forces unless it is proven the spirit is actually present.

12. That this proof of identity is the more necessary because of the vast possibility of fraud on the part of the earthly agents. Here is opened up a field in which the fakir and quack could flourish and do the greatest amount of harm to the patient, to the community, and to the principle of belief in a future life.

13. Finally, what may we say of this work as a whole? It is true that the theory has not been proven; we cannot accept either the claim that this patient was obsessed by evil spirits or admit that there were spirits aiding in the treatment of the patient. Such experimentation as this may not attain the desired goal. It may never prove the survival of the personality after death. It may not be able to prove that the old idea of devil possessing human was right. Yet, surely, such work as this deserves encouragement, if earnestly and thoroughly carried out. Such experiments carried on with a singleness of purpose but, yet, with a willingness to follow leads wherever they may indicate, will surely result in something of worth. If the study of abnormal psychology helps to solve some of the problems of mind, if the study of multiple personality teaches, then being a variant from the normal, the phenomena here studied should be able to add its quota to solving the question "what is mind?"

[The End]

## TELEPLASMIC THUMBPRINTS—IV

### Some Descriptive Generalities, and an Account of the Details of the "Walter Thumb" Pattern

BY E. E. DUDLEY AND J. MALCOLM BIRD

[Continued from the April issue]

IN continuing the description of the prints obtained, it seems that there is no particular advantage to be got from a chronological arrangement; that we may best group the prints according to their types. Taking up those impressions that are wholly or predominately of normal negative form, we find the seance of August 18th, 1927, rich in these; one of them, No. 32 of the series, has already been illustrated on page 207 of the April installment, with a promise of fuller discussion. Reference to the photograph of this print will make it clear that at the tip of the core, left-hand ridge No. 1 and right-hand ridge No. 1 do not join as they should; instead of forming a complete U-shaped ridge around the central core A they simply bound this core on either side and run up, each of them, to a dead end. On the original photograph, there are visible better traces of a junction between them than in the engraving; but still they fail to join, to a degree warranting comment. It is as though the apex of the loop formed by the two No. 1 ridges had been routed out.

Two other negative prints obtained on the same evening are here reproduced in this connection: Nos. 31 and 33. Both are practically identical with No. 32 so far as the formation at the tip of the core is concerned but because of an almost imperceptible trace of the normal ridge-tip No. 1 the lighting of No. 33 gives an erroneous impression of an almost complete ridge at this point. Other characteristics of these prints check out very well against No. 32 or

against the norm represented in the line-cut of page 198 (April). This is best seen in No. 32 in connection with the very well illuminated lines of the ridge system at the left running from No. 2 to No. 8; or, indeed, in the entire lower left-hand quarter of the print, which is brilliantly reproduced in this photograph and brilliantly parallel with the norm.

No. 33 suffers in comparison with No. 32 by reason of the fact that the wax original is not so deeply indented. It is, however, an entirely valid print and corresponds with the norm in all important details save the one at the tip of the core. This time, illumination is best at the right of the photograph and its identity with the norm is best established by examination of that region. The bifurcation high up in right-hand ridge No. 5 is not completely closed; so that the lower arm, to the left of the junction, looks as though it were hanging free at the point of bifurcation. Inspection of the wax originals of Nos. 31, 32, and 33 proves that for all three this is the case. The same remark applies to several of the bifurcations and islands in the higher-numbered ridges, above this one. The print is also strongly shown to be patterned after the norm in the lower regions, with reference to the horizontal lines which partly cut off the loop pattern and partly merge with the lines of this.

No. 32 is strongly convex with the exception of the deeply indented groove at the left and the suggestion of a groove surrounding the print—a char-

acteristic which is more often found in the positive prints. No. 31, on the other hand, is in part concave but is convex in the center and is much broader than No. 32. If the prints Nos. 31 and 32 were made while the wax was held in a normal living hand, the counter-pressure from this hand against the imprinting might well result in a gripping of the soft wax that would leave the latter in some such shapes as shown. A more striking contrast than that between this and the effect of No. 33 would be difficult to imagine. In the last-named piece, the entire outline of the surface and the sides of the original wax slab is preserved, save at the point where the impression occurs. And this, unlike the other two, is decidedly concave with the characteristic flattened mound near the center which is found in practically all molds made from a *living* thumb. The reverse of this print is almost perfectly flat and has the pattern of the cloth deeply impressed over the whole of the pressure area. The wax is thin at the upper end, 10.08 inch thick, but is 0.15 inch thick below the joint line.

Further points of interest will be found in the heavy joint-lines in the three prints of the present group. Prints Nos. 32 and 31 are evidently pretty much alike here, even the smaller secondary bifurcation of the upper half of the joint, at the extreme left, which is at first glance apparently missing in No. 31, being visible on closer examination. The entire joint appears more prominent in No. 31 than in No. 32, but on normal or supernormal basis this means merely a greater flexing of the thumb—always remembering that we deal here with negative prints. Even the notably inferior imprinting of No. 31 below the joint-line can be visualized as a function of this same cause, the bending bringing the lower part of the thumb less in contact with the wax.

The joint-line in No. 33, however, so far as the photographs are concerned tempts the eye to interpretation as a positive formation. This is in fact an illusion of light and shade. The joint

is not the heavy shaded fork, but rather the light one below this; with this fact in mind it is readily seen that we have a normally negative print of the joint line, and one which save for absence of detail corresponds with the norm. We have, however, a difference in position, flexing, etc., of the joint in these three photographs which in the strongest fashion drives us to the thought of an original endowed, if not with life at least with mobility. This clearly cannot be a matter of distortion of the wax; the joint in all three prints is well formed. And inasmuch as all three prints were made on the same evening, with extreme rapidity and with very short intervals between, it is far more convenient to think of them as having a common teleplasmic original than to suppose that five independent teleplasmic structures were built up independently. The way in which the core peculiarity runs through these, as well as through the two other prints of the same evening which we do not illustrate, supports this view. Yet the characteristics of the joint, plus the variation between concave and convex prints, then demand that we regard this teleplasmic matrix or model as possessing a degree of mobility much beyond that of the normal, anatomical thumb.

Another interesting pair of negative prints is Nos. 26 and 27 from July 22nd, 1927. No. 27 has a peculiarity seen in no other print: the curious double shelf effect at the right, one shelf raised and one depressed. Observing the very notable deficiency in modelling on this side as against the left, one might infer that the shelf was the result of an attempt at correction of this by a secondary increase of pressure at the right. Correspondence with the norm throughout the well-lit zone between core and delta is excellent, though one sees certain deviations. In particular, the junction between left-hand ridges Nos. 12 and 13, close by the island in No. 11, is imperfect but this feature is seen on many of the prints—so many, in fact, that it has been suggested that an imperfect junction is the normal condition. A



Prints Nos. 31 (above) and 33 (below)

careful study of the excellent positive No. 19, and of many negatives indicates that this supposition is correct and that a connection or close approximation of ridge No. 12 with either of the adjacent ridges is a departure from the norm. This print has more than the usual detail in the region of the delta due, apparently, to the greatly increased pressure on the outer edge of the thumb during the final period of imprinting.

Looking now at print No. 26, we have again suggestions in the short, broad shape and the irregularity of impression that pressure difficulties ruled in the seance of this date. The woven pattern at the upper right of course represents an impression of the cloth strip on which the wax is taken out of the water. A divergence from the norm occurs at the lower left, where ridge No. 12 seems to join No. 11 at its right instead of with No. 13 at its left; and where No. 14 behaves somewhat irregularly in connection with its merging into the 11-16 main stem below.

In order that the reader may the better appreciate the peculiarities of this print, let us note the sharp line running across the print, from the number "7" of the date; and let us note that this line with the space immediately below it, marked X on the photograph, is not the joint-line as one might at first glance be tempted to suppose. The sharp line itself is in fact the lower edge of the normal portion of the wax print; below this comes the hiatus X and then a section three-eighths inch wide (on the original) which is depressed one-eighth inch below the general level of the print. In this depressed section of the wax we find the joint-line, marked on the photograph with a J straddling the fork in the joint. On the wax this region is much clearer than in the photograph, and leaves no slightest doubt as to the following proposition: that while the upper part of the print, down to the gap X, is clearly a normal negative, the joint region is a normal positive. The reader will perhaps not be able to satisfy himself of the positive char-

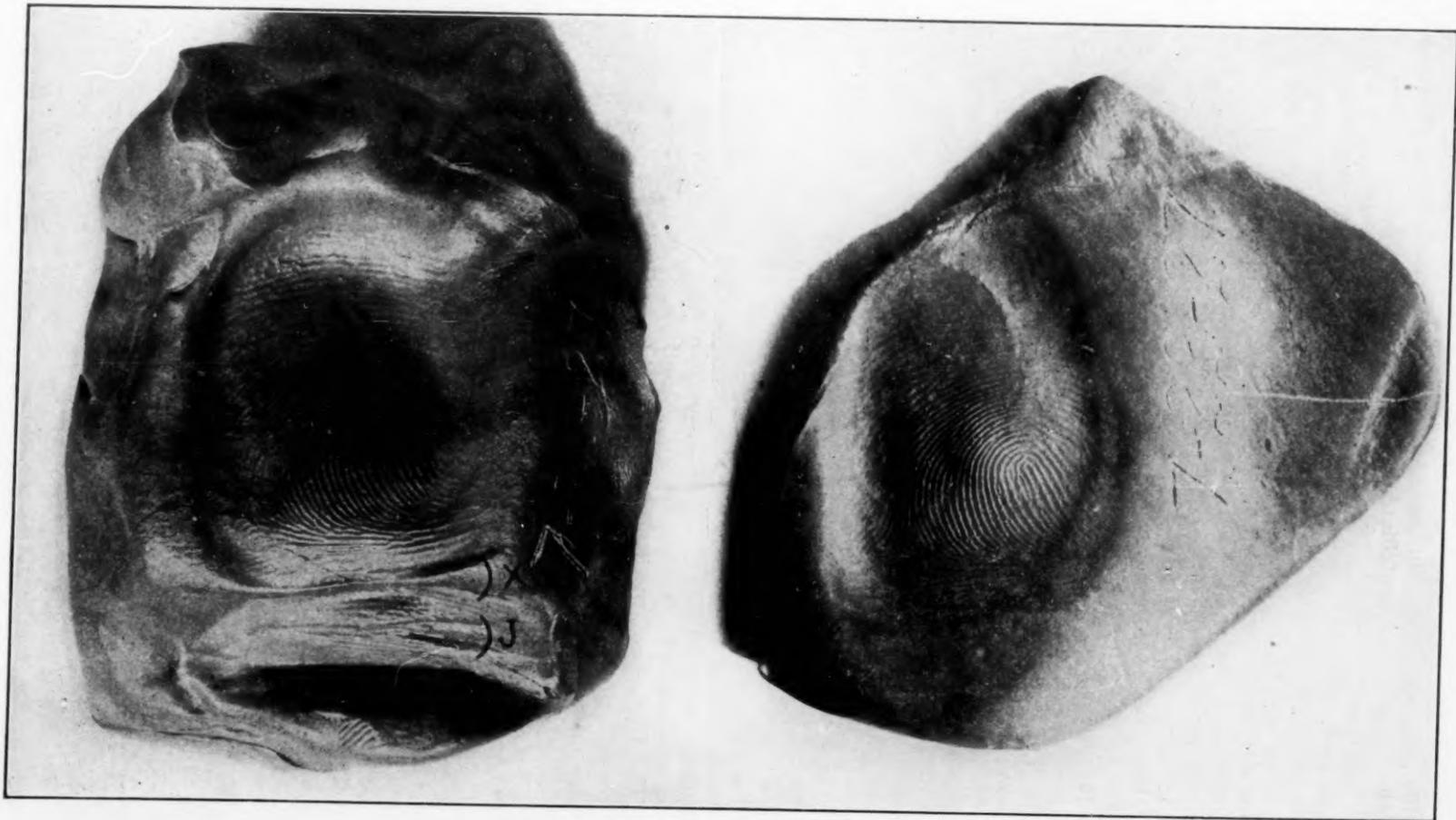
acter of the joint but that it forks to the right instead of to the left, and that it is therefore either a normal positive or a mirror negative, will be clear. On the wax, as we have said, it is equally clear that it is the former.

In fact, reference to photograph No. 32 or 21, in the April issue, will make it evident that in the fully normal negative, the ridge-lines above the joint converge to the upper member of the fork of the joint, cross this, and continue into the space between the two forks. The ridge-lines below the joint, on the other hand, bend to follow the contour of the lower segment of the fork. Careful examination of the region of photograph 26 adjoining and to the right of the J index will show precisely these characteristics immediately above and below the joint, but reversed from left to right, as is the case with the normal positive model from which the negative is made. This circumstance, plainer even on the wax than here, fortifies us in our identification of the joint-line and in our statement that:

*The entire area of this print below the indeterminate zone X is a normal positive print of a joint and its adjacent ridges and that it corresponds with other positive prints of the Walter thumb.*

We are confident that no normal means of achieving this effect will be put forward, of sufficient operating simplicity for feasible use in the seance room. We have no slightest idea of how it may be done, in detail. But on all other prints showing such passage from one to another type of imprinting *there occurs a blank space corresponding to the indeterminate zone X* in the present instance.

A third pair of prints which may be juxtaposed is found in Nos. 25 and 30. The former is one of the six prints made in the sole presence of Messrs. Fife and Bird on July 16th, 1927. Of these six, three were given at once into Mr. Bird's possession and have in this way escaped exposure to Mr. Kunz's cam-



Prints Nos. 26 (left) and 27 (right)

era. Of these three, one is particularly interesting because, like No. 30, it shows the wax tablet absolutely undistorted in any way; its original flat surfaces preserved and its original perpendicular sides and sharp edges untouched. The imprint is cleanly depressed in one of the flat surfaces, without the slightest disturbance of the adjoining wax: no surrounding wall or anything of the sort is present. There is in fact an absolutely clean-cut edge on three sides of the print; on the fourth side, at the lower region of the print, the impression flows imperceptibly out to the smooth surface of the wax. In the sense of clean impression and withdrawal this is by all odds the best of all the specimens.

The print (No. 30) which we select for illustration beside No. 25 is not convex, as one might infer from the photograph. The rounded walls of wax at its either side run down rather than up and the print is in the bottom of a depression; the shadow at the right makes this clear where the absence of one at the left is puzzling. This print is one of those made on July 28th, 1927, when the camera was pointed at the process of teleplasmic modelling and yielded four photographs showing this process. Although not so well defined as most of the prints, there is no question of its being a Walter thumb. The complete absence of the joint reduces the number of pertinent characteristics; but enough of the bifurcations may be identified, and seen to be in their proper places, to identify the pattern.

Regarding No. 25 little need be said. It is rather well impressed and is obviously a Walter print, with no divergences from the norm worthy of mention. It contrasts sharply with No. 30 in the degree to which the wax blank has been handled and distorted. It comes closer to showing the (raised) scar at the upper left (See April installment, page 206) than most prints of such late date.

After the normal negatives, the normal positives are the most numerous

group of the collection. We have already had one of these illustrated, No. 4 (page 209, April installment). Little comment is required on this particular print, beyond what was made in April: that over the region which shows up well in the photograph, and which includes the entire central zone, detailed comparison with a normal negative print like No. 3 or No. 7 will show a complete correspondence of features. Putting the normal negative and normal positives side by side, we recall that the latter show ridges where the former show depressions, and vice versa; and that the sides are interchanged. One who bears this in mind will have no difficulty in checking the No. 4 photograph against that of any of the good negative prints.

This impression shows a feature found in many of the positive prints: the curious, semicircular groove that almost surrounds the imprinted part of the wax, and the presence of which implies that the imprint stands up convexly, as a positive model of a thumb should. Comment might also fasten on the scar (at the upper right in the positives, of course, and showing as a depression rather than as a raised line); this is better visible in No. 4 than in any of the negatives. This, too, seems to be a more or less valid generalization covering all the positives.

Among other normal positives worthy of reproduction are Nos. 6 and 23. The former of these, owing to a difficulty in lighting, appeals to the eye as a mirror negative when examined from the photograph; the illusion being so strong that we have considered the advisability of suppressing the photograph as unduly deceptive. We present it, however, as an index to the photographic difficulties encountered; and with the explanation that the elements which are lighted from the right and which look so entirely like ridges are, in fact, depressions. The authors have been quite unable, by constant looking at this photograph, to reverse the illusion, as some illusions of perspective can be reversed more or less at will or



Print No. 30



Print No. 35

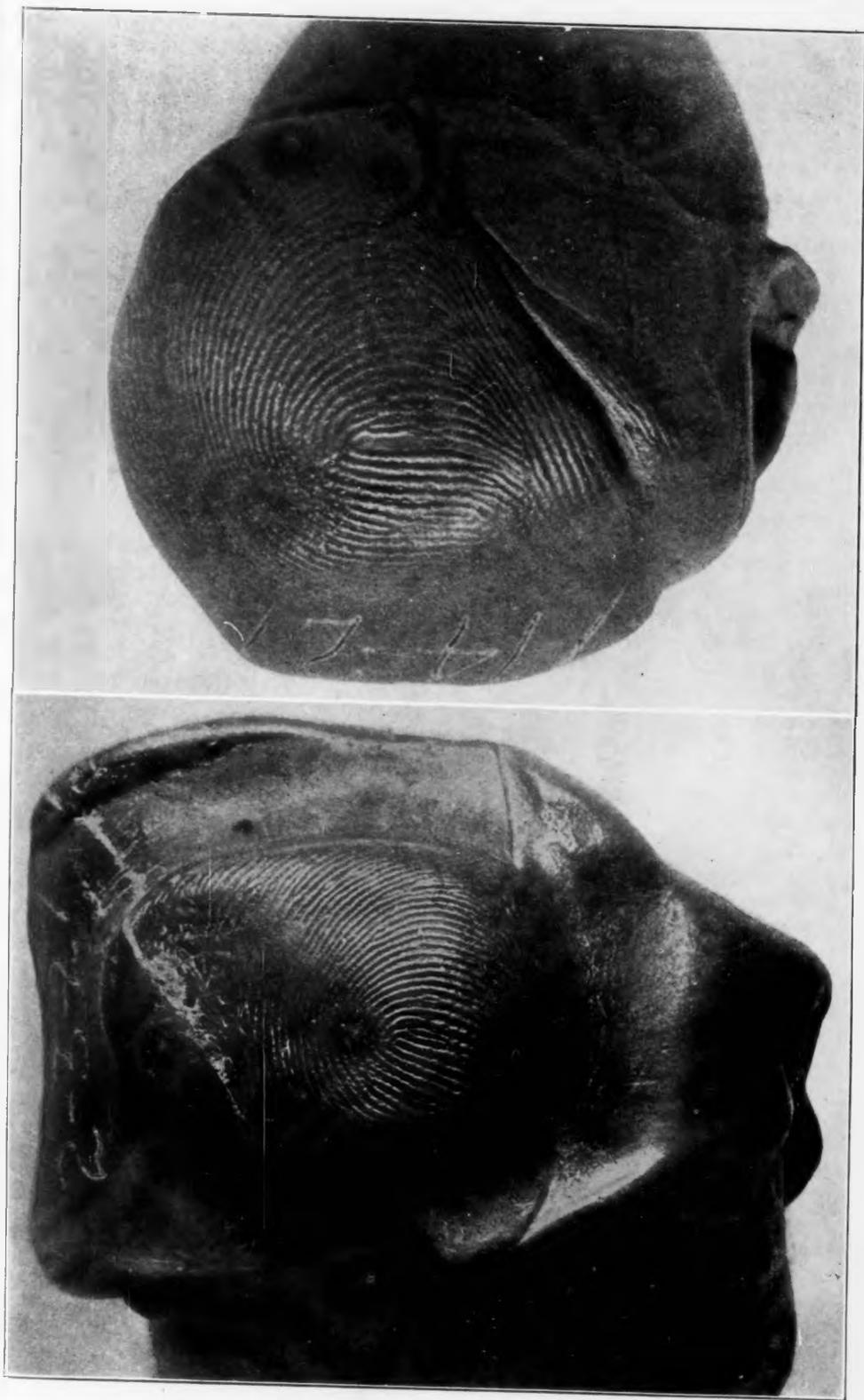
by optical fatigue; the present illusion is a fixed one, depending upon the lighting for its effect. One who examines the photograph in detail must therefore carry, throughout the examination, by direct exercise of will-power, the reminder that the apparent ridges are depressions and vice versa. The one point on the entire face of this photograph where this statement comes to possess any very inherent appearance of plausibility is in the medium upper left zone, where (speaking in terms of the reality and not of the illusion) there appear several strings of small mounds in the bottoms of the depressions. With care, these can be made to look in the photograph like "strings of mounds in the depressions," rather than like strings of little depressions in the raised ridges. Inasmuch as we know offhand, on general principles, that they must represent pores, we realize that, if they really are mounds, they mark the print as a positive. We suggest to the reader, as a means of assuring himself that the very amazing optical illusion of this photograph really exists, that he find a series of pores at the upper left that most strongly impress him as being actually mounds in a depression. If he will then follow this depression around to the right of the print, he will see that it really does become one of the highlighted elements so strongly demanding optical recognition as ridges.

The groove around this positive print, as around No. 4, is very strongly present, and the convexity of the print itself is marked. The illusion as between the high and the low elements makes comparison difficult, but once it has been mastered this print will be found on analysis to be in fact a reversal, in relief and in the matter of right-and-left, of the normal negatives as these were diagrammed in the preceding installment; and, by virtue of this, to constitute in fact a normal positive of the Walter thumb.

The companion print (on the page, of course; in the seance-room it was got about five months later, the dates

being February 3rd and July 14th, 1927) to this, No. 23, is entirely free from illusion in the photograph, and the point-for-point comparison with the normal negative is therefore easy for it, as it was for No. 4. But we find one very extraordinary deviation from the norm. As we have seen in the February installment, on the date of its production Walter had promised to make a print with "the central trough in the loop broad." Realizing that he was speaking in terms of the negative prints and that what we have here is a positive, in which the central trough becomes a central ridge, we see that he has wholly made good on this promise. The central ridge in question is in fact entirely missing, as though cut away by a tool; so that the central element of this positive print has become a trough of triple width. It should be stated that the wax was found in precisely this condition immediately after the seance, when for the first time it was exposed to the light; and that there appear no marks as of a tool. Apparently the central ridge has been eliminated from the teleplasmic original, by teleplasmic process, before the making of this print.

We were somewhat disturbed by the fact that following the delivery of this print, no other normal positive was made by Walter for a matter of some months. In fact, until his attention was called to this fact, all subsequent prints were either negatives, or mirror positives. While we did not at all look at this in terms of fraud, it was evident that the unreasonable skeptic would do so, and would talk about the alteration which had obviously been made in the positive original for this occasion, and which had created a condition where no more positive prints could be made except with the missing central ridge. When this was brought to Walter's attention, however, he at once made not one, but several further positives, all of them being perfectly and fully modeled; we do not illustrate them or refer to them further for the simple reason that they lie outside the period of time



Prints Nos. 6 (left) and 23 (right)

covered by the present paper. It must be noted, however, that these prints were demanded of Walter by the sitters without any prior notice. The hot water and the wax were carried upstairs on one of the evenings supposed to be devoted to the posy-hypnotic experiments which Dr. Richardson is even now reporting in this JOURNAL; and the two prints were made after Walter had disposed of the articles offered him for cognition. On this occasion he remarked: "Fingerprints do not interfere with the cross-tests, because I use a different kind of energy for each."

The present print, No. 23, is seen to be very strongly convex; and at the left to have traces of the surrounding groove. It has been handled in a way different from that suffered by any of the other prints, as indicated by the very deep fold across the lower part of the wax. Although more or less approximately in the position of the joint line, this mark is not the joint but rather what we have just said; a crease in the wax arising out of its handling during the imprinting process. That it can be handled in the fashion required by this and other formations on the finished impression, without any slightest trace of other prints than the one on the face of the wax, is something which must be completely explained away before any hypothesis of fraud will hold water. Under the teleplasmic hypothesis, this explanation is easy enough, since the print lines are apparently not present in a teleplasmic member unless deliberately added thereto by the operating intelligence.

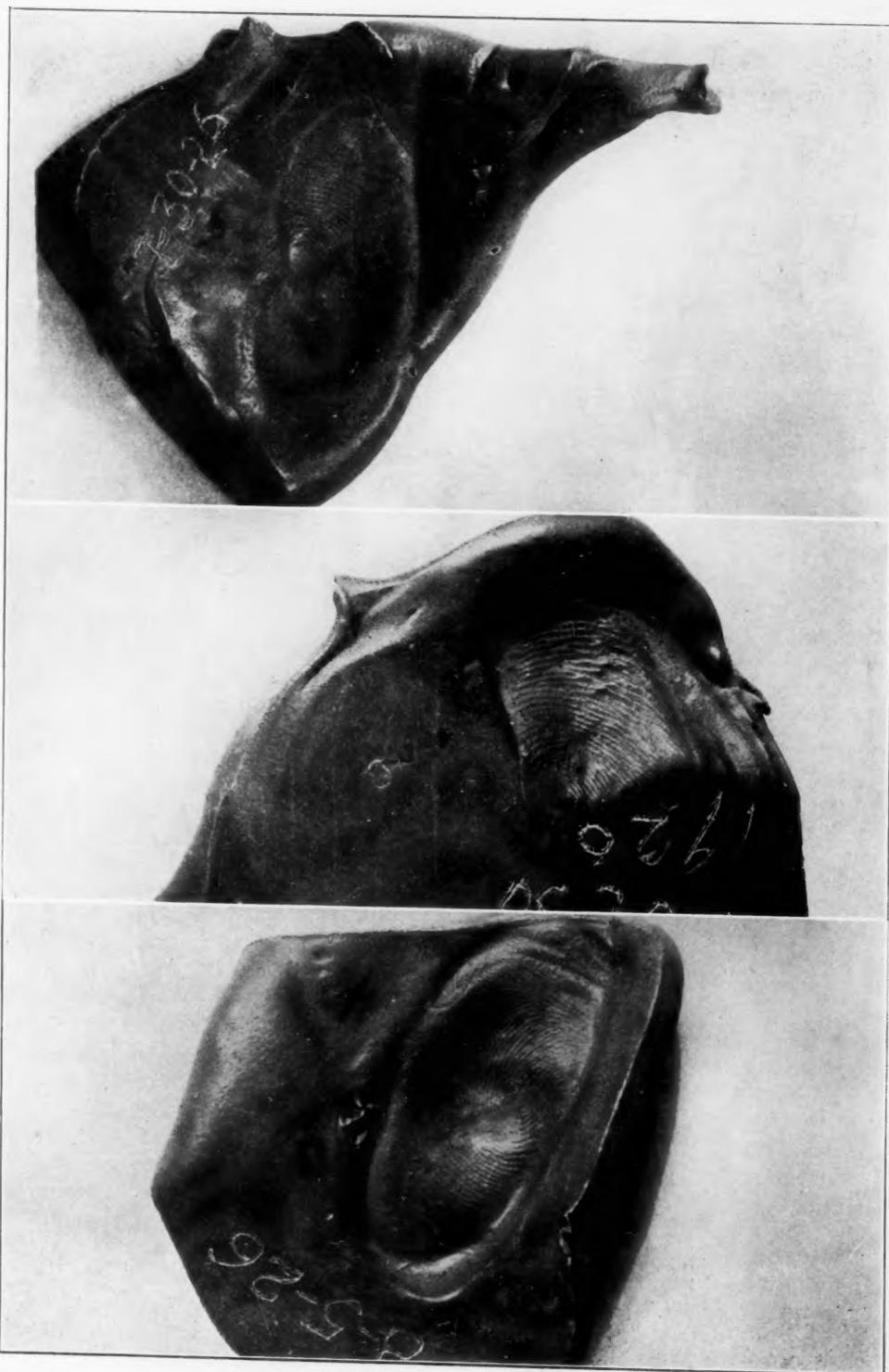
But as one studies these positives it becomes clear that No. 23 is not like any other positive of earlier or later date in form or size altho some of the deviations may have been produced by pressure on the plastic wax after the print itself had been completed. The measurement from the apex of the core to the delta tends to confirm this opinion. If this is the correct interpretation of these peculiarities then the evidence for the supernormal character of the print is strengthened since it has

been found to be a most difficult matter to extract a normal finger from wax which is still plastic enough to permit of such distortion and yet maintain as good definition as in this print.

The characteristic convexity of the positives Nos. 4, 6, and 19 is carried out in the corresponding concavity and distortion of the wax on the under side of the print and brings to mind the remark made by Walter at the seance of Sept. 4, 1926, when prints Nos. 3 and 4 were made. After finishing the second of these prints he said, "I made the first one by pushing my thumb into the wax and for the other *I pressed the wax into my thumb!*" We were thus abruptly introduced to the hypothesis of ideoplasticity in one of its extreme forms and it remained for later seances and the more surprising variations of the mirror-reversed prints to lend credence to this very casual statement.

It is interesting to note that Walter's mastery over the teleplasmic molding process seems to have improved greatly as a result of practice. The very early prints were as a rule far from being in the class with the later ones, from the viewpoint of workmanship. We illustrate this remark with a group of three of the prints of earliest date: two from July 30th, 1926, and one from August 5th of the same year. As related in the February installment of this series, on the first of these dates two prints were obtained, on opposite sides of the one piece of wax; and the one which we take to have been made first was rather badly defaced, apparently in the making of the second. We have indicated that we shall ignore the poorer member of this pair, so far as its membership in the print sequence is concerned; but we illustrate it here in connection with our remarks about workmanship. It is the one entitled 1A; the better print on the other side of this piece of wax is 1B; and the August 5th production is number 2 of the sequence.

The good print No. 1B is a slightly concave positive, unusually long and narrow; this narrowness being perhaps



Prints Nos. 1A (top), 1B (middle) and 2 (bottom)

due to inequalities of pressure. These early positives are from 1/2 to 7/16 inch longer from the joint line to the thumb-tip than are the later and more perfectly modelled prints. The scar, showing as a depressed line at the upper right, confirms the diagnosis that we have here a positive—a diagnosis which might be difficult to maintain in the absence of this evidence, since the critical central zone of the print is so fragmentary and so poorly impressed. The original wax supports, much better than does the photograph, a detailed comparison with the norm represented by Print No. 4 or by a reversal of the diagram to which we so often refer; and under this test the print seems to be unquestionably classifiable as one of the Walter thumb.

The print of August 5th, No. 2, is another positive, and like No. 1 is characterized by the presence of flat or even concave regions where we should expect, in a positive of the thumb, to find convexity. It seems to the writers that this is excellent indication of the fundamental plasticity of the originals and of the whole process involved in their reproduction. In the present print, the joint line is clearly present and is clearly depressed, in conformance with the positive character of the print. The reader who gives the photograph careful examination will have no difficulty in locating numerous of the characteristic marks of the Walter thumb.

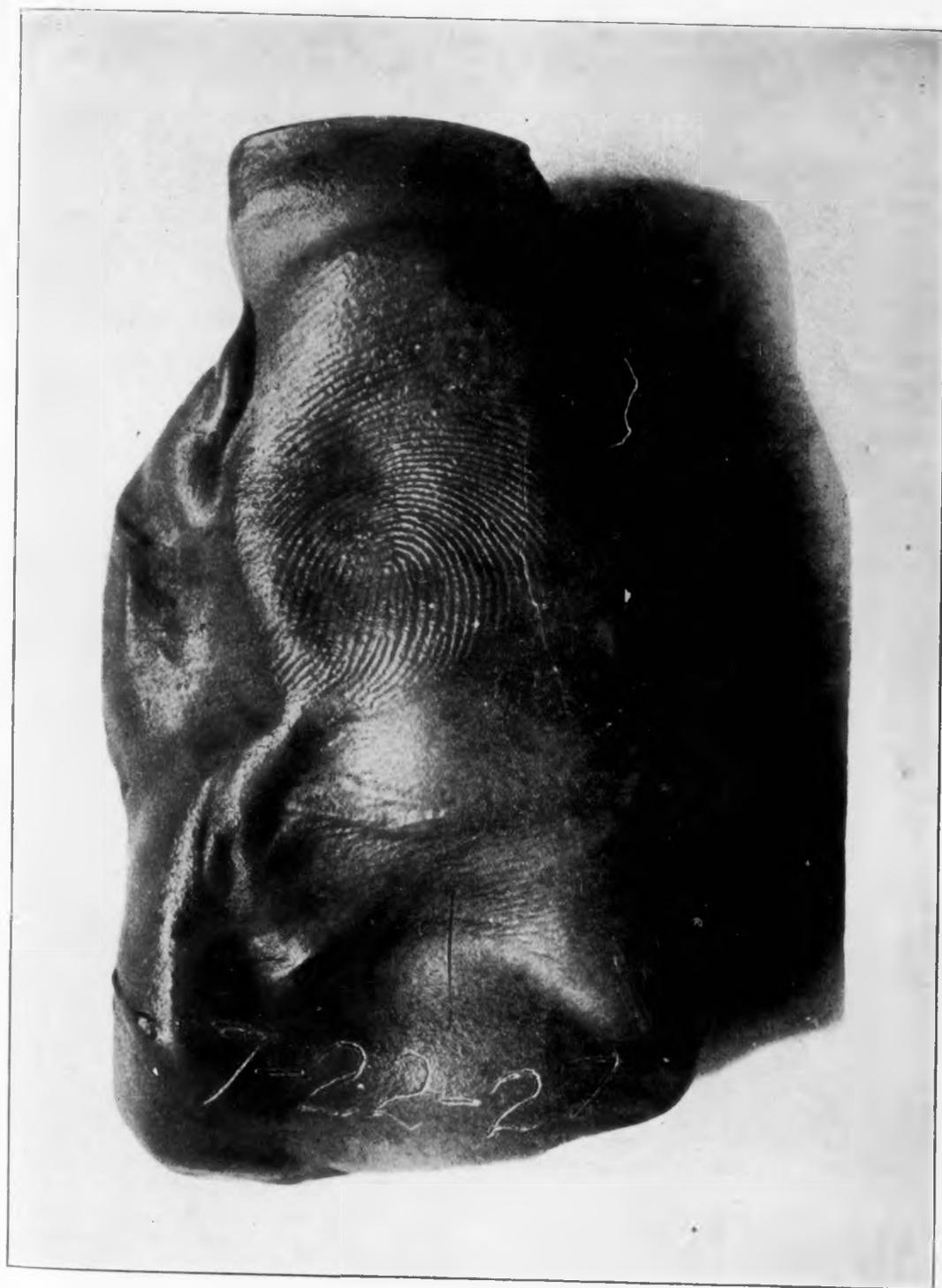
Aside from their crudity of modelling, it is interesting, and doubtless of ultimate importance, to note that these earliest prints were positives; where one would suppose, drawing a parallel with normal processes, that the negative would be the result easily obtained, and that the positive would be available only after difficult intermediary steps. We do not offer this as proof of genuineness, or anything like that; since it is evident that if both positives and negatives can be made by a normal process, a clever operator may seek to impress his audience by inverting the natural order of presentation. Assuming that genuineness is otherwise indi-

cated, however, we do offer the present observation as one of considerable importance in indicating the degree of Walter's control over the ideoplastic process and the independence which apparently exists, ideoplastically, between to-night's imprints and those of tomorrow or of last week.

Print No. 28 is of such extraordinary character that we revert to the procedure used in the April installment, of showing it by itself in full-page size. Perhaps no other print in the entire collection presented so baffling a problem of classification. The well-rounded, wide ridges with the small mounds in the intervening depressions, seen so clearly near the core, would of course mark this as a positive in the absence of contrary evidence. There are in fact many other indications of a positive character; and the entire print shows the orientation of a positive, with no contradiction—which is to say, it is reversed as compared with the diagram of the standard negative print. But the mirrored negative would display this same reversal; and a careful examination of the present print in the region near the core does in truth reveal several of the indications which we should find in a mirror-negative. For instance, the central element of the core is plainly a depression, as in a negative print, rather than a ridge as in a positive. Comparison with the standard diagram, remembering that if this is a positive its ridges correspond with the white spaces between the black lines of the diagram, will result in an identification of some of the bifurcations and a failure to locate others.

The joint is fairly well marked; but, in contrast with what we have just said about the orientation of the print as a whole, the joint forks to the left just like the normal negatives; and it is raised as in a negative. The lines below the joint are difficult to follow, but it is fairly clear that these, too, correspond with the normal negatives.

Finally, we note above the joint a rather wide blank region, without any lines at all. We are then at once driven



Print No. 28

to recall what we have said above: that in prints which display a combination of two types of modelling, the normal and the mirrored zones are ordinarily separated by such a blank area. We may then recognize No. 28 as a consistent normal negative in its lower zone; and as displaying, in the upper part, a preponderance of normal positive characteristics, with a minority of the features of a mirrored negative. The joint line is not in its normal position but is displaced laterally to the right and rotated slightly in a clockwise direction. Also the central portion of the joint is approximately 1/16 inch farther from the apex of the core than in a normal print. With all this, it is most important to note that every characteristic which it presents *does* pertain, in one or the other of these senses, to the Walter thumb-pattern. We apparently have here another illustration of the mechanico-psychical process which we may present hypothetically in the light of a four-dimensional rotation; combined with further variations which can hardly be regarded as made other than deliberately, in detail, by an independent artistic variation of the teleplasmic original. The most immediate analogy which we find in normal affairs is this:

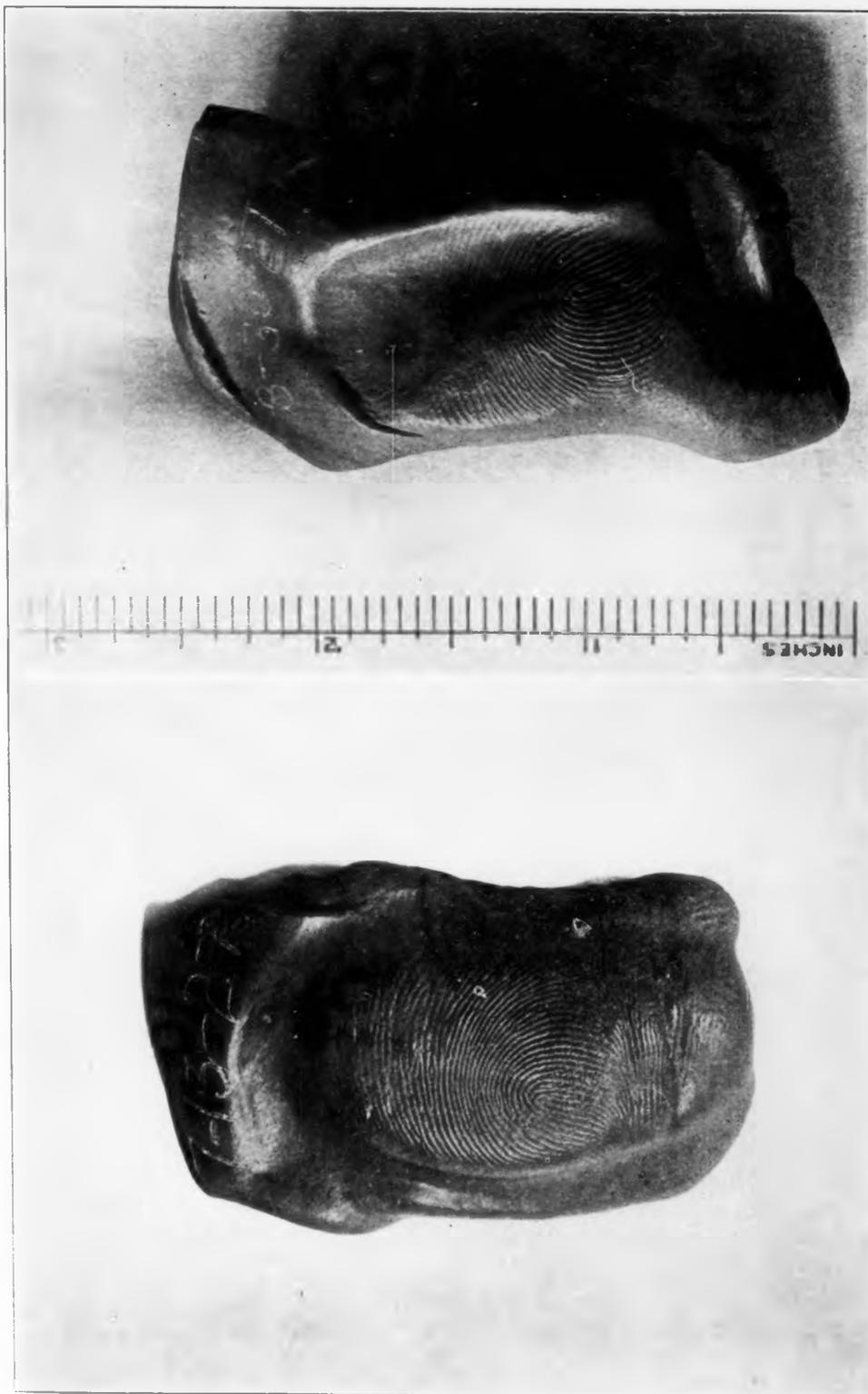
Imagine a photographer who wishes to effect a mechanical reversal, in the mirror fashion, of one of his plates. He will do this very easily by merely printing it through the wrong side of the glass. Imagine, however, that in addition to this, he works on the plate with his hands and his artistic sense, retouching out certain details and strengthening or adding certain others. The final product will be clearly marked as having undergone the two species of alteration: the mechanical reversal, and the artistic retouching. So apparently it is with this print No. 28. In addition to what we take to be the purely mechanical process of transforming the lower part, Walter has retouched some of the details of the upper half. And in this retouching he has displayed the deliberate intelligent in-

tent to introduce characteristics which would be recognized as those of a mirror-negative. Not the least striking part of all this is the fact that Walter should have chosen to do something which it is so very feasible for him to do. If we ask for a combination of normal positive and normal negative features *in the same region* of the print, this cannot be given without a complete violation of the unity of composition of the print; for two given adjoining elements, ridges Nos. 7-8 say, fall in widely separated regions of the normal positive and negative prints. But in a normal positive and a mirrored negative they fall in the same region of the print and in fact preserve their proper spatial relation; so one of them may be transformed into its own negative without violation of the general unity of the print.

Prints Nos. 26 and 28 were made the same evening as two others and Walter said to Mr. Dudley, "I have made a print that will keep you guessing", and added other details regarding the destructive mental results which might be expected to follow from a protracted study of this new print. After the seance it was difficult to decide which of these two prints provided the greater number of problems and even to-day we refrain from making any statement on this point other than the rather obvious one that both prints are evidential of the presence of the Walter thumb.

The heavy crack at the right of this No. 28 photograph is of course produced by shrinkage of the wax in cooling, and requires no discussion as a phenomenon of the teleplasmic modelling.

It had been the original intent to illustrate *all* the prints obtained at *all* the seances. We now conclude that this is an unnecessary expense and an unnecessary duplication of material. So far as the Walter print is concerned, we therefore give but two more reproductions: Nos. 19 and 41 of the series. The first of these is a strongly marked print, very convex as befits a positive, and so deeply indented at the upper end that it



Prints Nos. 19 (left) and 41 (right)

has been necessary to light it from below. The effect of this lighting is to produce certain illusions, notably the appearance of a raised line where the joint is in fact deeply indented.

Comparison with the norm will amply bear out the statement that in general, and in all details over its lower portions, this print is a normal positive; and by comparing this with No. 4, page 209 of the April issue, it will be seen that the groove around the convex print is even more sharply defined. This positive is especially rich in details in and near the joint as well as in the upper-central portion of the thumb hence it constitutes one of the most important elements in the series of supernormal wax prints.

No. 41, as suggested in the February installment, was produced deliberately by Walter, to give us a print which Mr. Dudley could conscientiously list as a mirrored positive. This, we recall, means that the order of the parts is as in a normal negative but that the ridges of the negative have become depressions, and vice versa. Starting with the central element which is here clearly a ridge, and passing out in either direction, we see that the present print merits this description. The joint line is indented though this is not clearly apparent in the picture; and it does branch to the left though this too, because of the joint's location on a depressed section of the wax, is not well shown. Above the core and to the right there are a certain few details which are similar to those of a normal negative imprint; and of course, it is the normal negative details which could thus be worked into the present impression without violation of the unity of design. The inch-scale reproduced with this print will well indicate the size not of this one alone but of the entire collection.

In general this is a mirror-reversed positive print of the Walter thumb in which there are no more variations from the norm than our experience with these prints has taught us to expect.

Ever since these mirror prints were obtained there has been much discussion as to the proper hypothesis to account for the observed results. The outcome has been that we agreed to put forward, with a certain degree of hopeful confidence that it corresponds with the facts, the following:

*The passage from normal imprinting to the mirror effect is obtained by rotation of the teleplasmic original through a four physical dimension without alteration of the identity of the resulting ridge pattern in any essential respect.*

This hypothesis is a bold one we grant. That it deals with a process possessing physical possibility or even the possibility of physical reality is amply open to question. But that the present results are sufficiently baffling under any other theory to justify a provisional formulation of this one and an examination thereof in the light of the four-dimensional suggestions which we receive from other psychical phenomena, seems to us inescapable.

Long after we had accepted this hypothesis as above noted—and quite apart from any statements of Walter's by the way—Mr. Dudley took advantage of an opportunity to discuss the process with Walter in the hope of gaining more light on certain details. The results were both interesting and surprising. Walter said, "When I make a thumbprint that you call normal it is to me a mirror print. That is, my thumb over here in this fourth-dimensional world is the mirror reversal of the thumb I had on earth. So, whenever I come into your three-dimensional world I make a print that corresponds to your world and it matches the print on the razor-handle. Why does a photographer make a picture upside down? Well, that is the reason that I make a thumb on your plane that is mirror-reversed from my real thumb over here. It is the simplest and most economical method of using the energy of your three-dimensional world. It takes less energy to do it that way. If I could

get enough *perfected* energy I could make perfect mirror-reversed prints, that is, perfect prints of my thumb as it is over here. If I can get an opportunity to experiment a little I can do it but it takes more energy of the right sort, more *perfected* energy, to bring my thumb into *your* plane. When I made a mirror print I had to turn myself inside out. I can't just turn my thumb inside out. I have to turn my consciousness also. Now if I do not have enough of this perfected energy only a part of the thumb gets turned.

That accounts for the partial reversal."

Thus we find, as in all the previous discussions with Walter, the insistence that these phenomena are all a function of energy of one sort or another and that the perfection of the results is dependent on the quantity as well as the quality of the available energy and upon his ability to control this energy. And further more, that this world bears to his plane of existence somewhat the same relationship as the world on the other side of the mirror bears to our normal perception.

[To be continued]

## MEDIUMS AND BRITISH LAW

What appears to be a determined attempt on the part of the London police to test the legality of seances held under the auspices of spiritualistic societies has caused something of a sensation in British psychic circles. The case is still *sub judice* but I am revealing no secrets when I mention that Mrs. Cantlon, a medium who works for the London Spiritualist Alliance, and Miss Mercy Phillimore, the secretary of the Alliance, have been summoned under an Act of Queen Victoria. Mrs. Cantlon, who is not unknown to my readers' is accused of having, on three specified dates, "professed to tell fortunes." Miss Phillimore, as secretary of the limited liability company which employs Mrs. Cantlon, is accused of "aiding and abetting, counselling and procuring." Mrs. Cantlon gave two private sittings on each of the three dates particularized in the summons. Mrs. Cantlon is a trance medium and automatist. The more nervous of the British spiritualists feel that this test case is the beginning of a campaign to abolish all paid mediums. Sir Arthur Conan Doyle, who is the president of the L. S. A. says that the case will be fought "to the last ditch."

The case came on for hearing at the Westminster Police Court on July 11th

and was adjourned for a week. Only formal evidence was taken. Crowds besieged the very small court room and hundreds failed to obtain admission. A number of American S. P. R. members were present including Mrs. William Cannon and Mrs. Cornell. Sir Oliver Lodge, Sir A. Conan Doyle, and other spiritualists were available to give evidence, if necessary. Sir Patrick Hastings was briefed for the defense.

On the second and final hearing, the court expressed itself rather sharply with reference to the technicalities of the law, and applied to the defendants a procedure often used in England in the cases of minor charges against first offenders. Both defendants were found "not guilty," but the costs were assessed against them; ten pounds against Mrs. Cantlon and twenty pounds against Miss Phillimore. This is more or less the equivalent of the American suspended sentence; it amounts to an injunction by the court to discontinue the practices complained of or suffer more serious consequences on a second charge. Needless to say, the activities of the police in the case have been severely criticized and it has been rather bitterly asked in this is all that policewomen are good for.—H. P.

\* See this *Journal*, Dec., 1927, p. 705.

## TRANCE MEDIUMSHIP

### Some Observations from a Spiritistic and Non-Professional Viewpoint

BY ANNE MANNING ROBBINS

THE writer is fortunate in having had personal acquaintance and indirect association with several of the early prominent psychic researchers, and opportunity for sittings with mediums whose psychic powers have been generally acknowledged to be not only genuine but quite above the ordinary. To the person who is always ready to look beneath the surface of things, to vision clearly their spiritual significances, psychic research offers much of both beauty and truth. On the material plane science today is on the throne, and we all stand ready to bow down and worship. But in the psychic field, of all fields, the earnest person must seek for himself, and he has the undoubted right to interpret for himself, deriving from his personal experiences what benefit he may, provided he does not too egotistically urge upon others his interpretation of them. They border on the realm of the spiritual, where none but himself may be final arbiter.

While this research now includes many specific studies regarding the nature and behavior of the mind for which a whole new terminology exists, it is safe to make the statement that the one absorbing question among researchers is whether the dead can and do return to their former haunts with assurances to their old friends. There are thousands who hold this faith to-day and cannot be turned from it, yet so much do we stand in awe of science—that much misused word—that it is only the comparative few who are not afraid to confess their faith.

It is not intended to give within the limits of this article detailed cases of purported spirit return with explanation and corroboration. Much of such testimony is already in print. It is rather desired to call attention to a certain class of communications coming through trance mediumship which may be considered by the scientific investigator to have no evidential value whatever, but which in themselves carry so much of human interest that they cannot possibly be discredited by their non-professional recipients. When a sitter is brought into direct touch, so to speak, with a spirit friend—the control giving way for the moment—there is likely to be the choice of a word, turn of a phrase, an exclamation, not to mention the expression of a sentiment, all delicate intimations of the well-known personality, the evidential character of which it is next to impossible to convey to another. Again, students of the subject should remember that probably the most convincing of all communications are those of so intimate a nature that the recipient would not think of passing them on to an outsider. All these considerations weigh down the human-interest side of the equation. And if such cases could be intelligently recorded in a manner to bring out as clearly as possible what evidential character they may bear, classified and given due credence by officials of societies, they would go far toward weighing down also the scientific side of the problem, which most investigators to-day would probably agree is far from equalling the human-interest side.

It is understood by the ready believer as well as by the critic that communications through trance mediumship may be colored by the mind of the psychic through whom they come, yet to what extent they are so affected is one of the problems facing the scientific researcher, one which it is modestly predicted will take him many a year to solve. In the meantime the experienced sitter must be his own judge on this point, and in the case of the psychic whose normal self seems deeply submerged, little consideration need be given to it. Rather should it be said, little will be given, since content of communication, characteristic intimations of personal identity, and above all rapport of soul with soul, one on one side of death and one on the other, are for the sincere seeker of vastly more importance. It is conceivable, however—and this phase of the subject has been interestingly discussed in Richard Hodgson's early writings—that in deep trance the spirit of the psychic actually leaves the body, retaining connection with it only by the slightest thread, and that the controlling spirit understands how to enter it and make use of the necessary physical organs.

Automatic script, as is well known, varies much in legibility with different psychics and with any one psychic at different times, sometimes being slow and clear, sometimes scrawly and extremely rapid. For the best results not only must one be able to read quickly the script as it flows and to readily grasp its meaning, but he should be responsive to the sentiment which it expresses. How could friend converse with friend in this life if similar conditions did not exist? The following instance is illustrative of these points.

In 1909 a gentleman who was a stranger to the trance condition, a lawyer by profession, had his first and only sitting with a noted psychic. The reporter in the case, familiar with the work, was expected to assist him while keeping her own personality in the background. Reporter and sitter were strangers to each other, never had met

before and never met again. This lawyer was reserved almost to the point of utter silence, awaiting what might come but inviting nothing. He seemed to have no appreciation of the fact that, taking a sitting at the moment for what it claimed to be, he was presumably about to come in contact with intelligences like himself, differing only by the absence of the flesh, who therefore must have from him some recognition if nothing more. This being almost entirely lacking the control very soon became confused and the script quite unintelligible. The sitting had to be recorded as practically a failure.

In fairness to the gentleman, however, it must be explained that the death of a young man, a near relative of the reporter, had occurred only five days previously, through an accidental shooting of himself. After much difficulty in deciphering it was finally perceived that the spirit of this boy was making an effort to have his name appear in the script, in which he was at length successful. But with stupidity on the part of the reporter, who was of course looking for something for the gentleman and not expecting anything so remarkable as the return of a boy spirit in five days, the control could hardly be blamed for the confusion. The sequel follows.

This sitting took place in 1909. In 1919 the lawyer in question passed to the other side. In 1927, the same reporter being present with the same psychic at a voice sitting, the purported spirit of this identical lawyer put in an appearance, possibly attracted by some reference in the talk to a relative of his still living, though there had been no reference to himself. The old sitting, the former failure of 1909, was recalled, and it was stated that the lawyer laughed about it, saying in plain words that he had been on that occasion "too reserved for anything." that if he had not been so reserved he would have gotten more from his daughter,—evidently the spirit with whom he had hoped to get into communication. It seems, then, that in the perspective

from the other side a totally different aspect was given to the affair. The inference is plain that in justice to the psychic this reported failure should have been charged wholly to the obtuseness of the two sitters in the case.

In a long experience it has been found that proper attitude toward the communicating spirit, as well as to the control and to the psychic herself, is all-important. Respectful confidence works better than mere curiosity. The possibility of communication should be accepted for the time being as a truth, and a sitting for what it claims to be—and genuinely so accepted—and the sitter should be not only receptive but responsive, reserving all judgment for a later time. What psychologist pretends to understand just what takes place in the human organism when a person sits down and at will lets go her hold on herself and slips off into the state we call trance? And the word "trance" here, and as used elsewhere in this article, means a veritably unconscious condition, not a mere closing of the eyes and a nodding of the head. It is possible, and from many indications probable, that the controlling spirits themselves—the "personalities" as they have come in some cases to be called—do not understand the "how" and the "why" any more than we do on this side. They claim to be coworkers with us. If so, their ideas in regard to acceptability of sitters, as well as everything pertaining to the mechanism of a sitting in the seclusion of a room where it takes place, are deserving of the utmost respect.

A simple instance in which the human interest far outweighs the more evidential but non-interesting return may be cited. And this is given with full knowledge that in recent years the passing of any prominent person who was known in life to be interested in this and allied subjects has been immediately followed by claims springing up here and there that he had been "heard from." The evidence for most of such claims has not been of value to the scientific mind, however satisfying it may have seemed to the individual re-

ipient. The date of the passing in this case, 1910, may take it out of the class denoted. It relates to the return of the philosopher William James to an old personal acquaintance. An apparent injustice had long before been done this former acquaintance in the minds of a few people in his circle because of certain secrets being divulged, albeit conscientiously and for a purpose, in a place where they thought strict privacy should have been maintained. Seemingly trivial things are important as effecting somebody, and so it turns out that in 1925, fifteen years after the passing, William James seizes an opportunity in the midst of automatic script to say to his old friend: "I undertsand about that tale . . . You did no wrong . . . I say this voluntarily and of my own will. I exonerate you completely." To this his familiar initials are signed. The brief communication, taken with a few other remarks, such as, "why not accept the goodness and wisdom of God as true boon," is in his own clear, terse style, and in the mind of the recipient, who could recall all the circumstances of the incident, this reference to it is strongly evidential. Style of expression, characteristic phrases, and words which are of little value on their face but of immense value as meaning something in human relationships, admittedly comprise the most striking evidence of spirit identity. This man is remembered as having had a phenomenal memory during life, but it would seem that only a great soul would remember in the other world an injustice which had been done so many years previously, not by him but known to him, and would seize the opportunity to say, "I exonerate you completely."

But suppose he had returned and said: "Go to my old home, go to a dark closet on the third floor under the stairs; there you will find an old linen coat; in the lefthand pocket you will find a rusty penknife," etc. Suppose all these details are found to be correct. After due investigation to make sure that the psychic could not by normal means have come into possession of the

facts, the incident is set down as strong evidence that from somewhere in the unknown this particular spirit told the story. But what impression does it make upon the heart of any one who loved him in life, or upon the mind of a stranger reading the record of it? Grant that it makes a little, that it counts one in an extremely small number of such cases. It does not, as in the preceding case, reassure one that the fine discrimination, the sense of justice, the charitable heart, displayed as beautiful character in this life, still persist now that their possessor has passed to another.

Reliable psychics with unusual powers being comparatively few in present-day research, even though our spirit friends have the strongest desire to return and make themselves known, they must find it difficult to get an opportunity, and the sending of a brief message—except in special cases—is all that can be accomplished by them. "Seizing an opportunity" means in this connection that at a sitting when time is limited and the hour is expected to be wholly taken up with a particular communicator, another spirit, especially if it be one new to the experience of return, can only interject the briefest of remarks. Naturally, then, the thing that he most desires his friends on earth to know regarding himself in his new estate is the thing of which he speaks, and, if he still retains his human nature, very likely without thought as to whether or not what he says will be considered evidential by students on earth who are trying to solve this great problem in accordance with scientific methods.

A lady who during many years before her death suffered from extreme lameness, will say that she can now "walk, run and fly." While these accomplishments are generally imagined to be possessed by any disembodied being, in her case the words are specially fitting and afford the information which she would most like those in her former circle to know. To the relative or friend who knows all about the circumstances

in the case, the message cannot but carry a certain degree of evidentiality. Another lady has suffered many years under the spell of a particular delusion, and on her first return she is anxious to let it be known that she now understands the nature of that suffering to which she was formerly so long blind, and that it no longer exists. In both these cases if the communicators on their first return had attempted to give information on loftier subjects, it would have been unnatural. They were not versed in ancient lore before they died, and it is not to be supposed that in so short a time they could have acquired the heavenly wisdom, and if they had communicated such material the critic would have said that it all emanated from the mind of the psychic, however, lacking in such lore she herself might be. What they do say shows decidedly the human nature which appears to be carried over from one world to the next with very little change. Similar and more elaborate cases could be multiplied a thousandfold.

There is on record evidence of a higher grade—if evidence as such can be graded—as in the famous cross-correspondence experiments, the nature of which does not seem to be very generally understood. There came about a sort of understanding between a certain group of experimenters on this side and a supposed group of coöperators on the other. In the latter, Mr. F. W. H. Myers, who passed away about thirty years ago, may be said to have been the leader. He was a classical scholar, a poet and essayist, connected in an official capacity with the public schools in London, and a well-known figure in that city. The group on this side understood that Mr. Myers would give, through a certain psychic, somewhere in the course of a longer script or perhaps by itself, a word, phrase or sentence from classic literature. Through another psychic, on another occasion, a few more words would be given. Perhaps through a third the quotation would be finally completed. It remained for the person who was to decipher the scripts,

who must himself be a scholar, to discover these particular phrases which when pieced together brought out a beautiful classical quotation of the kind which only a Mr. Myers could give. While experiments of this kind, if prolonged and successful, would be extremely interesting and quite convincing, they would not be actual proof any more than in the case of the humbler individual who returns and gives characteristic intimations of what he was on earth.

One more case of great human interest may be cited as occurring between a brother and a sister who were twins; the first a skeptic and a scoffer, although doing some thinking for himself; the second greatly interested in the problem of spirit return and with some experience in its pursuit. Discussions between the two occurred, seemingly futile, since each stubbornly stood by his or her own ideas. The brother passed away suddenly by accident. He also seized the first opportunity to return, and, while making some statements in the nature of proof of his identity, his great emphasis was upon the fact that he had now found that in those old discussions his side of the argument had been the weak one; and the desire to make this admission to the sister on earth was so strong that, it was stated, he almost tormented the "officials" in charge of communication on the other side by his persistent pleading that they accord him an opportunity. In this case also to bring up at the very outset the points which he did bring up was the most natural thing for him to do. His type of mind made him one of the clearest of communicators. He related how he felt when he first realized that he had left the body, how the smell of ether about him in his last moments here was with him in his first moments there—ethereal ether, he thought, to help him to recover there.

If everything in regard to this case could be related in detail, it would be seen that there is remarkably strong indication that upon one occasion he actually heard two of his old friends in

the body discussing him, wondering why he, the skeptic and scoffer, should be allowed to return so quickly or even at all—on the assumption presumably that only the deserving are allowed rare privileges. Who are the deserving? Old standards of rewards and punishments, privileges and rejections, are not applicable here. At any rate, at his first opportunity thereafter through the automatic script, hardly more than two months later, he stated distinctly that he did hear that particular discussion, referred by name to one of the participants in it, wished her to be told from him that if she had made the blunders which he made in life she would jump at the chance to return and say what she thought after she got *there*. It is not easy to see how all this could be ignored in one's general feeling toward the matter of spirit return, whether or not evidential to any but the particular recipient, and the psychical experiences of any one person should be taken as a whole for their worth to be rightly determined.

When one has been so fortunate as to have gotten in touch with a psychic of a high order of mind herself, who is believed to be wholly ignorant in her normal state of what she may say in deep trance, and when sittings can be carried along from time to time during a course of years, it is plain that much of interest and value is likely to transpire not to be found in the experience of one who may have only occasional access to such opportunities and whose choice of psychics must be at least indiscriminate. One of these interesting things is that certain spirit friends of the sitter, those specially privileged, have been known to "stand by," for a very long period. A sort of channel of communication is established, and these specially privileged ones on the other side assume almost the character of "friends at court"; always on hand, ready to assist, but not intruding their own personalities when conditions do not favor their doing so. And the fascinating thing to one whose heart is really in this research is the opportunity to

converse face to face (as it seems to the initiated) with some being—friend or stranger, it matters not—who is no longer an inhabitant of our common world.

Some of the so-called spirit controls seem simple, almost elementary creatures, with limited vocabulary, yet peculiarly fitted for reasons not fully understood to bridge the chasm and do the work of transmitting. But when the control claims to have been a dweller on this planet in years and even centuries long past, and really exhibits high intelligence and extraordinary fidelity of character, heart to heart talk between sitter and control becomes most enjoyable, certainly for the sitter. Many bits of lofty thought and spiritual ad-

vice come sifting through, often in the form of aphorisms of a beauty well worth preserving.

There is a great deal of evidence tending to confirm the common belief that human relationships continue on the other side much the same as on earth. If there is a strong bond between two and great devotion has been shown here, the honorable partner on the other side will continue that fidelity through the years until union may again be realized. The evidence also shows that personal relations there are not forced, but that, as on earth after reaching years of maturity, one may conduct his own life as he pleases and may choose his own associates.

ANNE MANNING ROBBINS.

## A JOURNALISTIC DEMISE

The *Zeitschrift für Kritischen Okkultismus* has breathed its last, so Dr. Baerwald, its very able editor, informs me. The *Zeitschrift* was started in Berlin about three years ago to mercilessly criticise and analyse all forms of alleged abnormal phenomena. Personally, I welcomed the new quarterly, though I did not think it would last more than six months. The earlier articles were good, but personalities crept in later and it acquired a decided anti-phenomena bias. This is illustrated in the fact that such men as Graf Carl v. Klinckowstroem, Dr. Hans Rosenbusch, etc., contributed to the journal. What the promoters ought to have known is the fact that no psychic journal is able

to pay its way without an advertisement revenue even when its sympathies are with the subject it discusses; certainly, there is no market for a paper that systematically damns the whole subject, especially when it opens its columns to the ventilation of personal squabbles. The concluding number of the *Zeitschrift* (Vol. III, No. 2) has a last dying kick at the mediums in the following articles: "Der Fall Schneider," "Der Fall Madame Bisson," "Der Fall Wassilko-Zügun," "Zum Fall Kraus." After so many "falls" (which are merely *ex parte* distortions of the real facts) no tears will be shed at the greatest "fall" of all—that of the *Zeitschrift* itself!—H. P.

## INTERNATIONAL NOTES

By HARRY PRICE

Sir Arthur Conan Doyle announces that he is about to bring out a second edition of *The Coming of the Fairies*. He says "I still believe in them" and states that he has recently received fresh evidence for their existence "from America". Sir Arthur celebrated his seventieth birthday on May 22nd last.

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While restoring an old house, "Treasure Holt," on the outskirts of Clacton-on-Sea, Mr. and Mrs. P. S. Hayward, the owners, found under the floor of a living-room human bones in unslaked lime and charcoal. With them were a shoe buckle and a token dated 1793, with the wording, "John Wilkins, Iron Master." Mr. and Mrs. Hayward speak of mysterious knockings on the front door, generally when anything of a festive character is taking place. Mrs. Hayward and her daughter, Iris, allege that they have seen in the grounds a figure, dressed in velvet, with knee-breeches and buckle shoes, and heard sounds of horses' hoofs on the cobbled yard at dead of night.

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A new organisation has been formed at Geneva, principally under Swiss auspices, for a "Centre permanent de Conférences et de Congrès Internationaux de Recherches Psychique." The promoters have formed a provisional committee with secretary and treasurer, with headquarters at Geneva. Of the 14 members of committee and officials, seven reside at Geneva. France is represented by Professor Richet (Honorary President) and Dr. Osty. Professor Driesch represents Germany and Sir Oliver Lodge, England.

According to the *Revue Métapsychique* (in which journal the work of

\* May-June, 1928, No. 3.

the new organisation will be recorded) the Swiss association has been formed to convene "international congresses" at Geneva, and the first will be held in that city in October, 1930. The preliminary manifesto maintains that the *venue* of international congresses should be *fixed*: that the papers read should be purely scientific, by qualified persons only; and that a series of lectures on psychic subjects should be given at the headquarters of the organisation regularly all the year round. A number of these lectures have already been delivered. It is too early to guess what effect this new scheme will have upon the series of congresses, the third of which has just been held in Paris, but it rather looks as if these congresses will eventually become an annual event.

\* \* \*

Sir Arthur Keith's dictum that at dissolution a person's soul or ego "is snuffed out like a candle" and that "death is the end of all" has led the astute *Daily News* to publish a symposium of views of writers, biologists, journalists, novelists and bishops who tell us what they think about it all. Not that they know anything at all about it, but it makes excellent "copy" even if the same things have been said a hundred times before. The series of articles, under the title of "Where are the Dead?" included contributions from a few eminent men and from a number of people who will write on any topic under the sun for a fee of ten guineas. Needless to say, the answer to "Where are the Dead?" is not yet forthcoming.

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As I remarked in these *Notes* a few months ago, there is great competition amongst the newspapers for articles on psychic matters. Editors have always

realized that "vice" is news, "woman" is news, "sport" is news and—this applies equally to Republics—"royal persons" are news. They have only recently discovered that "religion" is news and at the time of writing the British press is working the subject to death. One thing is as clear as crystal: it is to the layman, and not to the theological expert, that the crowd turns for enlightenment on religious subjects. And judging by the way these press stunts increase the circulation of the enterprising papers who organise them, *the desire for enlightenment is apparently enormous*. In my opinion the answer to "Where are the Dead?" can be supplied only by scientific psychical research.

\* \* \*

This question of survival has been a problem of all time, and eminent scientists and others have always devoted considerable thought to the subject. Hurley, writing to John Morley in 1883, said: "It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer the goal. It flashes across me at all sorts of times with a kind of horror that in 1900 I shall probably know no more of what is going on than I did in 1800; I had sooner be in hell a good deal." Herbert Spencer wrote something similar in 1902. He said: "After contemplating the inscrutable relation between brain and consciousness, and finding that we can get no evidence of the existence of the last without the first, we seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive. But it seems a strange and repugnant conclusion that with the cessation of consciousness at death there ceases to be any knowledge of having existed."

\* \* \*

Dr. Eugène Osty forwarded me a most amusing account<sup>1</sup> of how M. Charles Quartier, secretary of the Institut Métapsychique and a M. Masson, representative of *Le Journal* ran to earth at Mantes, (where, by the way, William

the Conquerer received his death wound), a fraudulent medium named Blaise, a gardener by trade.

The medium's braces were the cause of his undoing as Quartier and his friend saw them through the flimsy white draperies which the "materialised" spirit of the beautiful "Madeleine" was wearing and clutched them as the apparition passed, at the same time switching on an electric torch.

Their suspicions were justified, for when the sheet was wrenched away the shirt-sleeved figure of the medium was revealed. The gardener medium, thereupon, it is alleged attacked the two investigators and was joined by the assembled spiritualists with cries of "Kill the spies."

Blows rained heavily on their unfortunate heads, and they were finally thrown out, their clothes in rags, eyes blackened and bodies bruised, to reflect on the hard lot of seekers after truth.

The séance took place in a small house at Mantes (about 40 miles from Paris) which had acquired a wide-spread reputation for materialisations. The house is owned by Mme. Alexandre, who since 1922 had acted as high priestess at the séances. Her daughter, Madeleine, who died in 1918, was the principal "spirit".

Other spirits who invariably appeared were Campana, an ex-Governor of French Guiana, who died in 1911, (his voice only was heard, very like that of the gardener medium); Josephine, a country girl who died in 1918 and who only "manifested" her hands (hardened by toil, and much resembling the hands of Blaise); finally, an unnamed spirit who died about 4,000 B.C. in the shadow of the Great Pyramid and who manifested by a sulfurous haze.

Certain spirits were seen only by the medium, who in the course of the séance described above, announced that he had seen Napoleon and even Christ.

The affair had its sequel in Mantes police court the next morning, where Blaise and Mme. Alexandre stoutly denied that the investigators were attacked. "The spirits maltreated them for revenge," suggested Mme. Alex-

<sup>1</sup> In *Le Journal*, June 18th, 1928.

andre, who brought an album with her, full of testimonials, including one from a former President of the Portuguese Republic.

The charge of swindling against Blaise may prove untenable, because he declares he never received any money.

In the copy of *Le Journal* before me appear photographs of Quartier and Masson, with clothes torn to ribbons and which blackened eyes and lacerated faces, together with pictures of the alleged spirits.

\* \* \*

I lectured at the *Institut Métapsychique* on July 7th so I heard a full account of the story in detail. It appears that about two years ago Dr. Osty had a sitting with Blaise at Mantes and at once saw that the whole affair was fraudulent. For years this man has been giving séances and people from all over Europe have flocked to Mantes to see the wonderful materialisations. He decided to investigate on the spot the alleged mediumship—with the result recorded above. The case is still *sub judice* and the medium and his friends will be invited to prove themselves genuine at the court at Pontoise in the autumn.

The Mantes exposure has created a great sensation in France, and both Dr. Osty and M. Ripart (of the "Maison des Spirites") have received hundreds of letters—some of them threatening—in connection with the case. For days previous to my lecture a man had patrolled the Institut premises in the Avenue Niel, for what purpose can only be surmised, and Dr. Osty had to seek the assistance of the police in order to secure his removal. At my lecture M. Quartier had a bodyguard of pugilists as he had received so many threats of reprisals from the more muscular spiritualists who disagreed with his Mantes technique. I was not too happy myself. There were about 300 people in the audience, and my lecture was not too complimentary to the fraudulent medium (or to the credulous spiritualist) and I was wondering whether, if an attack were made I, too, might not attract the at-

tention of the pro-Blaisians. But everything passed off quietly.

\* \* \*

Dr. Osty had kindly arranged that Mlle. Jeanne Laplace should give me a séance on the occasion of my visit to the Institut and for the second time I must record a complete success with this gifted *clairvoyante* and *psychometriste*. I handed her three documents in succession and from each she gleaned a mass of information concerning the contents, a feat which can only be described as brilliant. An account of the experiments will appear in this *Journal* in due course.

\* \* \*

On my way back from Paris I lunched with Lord Salisbury, son of the famous British statesman who died in 1903 and our conversation drifted into psychic channels. I took the opportunity of asking my companion if he or his father had ever received any evidence that Walmer Castle, near Dover, was haunted as I knew the Cecil family had resided there a number of years. There are many ghost stories connected with Walmer Castle, a persistent legend being that a great sailing ship was wrecked at that point of the Kent coast and that the spirits of the drowned seamen haunt the castle to which some of their fellows were carried. But Lord Salisbury informed me that during his four years' residence at the castle nothing was seen or heard to give color to the legends.

\* \* \*

Dr. Osty has recently been in Warsaw, experimenting with the medium, Kluski. During his stay a cyclone devastated the Polish capital, 62 persons being killed and 2,000 houses destroyed. It is just four years since Dr. Geley, Dr. Osty's predecessor, was killed at Warsaw in an airplane smash.

\* \* \*

The *Morning Post* for June 19th, 1928, carried an account of some dowsing experiments, conducted by its own correspondent, which is extremely interesting. The dowser in question is an amateur, an artist by profession,

whose name is Mr. Ernest Christie. He has long been interested in the divining rod and its applications. The following experiments were made:

A florin was placed on the sitting-room table, and Mr. Christie's rod responded to it. I went to the upstairs room, and, unknown to him or myself, while we were going to the upper room, the coin was shifted by a perfect stranger to him. He identified its position. It was shifted again, and he somewhat irritably complained that it had been placed near iron, which was true, but he located it. It was shifted a third time, and he again found its position, the rod in each case twisting when vertically over it.

A second demonstration of a striking type was done with eyes closed. Mr. Christie's twig was responding vigorously to a test when, without his knowledge, a sheet of india rubber was interposed between the forks. The twig at once refused to respond. It refused also to respond when Mr. Christie placed the rubber sheet in the neighborhood of his heart, but gave its reading as readily as ever when the india rubber was removed.

A third experiment was made with still and running water. The twig was impassive while the tap was turned off, but as soon as the water flowed it twisted in his hands, and this experiment was repeated as often as was desired. Further, it moved in one direction when tested with clean water and in the opposite direction when tried over a drain with dirty water running through it.

Tested on a seed the size of a grain of mustard, there was a vigorous response, and in this case again Mr. Christie worked with closed eyes, the twig responding emphatically to the seed every time it was passed over it as it was moved from place to place. In another experiment, tried on a poisonous plant, the twig moved in the one direction towards the harmless leaves, but was repelled when directed towards the flowers. Similarly, again, the twig responded to the flow of the blood in the human veins.

An experiment which obviously could not be witnessed, but which was vouched for, was carried out with eight eggs. The results were as follows:

Eggs	Pull on Twig	Marked	Result
4	Strong	Good	4 Chicks
2	Weak	Doubtful	Infertile
2	Very Weak	Bad	Infertile

Mr. Christie claims that he has never failed yet in divining water, and in prophesying within rough limits the depths at which it will be found. It is his belief that the nature of the force which moves the twig is electrical, and to demonstrate that the character of the twig is immaterial, he concluded his experiment by pulling up a stalk of grass, bending it into the form of a twig, and using it to detect the presence of running water. He holds the twig firmly, but his hands do not apparently move, and his indications are derived from the pressure exerted on him by the movement of the twig.

Many people—and in this he is confirmed by another well-known diviner, Mr. Mullins, of Bath, possess the power, but for it to be effective it has to be trained and developed like the other senses.

\* \* \*

Miss Stella C., the well-known medium is being married on August 4th. It is too early yet to declare whether she will give up her mediumship, but it is probable that for at least a short period she will suspend all work of a psychic nature.

\* \* \*

I have just acquired for my collection a very rare "broadside", dated January 27th, 1680, in which is a detailed account of the appearance of an apparition. The sheet is not to be found in the British Museum collection of broadsides and I cannot discover another copy. The tract relates to the troublous period in the reign of Charles II of England when the brother of the king openly confessed his Catholicism, and the people had a ready welcome for Shaftesbury's "Exclusion Bill" and were willing dupes of Titus Oates's trumped-up Popish plot (1678-80). Discontent

found expression in the Rye House Plot (1683) which brought Russell and Sidney to the block. At this period there were rumors of many attempts on the life of Charles and the following tract appears to relate to one of these. As it has never been reprinted, I will give the text *in extenso*:

A True and Perfect Relation of Elizabeth Freeman of *Bishops-Hatfield* in the County of *Hertford*, Of a Strange and Wonderful Apparition Which Appeared to Her several times, and commanded her to declare A Message to His Most Sacred Majesty, January 27, 1680.

Elizabeth Freeman, a *Single Woman*, aged about *Thirty one years*, *Daughter* to Elizabeth Freeman of *Bishops-Hatfield* in the County of *Hertford* *Widow*, taken before *Sir Joseph Jorden Knight*, and *Richard Lee Doctor of Divinity*, and *Rector* of *Hatfield*, and *Chaplain in Ordinary* to *His Majesty*. She gives an account,

## I

That on *Monday Night*, being *January 24*, she sitting by her Mothers *Fire-side* between *Five and Six* of the *Clock* in the *Evening*, with a *Child* in her *Lap*, she heard a *Voice* behind her, which mildly said, *Sweetheart*: Whereupon she turning her *Face* back, saw an *Appearance* of a *Woman*, as she conceived, all in *White*, covered with a *white Vail*, so that she saw no *Face*, but a very *white Hand* was laid on the back of her *chair*, and said to her, *The 15th day of May it is appointed for the Royal Blood to be Poisoned*; and further said, *Be not afraid, for I am sent to tell thee*: And so vanished.

## II.

That on *Tuesday*, *January* the *25th*, between the hours *Five and Six* at *Night*, she going to her Mothers house, coming within five or six *Pole* of her door, the same *Apparition* appeared to her again in *White*, and veiled as before, and said, *Do you remember what I said?* And she answered, *Yes*. And she further said, *In the Name of the Father, the Son, and the Holy Ghost,*

*What art thou?* And immediately it appeared in a very *Glorious Shape*, and with a more harsh *Voice* said, *Tell King Charles from me, and bid him not remove His Parliament, and stand to his Council*; and said, *Do as I bid you*. To which she answered, *Yes*, and so vanished.

## III.

That on *January* the *26th*, between the said hours of *five and six* in the *Evening*, she sitting by the *Fire*, and her *Mother* sitting by her, the same *Apparition* came again to her, whereat she could not speak; and her *Mother* perceiving her to be troubled, and fixing her eyes, said, *Daughter, Seest thou anything?* And she, not able to speak, Nodded with her *Head* and *Hand*; whereat her *Mother* said, *Shall I go out?* And thereupon she being enabled to speak, the *Apparition* Nodded to her; she said, *Yes*; whereat her *Mother* going out, the *Apparition* said, *Do your Message*. And she answered, *I will, so soon as God shall enable me*: And it said, *Be not afraid*, and so vanished; And then she cried, *Mother, Mother*: and then her *Mother*, and some other *Friends*, came in.

## IV.

The said *Apparition* appeared to the said *Maid* on *Thursday* in the evening, between the aforesaid hours of *five and six*, she being at a *Neighbour's House*, but said nothing to her.

*This was taken from the Maids own Mouth, by me Richard Wilkinson School Master in the said Town of Hatfield.*

\* \* \*

Mr. William C. Hartmann, of the Occult Press, (P. O. Address Box 43), Jamaica, N. Y., sends me a copy of his *Who's Who in Occultism* for 1927 and it is certainly a great improvement on the previous edition. Mr. Hartmann has been to considerable pains in collecting and collating a great mass of information concerning all occult matters and if there are mistakes and omissions it is because the work borders on the stupendous, covering as it does every

phase of psychic activity all over the world. The work contains much information concerning many extraordinary people and sects and apart from its utilitarian value, is really entertaining. The price of the volume, in cloth, is \$3.15 post paid. I understand that this is the last time the work will appear in this form, as in the future the information concerning psychic research and spiritualism will be issued as a separate book.

\* \* \*

A number of distinguished members of the American S. P. R. have been in London recently. Mr. John I. D. Bristol, President of the A. S. P. R. and his wife were staying at the Carlton. Unfortunately, their short visit coincided with my engagement in Paris and I did not see them, though we corresponded. Mrs. William Cannon, Mrs. Cornell, Mr. and Mrs. Theron F. Pierce, Mr. Roy Holmyard and Mr. William N. Button all are or have been in London, and Mr. Joseph De Wyckof is in Paris.

It is a pity that we all take our holidays at the same time. Our American friends visit Europe when psychic activity is at its lowest ebb. In July the Societies are closing down, the mediums have ceased working and most people are away or on the point of going. This concatenation of circumstances makes it difficult to entertain our transatlantic friends as we would wish.

\* \* \*

Dr. R. J. Tillyard has been spending a week or so in London, before resuming his duties in Australia.

On Thursday, July 12th the National Laboratory of Psychical Research (of which Dr. Tillyard is Vice-President) entertained him at luncheon at the Piccadilly Hotel and the following were among those who attended: Lord Charles Hope; Sir Lawrence J. Jones, President of the London S. P. R.; Mrs. Champion de Crespigny; Mrs. William Cannon; Dr. and Mrs. Neville Whyman; Professor A. M. Low; Capt. H. W. Seton-Karr, the explorer; Mrs. Cornell; Miss Lucie Kaye; Mrs. F. E. Leaning; Mr. and Mrs. David Gow; Capt. Neil Gow; Mr. E. W. Janson; Miss M. Phillimore; Miss May Walker and the

present writer, who presided.

Dr. Tillyard, in a most amusing speech, gave us an account of his psychic adventures. He declared he had scientific proof of survival, but objected to be labeled a spiritualist. In a letter which he sent me previously he said, "I have an absolutely scientific proof of survival now, but I imagine neither the spiritualists nor the scientists will really like it."

Sir Lawrence Jones in a brief speech admitted that he, also, by personal experience, was convinced of survival. He pleaded for closer co-operation and more friendliness among psychic societies. Mr. John I. D. Bristol was invited to the lunch, but he had to leave for Paris the previous day. It would have been nice if we could have seen at the same table the Presidents of both the British and American S.'s P. R.

\* \* \*

Sir Lawrence's plea for a "cessation of hostilities" among psychists and societies was delivered not a moment too soon. In England, France, Germany, Austria and America researchers and societies are fighting one another—not always by fair means. I could write a volume on the intrigues and jealousies which I find in nearly every country. And then there is the everlasting squabble between the psychic researchers, the scientists and the spiritualists—an "eternal triangle" which is all the more deplorable on account of the envy, malice and hatred which it engenders.

\* \* \*

Dr. Baron A. von Schrenck Notzing of Munich is experimenting with a new physical medium named Oskar Schlag, of Landshut, the capital of Lower Bavaria. I hear wonderful accounts of the phenomena which the Baron is getting and I am looking forward to having some séances with Schlag in the near future.

\* \* \*

Dr. Eugène Osty asks me to state that the delay in issuing the *Compte Rendu* of the Third International Congress of Psychical Research recently held in Paris is due to the authors of the

respective papers failing to return their proofs within the specified time. But all the proofs have now been collected and the work will soon be available at the price of 40 francs, plus postage.

\* \* \*

From the window of my dining-room where I am writing these *Notes* I have an uninterrupted view of nearly 40 miles of Sussex Weald and Downland. A conspicuous point in the vista is Chanctonbury Ring, a famous Downland landmark for mariners sailing the English Channel and the reputed home of Black Magic and witches' *sabbats*.

The "Ring" is a dense clump of trees, by night very dark and eerie and quite deserted. The Earl of Rosslyn, writing to the *Sunday Express* for July 1st describes an adventure which recently befell four of his friends who climbed up to the Ring at midnight.

In the centre of the Ring among the trees, they saw a glare of light, like a

huge bonfire but of the color of the moon. They stood transfixed with terror. As they gazed at the pale glare it suddenly disappeared, giving place to tongues of pale blue fire which darted from tree to tree "as if torch-bearers were perpetually on the tramp." These, too, eventually disappeared, and the two men and two women witnesses of the phenomenon—natural or supernatural—regained their nerve sufficiently to investigate. Nothing abnormal could be seen. The Earl of Rosslyn states that his friends were much impressed and each declared that there was no illusion. I have been on Chanctonbury Ring in the late evening but never at midnight. It is an ideal setting for ghostly visitations and can boast a "history" from Neolithic times. Some years ago I found there a number of flint implements from the polished stone age and traces of prehistoric man can still be seen.

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# PSYCHIC RESEARCH

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## SOME FURTHER EXPERIMENTS WITH JEANNE LAPLACE

BY HARRY PRICE

**M**LLE. JEANNE LAPLACE needs no introduction to readers of *Psychic Research*. In a previous article<sup>1</sup> on this brilliant French *Clairvoyante* I described how she was successful in determining the Christian name, age, personal appearance, character, disposition, etc., with names of relatives, of a person whose small photograph I handed to her. I predicted a brilliant future for her. She was at that time undergoing some tests at the Institut Métapsychique—where I happened to be lecturing—and Dr. Eugène Osty, the director, regarded her as an exceptionally gifted psychic.

On July 7th, 1928, I again lectured at the Institut Métapsychique, Paris, and Dr. Osty repeated his kindness in arranging for me a séance with Mlle. Laplace. During the 18 months which have elapsed since my previous experiments, Mlle. Laplace's power has developed considerably. Her "impressions" come more quickly and I think she hesitates less in describing what she "sees". In other words, she is much more confident.

In appearance, Mlle. Laplace is very like Miss Stella C. She is about the same age (between 25 and 30) and the facial resemblance is rather remarkable. Like Stella, Mlle. Laplace has been a secretary (to an author, I believe.) Unlike Stella, the subject of this report is keenly interested in her powers which she now practises professionally. (Stella detests the whole subject.) Like the well-known professional medium, Mrs. Osborne Leonard, Mlle. Laplace charges a fee for her services which are much in demand. Personally, I consider her gift to be superior to that of Mrs. Leonard. I must add that she takes no fees when giving séances at the Institut, or from *bona fide* investigators.

My séance with Mlle. Laplace was arranged for three o'clock in the afternoon of July 7th and was held in Dr. Osty's drawing-room at the Institut. Mlle. Galloy, Dr. Osty's sister-in-law, very kindly took all the notes, the translation of which forms this report. Mlle. Laplace knows no English but speaks French with a very clear intonation and there is little ambiguity about her utterances.

Mlle. Galloy, Mlle. Laplace and I seat-

<sup>1</sup> This *Journal*, April, 1927, Vol. XXI, No. 1.

ed ourselves in the form of an equilateral triangle, the sides of which measured about nine feet. I stipulated that I should say nothing and that the psychic should not ask questions; it is recognized that an astute person can glean quite a lot of information by judicious "pumping".

Mlle. Laplace does not go into trance during these psychometric experiments; and she undergoes no apparent change during these tests. She boasts no "spirit guide", "control" or "trance personality"; her impressions are delivered in the course of what is very like a friendly chat.

I had purposely prepared no tests for Mlle. Laplace. In the first place, I was uncertain whether the experiments would take the form of psychometric readings or whether she would describe the scenes she clairvoyantly visualized. Secondly, I did not want to load my mind with any prearranged ideas as to how we should conduct the séance; wishing to lessen, if possible, the part that telepathy might play in the experiments.

Having seated ourselves, the psychic said to me: "When I entered the room I at once had an impression that something Chinese was floating around you; a letter, a message, or a journey to China were indicated—a Chinese connection of some sort. Have you had any recent connection with China, in any way?" I replied that I had not and was unable to confirm her reference.

I was then asked to hand the psychic some object and she would describe the mental impressions and scenes that the article inspired.

#### FIRST EXPERIMENT

In the right inside breast pocket of my coat were a number of letters, documents, etc., and at random I plunged my hand in the pocket and drew forth the first article with which it came in contact. It was a letter, contained within its envelope, of azure-blue paper, size  $5\frac{1}{4}$ " x  $3\frac{1}{2}$ ". On the flap was embossed the name of a London hotel. British

stamps were affixed to the envelope. I was asked to remove the letter from its covering, the alleged reason being that as so many people had handled the envelope, its sensitivity to the psychic's powers had become diminished thereby.

The letter itself consisted of four single (*i. e.*, not folded) sheets of paper, size  $6\frac{3}{4}$ " x 5", folded once. Of the eight sides, seven were written upon, the eighth (blank) surface being on the outside, *covering and hiding the remaining seven*. The letter was undated, and bore no address.

I handed Mlle. Laplace the letter, not one word of which was visible. At the same time I slipped the envelope into my pocket. I am certain that the psychic did not read the address (a foreign one) on the envelope, neither did she see the embossed address on the flap. Had she done so, it would not have helped her one iota. The writing on the envelope was not typical of either sex: it might have been written equally by a man or woman.

Mlle. Laplace took the letter and gently stroked it, at the same time looking at me. I was on the *qui vive* to see that she did not unfold the sheets in order to see the writings; had she done so, I think the information would have misled her. Also, it is alleged, she cannot read English, and the writing is not particularly plain or easy to read.

The psychic then gave her mental impressions of the writer of the letter, and the following are Mlle. Galloy's *verbatim* notes:

1. This person is very intelligent.
2. The writer has a noble character.
3. The person who wrote this is inclined to be sentimental.
4. The person is strong-willed.
5. The person has an independent character.
6. The writer is reserved. [Word used was *fière* which means literally "proud, bold or arrogant" but psychic here interpolated with the remark that she did not mean "arrogant" exactly, but "haughty".]
7. The writer does not make friends with everybody.

8. She is very strongly attached to a person. [At this point the psychic, for the first time, declares the sex of the writer of the letter; previously, it had been "this person" or "the writer".]

9. She is very agreeable in society but

10. "Behind the smile" [idiomatic French] is a little melancholy; sometimes depressed.

11. She is not very young, *i. e.*, she is not a young girl.

12. She has experienced considerable trouble and has struggled.

13. She has suffered materially.

14. She was not very rich once.

15. She has not a large fortune now but after, yes.

16. A vision of a dog—especially fond of a certain dog.

17. She travels much.

18. Has travelled or will travel to America.

19. Or Egypt.

20. Psychic thinks the writer's name begins with H or M and ends with—ston or -sten.

21. Suffers from her back and liver. Arm also affected; also "articulations of her limbs". [At this point the psychic asked me if she were on the "right track" as it was a useless waste of time to proceed further with the psychometrizing of the letter if her impressions were leading her hopelessly astray. Speaking for the first time since she commenced, I told her she was doing well.]

22. A vision of military uniforms. A young man is near her and her family. Hears the word "mother".

23. She is very well educated—perhaps at a university.

24. Has a young mentality.

25. Is fond of sport.

26. She is menaced by danger—probably by an accident.

27. In her family medicine and books are prominent, if not predominant.

28. Her family are preeminently intellectual and: "I see a room in which are many paintings and other *objets d'art*".

29. In her family is a title and on her

mother's side are nobility.

30. This person is fond of horse-riding.

31. Has very delicate health in winter.

32. Will have some troubles in her family during the coming winter.

33. Her life is full of "events and incidents".

34. The writer of the letter is aged 28 or 30—no more.

35. I see near her a person or relative, somewhat aged.

36. Next winter the writer will contemplate a voyage to the South which will be stopped by the illness of this relative.

37. She is very pretty.

38. She has lovely eyes which show great intellect.

39. She is very intellectual and

40. A good artist.

41. Very fond of dressing and likes to look "smart".

42. Green, white, and pale colors are her favorite.

43. She has nice teeth.

44. And nice hands.

45. Has had an accident to one hand.

46. Is very fond of old lace.

47. Likes old pictures and has a room filled with old things, antiques, etc.

48. Is very fond of music.

49. But "more sportive than musical".

50. Has a "masculine intelligence".

51. Is interested in every branch of science.

52. Very feminine.

53. Does not like children or has not a lot of children round her.

54. "The letter I am holding is not a formal one, but one from a friend."

55. Prefers the society of men to that of women.

56. "I get the name *Bob* or *Bill* or a name ending in *y*; also the names of *Mark* or *Marcus*".

57. She is to beware of the names, *James* and *John*; they are not good for her.

58. She is married or will be married—"I saw a wedding ring". An advantageous union which was unhappy. She

will be a widow. Possibility of second union. Between the two unions an unhappy love affair "without hope". She will be faithful to her husband.

59. She will make many voyages by sea from one of which, in 1930, unhappiness will follow.

60. In 1929 there will be mourning in her family. Her father (perhaps) will then die.

61. She is one of a family of four: Two children and two parents.

Having finished the recital of her "impressions", I complimented Mlle. Laplace upon having drawn a remarkable picture of the author of the letter. Had she known the writer, she could hardly have described her character, tastes, health or connections more accurately.

The writer of the letter, a Mrs. H. C., is the young widow of an officer who was killed in the war. Her surname is a compound one, and the Christian name (really a *soubriquet*) by which she is known to her friends is that of a man. A person reading the letter without knowledge of the writer would imagine—if he depended upon the signature—that it was written by a man. I received the letter when I was abroad and, as I have already stated, picked it out of my pocket at random.

How true the psychic's impressions were will be seen from the following list of comments and explanations which I have compiled in the same numerical order:

1. Correct, and obvious to a stranger.

2. From my knowledge of her, I should endorse this "impression".

3. Very, and she admits being "romantic" also.

4. This is very apparent to her friends who sometimes call her "obstinate".

5. She is very independent. The fact that for ten years she has lived more or less alone and has managed her own affairs, etc., has developed her independence.

6. I should not call Mrs. H. C. "reserved". She has a natural and proper pride of family, position, etc., which

those of an inferior station might term "haughtiness"; but she is not reserved in the presence of her friends.

7. This is correct. (See No. 6 above).

8. Peculiarly apposite. She has a somewhat aged aunt, an invalid, of whom she is exceedingly fond and with whom she spends a great deal of time.

9. True: She is particularly vivacious in society and has a naturally joyous disposition; but

10. She is sometimes "depressed" and "a little melancholy" occasionally; perhaps caused by some of the incidents of her life.

11. True, though still on the right side of thirty.

12. This is correct. Through death she has lost her husband, parents and other relatives. The "struggle" is concerned principally with her health.

13. Yes; she was once the victim of a big jewel robbery and has "suffered materially" in other ways.

14. I think this is probably true.

15. She is now independent but she would not call it a "large fortune". The remainder of the "impression" is ambiguous.

16. Once she was exceedingly attached to a dog, Pat, now dead.

17. Peculiarly true. Having no settled residence, she is constantly traveling. Every year she winters in the Riviera or somewhere in the South.

18. Correct; she has visited South America five times.

19. She has never visited Egypt, but is anxious to do so. Curiously enough, in the letter which the psychic held are the words: "One place I would love to go and see in the winter is Cairo". This, by the way, is the only connection between the text of the letter and the psychic's impressions.

20. A brilliant "hit". The first part of Mrs. H. C.'s compound name begins with H. (and contains the letter "m") and both portions of the name possess the final syllable, "ton". There was no indication of this in the letter.

21. Mrs. H. C. has suffered considerably with her health. She has undergone several operations and has spent

months in nursing homes. Consequently, she is delicate. But her "back" and "liver" do not appear to be affected, though she has suffered in at least one limb.

22. Correct. Both her father and husband were officers in the army; her brother-in-law is a captain in the army; and many traditions in her family are of a military nature. The "young man" may represent her husband, but she cannot connect the word "mother" with anything in particular.

23. She was well educated, but not at a university.

24. Yes, in many ways like a child.

25. Particularly so.

26. Comment is useless.

27. Peculiarly pertinent as her brother-in-law, though an army captain, is a doctor engaged on important medical research work and *his* father Sir F—C—Bt., is an eminent physician.

28. Correct. Having no settled home Mrs. H. C. is a frequent visitor at her sister's residence—and the drawing-room of this house is accurately described by the psychic; I have seen it.

29. Several titles exist in her family, or that of her husband's or sister's relations. Her sister's husband is heir to a baronetcy.

30. Correct. Mrs. H. C. frequently rides, especially in the Bois in Paris.

31. True. (See comment to impression No. 21.)

32. Comment is useless.

33. Peculiarly apposite; her life is a series of "events" of a minor character.

34. Correct.

35. Refer to impression and comment No. 8.

36. Quite probable. The aunt already mentioned is a martyr to bronchitis, is invariably worse in the winter, and her serious illness would prevent Mrs. H. C. going abroad.

37. This is true. In my presence women have exclaimed "Isn't she beautiful?"

38. Correct.

39. Yes.

40. Decidedly no; though particularly fond of pictures, art galleries, etc.

41. Absolutely true—a typical, well-dressed, ultra-modern, society woman.

42. Yes.

43. Yes.

44. Yes.

45. No.

46. Exceptionally so. Mrs. H. C. was recently presented at Court and her train was of old lace.

47. Yes. (See comments No. 28 and 40.)

48. Yes, very.

49. Quite correct. Though fond of music, she is not a musician. On the other hand, she "follows" sport in its various phases.

50. Doubtful.

51. Takes an academic interest only.

52. Yes, very.

53. Partly incorrect. She is passionately fond of children, but has no children of her own.

54. Correct.

55. I think this would apply to almost any normal young lady of her age.

56. In part, a brilliant "hit". She is known to all her friends as "Billy". The other names are quite meaningless to her.

57. Ambiguous; her husband's name was John.

58. This "impression" is rather curious. It took Mlle. Laplace nearly an hour to get the impression of "widowhood" but then she makes two statements, one of which is correct, (that she is married) and the other (or *will be* married) is a distinct probability. The psychic said that she *saw* a wedding ring, meaning that the impression afterwards disappeared, indicative of widowhood. That the union was advantageous is correct; likewise the fact that the end was "unhappy". That "she will be a widow" was, I think, only mental confusion on the part of the psychic. The "second union" is much more of a probability than a possibility. I am not sufficiently intimate with Mrs. H. C. to ascertain what love affairs she has had with, or "without hope"—but the whole "impression" is rather ambiguous.

59. Comment would be futile.

60. Her father is dead.

61. Correct: two girls, father and mother.

Of the 61 "impressions" of Mrs. H. C. which Mlle. Laplace gleaned from the handling of her letter, at least 48 are substantially correct, and all of these cannot be put to the account of guesswork or coincidence. Getting the final syllables of her compound name and the *soubriquet*, "Billy" is, I think, a very fine example of cryptesthesia. Many of the facts she acquired were quite unknown to me and I had to confirm them. This rules out telepathy from me, so far as these particular impressions are concerned. Altogether, I think Mlle. Laplace did exceedingly well.

#### SECOND EXPERIMENT

For my next test I decided to select a document which was not a letter, but which looked like one, and might be mistaken for one. I was curious to know how far the outward appearance of a document would influence the psychic's impressions.

I handed to Mlle. Laplace a piece of paper, folded, size 5" x 2 $\frac{3}{4}$ ". Actually it was a quarto sheet of typewriting paper, bearing the printed heading of the National Laboratory of Psychical Research, folded into six. It had been tightly folded in my pocket for many weeks and it was *not* unfolded at any time during my stay in Paris.

An intelligent person, handling the paper, could glean from it the following facts: (a) it was a piece of typewriting paper; (b) it had something typed on it as the periods and commas had occasionally indented the paper. The writing itself showed through the paper *very faintly* but was *quite impossible* to read except by prolonged study with the aid of a mirror; (c) the paper had a printed heading which also was quite impossible to decipher without a great deal of trouble as the impression was very faint. To a person who knows no English the task would be very difficult; (d) the paper had some sort of a stamp embossed on it, the concavities of the impression—quite

undecipherable—showing through on the back, of course. No traces of writing or signatures were visible from the folded paper as I handed it to her.

Out of curiosity, and as a test, some days after my visit to the Institut I handed the paper, (which had never been unfolded) to a representative collection of very intelligent business men with the request that they should tell me what the document was all about. Apart from such facetious replies as "a pawnticket," my "last will and testament", etc., *not one* hazarded a guess as to what the document referred to, though some *tried hard* to read the faintly visible typed lines. One or two guessed "agreement" because they recognized the general shape and embossing of the Somerset House stamp with which they were perfectly familiar. Not one Parisian in ten thousand would recognize such a stamp, seen even from the front.

I handed the folded document to Mlle. Laplace who *instantly* recorded the following impressions:

1. This is commercial—a contract.
2. It is very good and represents a happy future for an interesting subject.
3. Connected with a journal.
4. Five gentlemen will be concerned with it.
5. It deals with a foreign country.
6. It is "spiritual" and "material" mixed.
7. Witnesses of an event who declare to what they have seen and conformed to. [Literal translation.]
8. A journey follows.
9. It is not a passport but it has been in the hands of a diplomat.
10. A document of value that is from a society.
11. I see doctors, engineers, scientists.
12. It is commercial and yet not "commerce".
13. A vision of a printing establishment.
14. I get the prefixes Br— or Pr—.
15. I see a house in a side street in a quiet quarter.
16. This document will have a great

extension, but it must have American help.

17. I see a name like Rock, Rocco or Rockefeller.

18. Again the impression of a scientific subject and "engineer".

19. A question of printing in a journal or review.

20. Danger of fire for the house.

21. I get a name like McDou— or something similar.

22. The project has a good future and will progress.

23. It is something material and something spiritual and not only commercial.

24. Like a society of scientists and spiritualists.

25. It requires money to carry it through.

26. Three countries are involved: Germany, America, England.

The document in question is a contract, or agreement, between Karl Kraus (the Austrian pseudo-medium) and myself by which I purchase the entire rights in a MS. purporting to be a complete confession or report of a number of fraudulent phenomena which Kraus practised at Munich.

The contract is signed by four persons: Kraus and myself as principals and Miss Beenham (clerk at the National Laboratory), and the concierge of the May Fair Hotel, London (a Swiss, whose signature looks like L. Wohlwend) as witnesses. It is also stamped at Somerset House in order to legalize it. No one in France knew I had bought the MS. or of the existence of the agreement.

The impressions concerning the document which Mlle. Laplace received are extremely good, as the following analysis shows: it is really a brilliant piece of work:

1. Correct.

2. Undoubtedly an "interesting subject."

3. It is—or will be—"connected with a journal" if published.

4. At least "five gentlemen" were or are "concerned with it."

5. Correct; Germany and Austria.

6. A most happy description of the MS.

7. A literal translation from the French. Four witnesses "declare to what they have seen."

8. The MS. was actually on a journey (crossing the Atlantic) during the experiment; Kraus, soon after he signed, went on a journey to Austria; and I went abroad twice between the signing of the contract and the experiments I am describing.

9. It is not a passport; and the contract has not been in the hands of a diplomat. I cannot answer for the MS. itself.

10. Literally true.

11. Dr. Baron von Schrenck-Notzing's name is mentioned in the contract. He is a "doctor" and, I suppose, a scientist. Kraus was brought up as an engineer. I was articled to a firm of engineers when I left school. The National Laboratory is composed of many doctors and scientists.

12. A peculiarly apt description.

13. A "printing establishment" will be required sooner or later.

14. My signature (Pr—) was in the document. All writing was in the inside folds and could not be seen unless the paper were opened and spread out.

15. An accurate description of the location of 16, Queensberry Place, South Kensington (the Laboratory) where the document was prepared and signed. The psychic has never seen the place or a photograph of it.

16. I was seeking "American help" at the time of the experiment.

17. No: certainly not Rockefeller!

18. A scientific subject. See comment No. 11.

19. Absolutely correct.

20. Ambiguous, but I can record a curious sequel which the reader can link with the "impression" if he thinks fit:

Thirteen days after the experiment, *i.e.*, Friday, July 20th, it suddenly occurred to me on my arrival home in the evening that I had left a storage battery charging in the Laboratory. As my clerk was away on holiday I had the only

available keys. I was fifty miles from London and the Laboratory would not be opened until the following Monday morning — nearly three days — time enough for the electrolyte in the battery to dry out, short-circuit, and perhaps cause a fire. After some rapid thinking I managed, by means of the 'phone, to get through to the caretaker in the building with instructions to smash the window or burst open the door in order to switch off the current. The connection with the psychic's impression occurred to me only when writing this report.

21. Cannot trace a connection.
22. This is in the lap of the gods.
23. Cf impression No. 6.
24. An exact description of the National Laboratory.
25. Unfortunately, too true.
26. Quite correct and countries rightly named.

Of the psychic's 26 impressions (counting repetitions), 21 are absolutely correct, two have no connection so far as we know, and three are ambiguous or rest with the future. The reader will agree it was a brilliant performance.

After the second test tea was served and Mlle. Galloy, the psychic and I discussed the experiments. Mlle. Galloy related a curious case of prevision on the part of Mlle. Laplace which had an interesting sequel.

At a party or meeting were M. Ripert's<sup>2</sup> son (a doctor) and his (the son's) wife. Mlle. Laplace was present and was giving séances. She could give Dr. Ripert nothing and the experiment was a failure. Later in the evening she gave a sitting to the doctor's wife, but without being aware of her identity. Amongst other things, she said: "I see something green connected with your husband—masses of green. It will bring him money and he will be offered a post in America."

Dr. Ripert, who does research work, shortly afterwards evolved a green dressing or insecticide for spraying wheat and other uses. He sold it

eventually to an American corporation who offered him a post in the U. S. A. He was also offered another post in Mexico. Not one of these things had taken place at the time of the psychic's remarkable "impressions." I give the story *en passant*.

### THIRD EXPERIMENT

After tea I was invited to make one more test and as the psychic had been so successful with the previous two documents, I decided to try her with a third.

Some little time previously, I had received a letter from Dr. R. J. Tillyard, F.R.S., and this document was in my pocket. The letter was sent from Canada; is dated June 6th, 1928; and is typewritten upon the embossed note-paper of the hotel "Chateau Frontenac", Quebec. It is of an azure blue color, and *folded* measures 5 inches by 3¼ inches. It was written on front *inside* surface only, and folded with the blank sheet outwards.

I removed the letter from the envelope, being very careful that the psychic did not get a glimpse of the latter. I handed her the letter on which nothing was visible to show whether it was written, typewritten, or printed. Mlle. Laplace could get no clues from the letter unless she opened it.

The psychic immediately recorded the following impressions:

1. The writer is coming from a country of the sun.
2. Beyrout or a port; America. I see a boat.
3. A fortunate and rich person with an agreeable life.
4. A gentleman.
5. The letter crossed the sea.
6. Switzerland is mixed up in it, and Mexico.
7. Capital letters like P or O.
8. Not a relative of the sitter's.<sup>3</sup>
9. Comes from America, South or North.
10. I again get the countries, Spain, Mexico, Switzerland.
11. Person very tall.

<sup>2</sup> Of the Maison des Spirités, Paris.

<sup>3</sup> i.e. H. P.

12. I get the word *Rebec*.
13. Is not in good health.
14. Is old already.
15. A big business man.
16. I see a station with a lot of trains.
17. Is very sympathetic.
18. But violent when passionate and could then kill someone.
19. Two persons prepared letter—one, a secretary, has touched it.
20. Letter is typewritten.
21. Was written in a hotel.
22. Writer of German or American origin.
23. The writer will die through a railroad or automobile accident; wheels or rails are bad for him.
24. He will be in a country where there are a lot of insects and will be stung.
25. He is occupied with spiritualism.
26. He is a doctor and a scientist.
27. He lost a lot of money because he is too honest.
28. He has opportunities for success in politics.
29. I see "Richard" written.
30. He has not a long life to live—not very many years.
31. I see a capital B.
32. I see the word "Margaret."
33. I see a crest like a crown or coronet.
34. Not in good health.
35. Arterio-sclerosis is indicated.
36. Has suffered a lot.
37. A widower.
38. Has children—daughters—feminine influence is great.
39. Not very lucky; unhappy events in life.
40. I see boats—trading boats—connections with spiritualists.
41. A writer; writes for journals.
42. His legs not quite normal; wears spectacles.
43. I see a nice dog near him.
44. I get the capital "L".
45. Not always understood.
46. Has suffered in his youth; has had great struggles—a moral struggle.
47. Is mediumistic.
48. I get the name "Jack".
49. Will have a tragic death—conges-

tion of the brain and will fall on railway or under car.

[At this juncture the psychic paused and for the first time I spoke to her. I asked her where the writer was then living. She replied:]

50. In London now.

51. He has connections in America and England and visits a lot of hotels. [I then put another leading question. I said "What is the writer's name?" The psychic said:]

52. I get the name "Stearing."

53. His real home is where the houses are high, and many industries.

Two distinct mental visualisations appear to be mixed up in the above record. One is that Dr. Tillyard is a "big business man" and we get impressions of "trading ships," "success in politics," "the loss of much money," "big buildings," etc. The other parallel and true impression is that the writer of the letter is a scientist and doctor who writes for journals and who is interested in spiritualism. This is very curious.

An analysis of the series of impressions reveals the fact that the experiment was successful, though not quite so brilliant as the previous ones. Undoubtedly the medium was getting tired (the séance lasted 2¼ hours) and the tea interval may have upset conditions somewhat:

1. Correct. Dr. Tillyard had come from Australia, and had journeyed *via* San Francisco, Boston and Quebec.

2. "America" and many "boats" are correct; Beyrout seems to be irrelevant.

3. Dr. Tillyard would not describe himself as "rich", though perhaps "fortunate". He leads an "agreeable life" undoubtedly.

4. Correct.

5. Yes, from Quebec to England.

6. Mexico means nothing to Dr. Tillyard, but he has spent happy times in Switzerland.

7. He went once to Australia on a P. and O. liner.

8. Correct.

9. The writer had just left America.

10. Spain means nothing to him.

11. No.

12. The letters *ebec* are contained in the word Quebec. There is also a suggestion, phonetically, in the word Frontenac; see comment 33. An excellent attempt.

13. This is true, unfortunately.

14. Not particularly "old".

15. Not in the generally accepted sense. But I should call Dr. Tillyard a good business man.

16. Many of them.

17. Peculiarly apt; has a most sympathetic nature.

18. Doubtful.

19. Yes, Dr. Tillyard travelled with a young man named John Evans who acted as a sort of secretary. This young fellow was concerned also in the subject matter of Dr. Tillyard's letter.

20. Correct.

21. Correct.

22. No; British, but has twice visited America.

23. These baleful prognostications do not perturb Dr. Tillyard as they are so very infrequently verified; but in July, 1914, Dr. Tillyard was in a big railway accident and at least one paper reported him killed.

24. Peculiarly apposite. Dr. R. J. Tillyard, F. R. S., is an eminent biologist and chief entomologist to the Australian Government. His life is spent in dealing with "a lot of insects" and he probably will be—and has been—"stung" many times.

25. Not "occupied with", but much interested in the phenomena of spiritualism and psychical research.

26. Correct. He is both a doctor and a scientist.

27. A year or so ago he informed me he had lost a lot of money and he now confesses that it was because he was "too honest".

28. Undoubtedly.

29. Has a great friend, Richard, in Switzerland.

30. An insurance company would not call his a "good life" but two years ago a medical board informed him he was fit enough for a long lease of useful activity.

31. Dr. Tillyard cannot connect, ex-

cept as the initial of a celebrated Australasian adjective!

32. The word "Margery" formed part of the text of the letter being psychometrised.

33. The letter bears an embossed coronet—part of the crest of the "Chateau Frontenac" hotel. Excellent attempt.

34. See comment No. 13.

35. A correct diagnosis. Dr. Tillyard informs me that he suffers from arteriosclerosis in the back.

36. In health—yes; and perhaps in other ways.

37. No, his wife is still living.

38. Has four daughters and he admits that his home life is undoubtedly blessed by "feminine influence." He has no sons.

39. He would not call himself unlucky. Everybody has "unhappy events in life," and Dr. Tillyard is not an exception.

40. See comments Nos. 2 and 25.

41. Decidedly. Has "written for journals" for many years.

42. He wears spectacles. His legs are perfectly normal.

43. He once lost a dog, "Wallace", of which he was exceedingly fond.

44. Means nothing to him.

45. Like the rest of us!

46. Dr. Tillyard informs me that he has had great struggles incidental to his attaining to eminence in his profession, though now his chief trouble (at any rate in recent years) is his health.

47. Yes, in a minor degree; he is an excellent sitter.

48. Dr. Tillyard's name is John, though he is never called Jack.

49. See comment No. 23.

50. Correct.

51. Correct.

52. Means nothing to him; *phonetically*, it is a little like "Tillyard."

53. There are neither "high houses" nor "many industries" at Nelson, N. Z., or Canberra, Australia, his "real homes." But the psychic may have referred to London, his original home.

Dr. Tillyard has supplied some of the above personal comments to Mlle. La-

place's "impressions", and permits me freely to publish them. He agrees with me that the psychic's description of himself and his work is an excellent one. A person not possessing this peculiar power of clairvoyance or lucidity would gain little information from a perusal of his letter, if read normally. Not all the facts were known to me, so telepathy is ruled out to a certain extent.

I regret that the science of metapsychics is not advanced sufficiently for me to offer the reader an explanation of the foregoing three brilliant examples of Mlle. Laplace's faculty. One of these days, I suppose, some investigator will stumble upon the laws necessary for the successful and certain repetition of these phenomena, under any prescribed conditions. Until then we must content ourselves with piling up data.

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## AN UNUSUAL TYPE OF SUPERNORMAL KNOWLEDGE

A remarkable story of a Brahmin girl, aged seven, who gives detailed evidence of remembering a previous life on earth, when she was married and had three sons, comes from the village of Shadinagar, Farukhabad district, United Provinces. Ramkuli, daughter of Pandit Ganga Vishnu, a Brahmin, informed her father when she was three years old that this was her second time on earth, that previously she had lived in a village named Maglabad, and that she had three sons, the eldest being named Sitaram. Her parents took no notice, but as the girl grew older she begged to be allowed to see her "sons," and finally declared that unless her wish was granted she would die. For three days she went on a hunger strike, refusing

all food or drink, until at last, in desperation, her father agreed to do as she wished.

He chartered a bullock cart, and, taking the girl and her mother, set out for Maglabad, where the girl went into the house and walked up to a man whom she declared she recognized as one of her sons. She also claimed to recognize her two other sons and their wives.

A great crowd had assembled, to members of which the girl related many incidents which she said had occurred during her first life, such as repairs to her sons' houses, and the names of her sons' wives and of a number of villagers. The villagers also asked her questions, to all of which she, it is alleged, gave correct replies.

# EXPERIMENTS IN THOUGHT TRANSFERENCE

## IV

### With Margery and Other Mediums as Percipients, and Walter and Other Controls as Agents, New Evidence Is Presented for the Independence of the Control Personalities

BY MARK WYMAN RICHARDSON, M.D.

THE seances following No. 16 of the present sequence continued to develop the Chinese theme, sometimes in connection with the cross-correspondential angle and sometimes as an end in itself, without reference to any other aspect of the material presented beyond its Chinese character. Thus, at the seventeenth sitting of the series, held in Lime Street on March 15th, 1928, there were present, clockwise: Dr. Richardson, Mr. M. Hardwicke, the son of Dr. Hardwicke, Mrs. Philip Hale, Mr. J. H. Brown, Mr. Millea, Mr. and Mrs. Neres, Mr. Dudley, Mr. Adler, Mrs. Richardson, Dr. Crandon and the Psychic. Walter came through promptly, whistling off the key of the victrola and remarking that "We must be oriental tonight." He then addressed the sitters with mock Chinese formality, saying substantially: "Oh illustrious members of this disreputable household! Lao-Tze will come tonight. He likes your books. He was a curator of books. On March 17th I may not talk, but may only rap. I don't mix with Chinese myself, but it isn't my choice. Be ready to write in red light if necessary. I asked one of these Chinese something today, and he answered by drawing a kind of urn, with horns."

There was much repartee back and forth; in the course of which somebody said to Walter, in the latest mode of current slang, "And How!" Someone

else in the same spirit said, "And Why?" Walter rejoined: "You will be interested to know that these two expressions mean something to these Chinese."

The sitting closed at 9:33, after thirty-two minutes; and the group all went downstairs into the light. Without trance and in a fully normal state Margery began automatic writing at 9:40, ending at 9:55. She wrote the text and drew the diagram of Fig. 13. This will add point to the remarks immediately above about the presentation of the Chinese atmosphere as an end in itself, without other context. We may note with some interest the purported appearance of another disciple of Confucius; we have had Tao and we now get Lao-Tze. The figure drawn has marked resemblance, we are told, to an ancient Chinese altar; and the Chinese characters at the end of the script actually constitute the signature "Lao-Tze."

#### EXPERIMENT No. 18

The next seance was held on March 17th, with the following group of sitters, in the circle and outside, in an order of which no exact record was kept: Dr. Richardson, Mrs. Baker, Mr. and Mrs. Litzelmann, Mr. and Mrs. Saunders, Mr. J. H. Brown, Mr. Adler, Mr. and Mrs. Neres, Mr. and Mrs. Millea, Mr. Dudley, Miss Marian Richardson, Mrs. Richardson, Dr. Crandon and

Myself  
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 you most  
 honored of  
 peoples  
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 come  
 Lao-Tze  
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 in my  
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 many  
 Books  
 I also  
 wrote of  
 my life  
 my  
 philosophy  
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 and  
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 I would  
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 change  
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 as I would  
 have them  
 correct.  
 I had not  
 so concerning  
 a spirit  
 as Kung-Futze

but our philosophy  
 compares favorably  
 myself Lao-Tze you  
 need today. First  
 to learn the how (Jao)  
 of universe and also  
 would learn the why (Jeh)  
 I have learned both.  
 Much Ethics is needed  
 for the courage of man  
 more Ethics. Much  
 occupation and study.  
 Kung-Futze will come  
 before many suns setting  
 He travels much and  
 has great spirit.

I depart

I Lao-Tze -  $\frac{III}{II}$   
 $\frac{III}{II}$

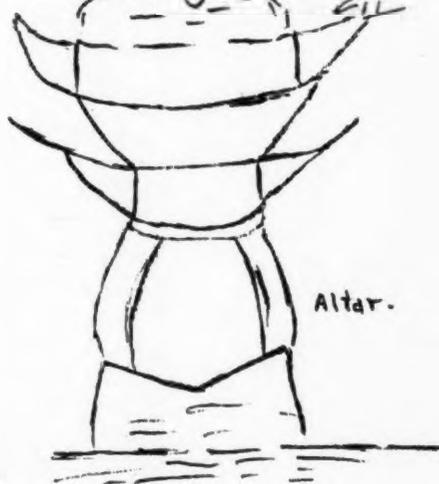


Fig. 13



Margery. Trance on this date was exceptionally deep, both hands being colder than usual. Walter came through promptly and maintained a merry conversation with the sitters. Among other things he gave the following epigram: "All is not Chinese that chinks." He told us that he was providing the energy for the night's entertainment but that he was in no way responsible for what his Chinese guests might do or say. He then called for pad and pencil, told us to release the medium's hands and turn on a low red light, and let her then do as she pleased. Whereupon Margery took up the pencil and wrote on the uppermost page of the pad in nine vertical columns, but with such speed that those nearest her could only assume that her hand was merely trembling. The longest time consumed in the writing of any one column was seventeen seconds and the shortest was twelve seconds. When the seance closed at 9:53 after having been under way since nine o'clock, we were told by Walter to leave the red light burning and to go downstairs without any more walking about in the seance room than was necessary.

On examination downstairs, it was seen that the page on which Margery had been writing carried not formless marks, but characters which to the eyes of the sitters carried every suggestion of being actual Chinese script. This page will be reproduced as Fig. 14 in a reprint of the present series which will shortly appear; it is here omitted through considerations of space. Further, downstairs in ordinary white light Margery again felt the urge to write automatically, and from 9:55 to 10:21 she wrote, much more slowly than before, five additional columns of characters on a fresh sheet. These fell into two rather distinct groups: one group of 24 characters in two columns of moderate intensity, similar to those written in red light upstairs; and 43 characters in three columns very heavily overscored. This second sheet is reproduced as Fig. 15.

On this same date a Valiantine sitting

was held at Hyslop House in New York; and during this seance, a voice announcing itself as Kung-fu-tze addressed Mrs. Cannon, greeting her in Chinese first and then adding, in English: "One—two—three—I try." Mrs. Cannon asked whether he meant that he would try to come through three mediums that evening and he replied in the affirmative. At the end of the seance, Valiantine, out of trance, wrote and drew the diagram, words and characters reproduced in Fig. 16. This was reported to Lime Street by telephone call, the connection being made at 10:42 P. M. Nothing further in connection with the cross-correspondential theme developed at the Valiantine seance and so far as is known no successful attempt to employ a third medium was made.

Reverting to the Lime Street script, it should be said that during the presence of the Chinese controls, and in view of Walter's direct statement that he anticipated that Confucius himself would attend, some of the sitters asked several rather broad general questions which they felt might appropriately be addressed to such a person. These questions were not written down but their nature is implied by the answers to which we shall now come.

By particular invitation, a day or two after the seance, Dr. Hsieh (pronounced Shay as nearly as occidental lips can readily come to it), a Chinese scholar and one-time Commercial Envoy from China, came to Lime Street and brought with him Dr. Tse-fang F. Huang, S.B., S.M., M.D., Chief of the Department of Epidemiology of the National Epidemic Prevention Bureau in Peking. Dr. Huang is a Chinese of great learning, and at the present time a student in the Harvard Graduate School of Public Health. He and Dr. Hsieh agreed that the writing produced by Margery's hand in both red and white light was true "original" Chinese—they use this term in avoidance of the expression "ancient Chinese." The difficulties confronting a student of modern Chinese who attempts to read such an "original" text are very consider-



Kong Fu-tze



Fig. 16

able, and without a special training in the classical language which Drs. Hsieh and Huang disclaim, a rapid and accurate reading is not possible. Dr. Huang however devoted himself to a translation with such accuracy as is possible,

with the distinct reservation that greater time put on it by one who knows more than he does might probably bring out more precise shades of meaning. His translation of the red-light script from the seance room is as follows:

"The Master said: 'The primary object in life of a man of virtue is not to be always well-fed, nor to be always comfortably housed. He is diligent in his work and careful in his speech.'

"Yu-tze said: 'Truth is akin to faithfulness, as it enables one to abide by one's words; humbleness is akin to politeness, as it keeps one away from disgrace and shame.'

"Yu-tze said: 'serenity is the most valuable fruit of politeness. This is the most valuable teaching of our ancient sages.'

"He is a filial son who is able to do a small as well as a big type of work.

"Kong-fu-tze said: 'He is a filial son who studies his father's ambitions during his lifetime and observes his life-history after his death, and who does not forego his father's ways within three years after his death.'

"Tse-king said: 'The Master's ways were characterized by kindness and gentleness, humbleness and politeness. Neither should our ways differ from his ways.'

The second sheet, written downstairs, yields the following translation:

"The Master said: 'Isn't it a happy thing to have the opportunity to study and to review your studies? Isn't it a pleasant matter to receive a call from a friend from afar? Isn't it like a true gentleman to possess knowledge and yet not to be disheartened when his knowledge is not known to others?'

"Yu-tze said: 'It is improbable to have a man who is good to his parents and brothers, and who could be disobedient to his superiors. It is impossible to have a man who is not disobedient to his superiors and who could be a disturber of the public peace.'

In summarizing this experiment, we must point out that here as in the two preceding members of the series, Walter in terms of the face values played a sec-

ondary but very important part: that is, he prepared the way and arranged the apparatus for the use of his Chinese associates. That conditions must have been well-nigh perfect is indicated by the extraordinary speed with which Margery transcribed the Chinese ideas. As to these ideas, we are assured by native Chinese scholars that in context, quite aside from the mere question of ideography, they bear the hall-mark of "original" Chinese literature which is accessible only in one or two libraries in this country. Absolutely certain it is that neither Margery, nor Walter, nor any person in this circle of sitters, can have any normal knowledge of Chinese language or literature. Under these circumstances what becomes of secondary personalities as factors in this phase of Margery's mediumship? Is it to be urged by the incurably anti-spiritistic critic that Margery-Walter performed a book-test of the conventional type, using for the purpose Chinese scripts from some distant library? Such a claim would seize upon and magnify into a dominant element the fact that the Chinese scripts here displayed are not apposite to any seance action originated spontaneously and at random, but are simply produced out of thin air apropos of nothing at all. If the anti-spiritistic claims are to rest on this foundation, however, we shall very shortly see all possibility of such a basis swept cleanly out from under them. What position will the anti-spiritistic critic then occupy? We may be sure, reasoning from his past record, that he will find one somewhere; but how tenable will it be?

EXPERIMENT No. 19

On the next sitting date, March 22nd, there were present in the usual clockwise order: Dr. Richardson, Mr. and Mrs. Neres, Miss Patty Richardson, Mr. Adler, Mr. Dudley, Mrs. Richardson, Dr. Crandon and Margery. Outside the circle sat Miss Louise Seaman. The results were in all senses parallel with those of the preceding date except that Margery's writing was done in the

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Fig. 17

dark; and beyond this we need not describe the seance action. Some of Walter's remarks are, however, of sufficient possible interest for quotation here.

He told us that when Kung-fu-tze manifests in our seance-room he is not necessarily personally present. In amplification of this, however, he said that at the time of Whyment's interview with Kong-fu-tze through Valiantine in trance (see *Light*, Jan. 14th, 1928), the Master was actually present in person.

The script produced at this sitting consisted of two columns of what we took to be Chinese characters, on one page (Fig. 17); and independently of this, on another page, a very large sin-



Fig. 18

gle character (Fig. 18) made in three parts with a brush and India ink provided by the sitters in the hope of getting some such use thereof. Both sheets were from a sheaf all leaves of which had been previously marked for identification by Dr. Richardson and both he was able thus to identify.

On March 23rd the text of Fig. 17 was shown to Dr. Hsieh, who said that it was perfectly good original Chinese but that he lacked the time to make a translation. Four days later the following rendition was got through Mr. Y. W. Lee, 490 Beacon Street, Boston, a young Chinese student at Massachusetts Institute of Technology:

"Our doctors—Everything is given from above—Because of this we do not have to over-worry—The Master said: 'Those who seek the fine principles shall all attain them'—My loving heart—To my brothers broad-minded—Everything goes smoothly—Peace."

#### EXPERIMENT NO. 20

This evening, March 24th, is of extreme interest and importance because of the way in which it finally brings completely together, into one action, the Chinese and the cross-correspondential themes. In Lime Street, the following sitters were present, in clockwise order: Dr. Richardson, Mr. Charles S. Hill, Mr. Bird, Mrs. Richardson, Mr. Dudley, Mrs. Barbara McKenzie of London, Dr. Crandon and Margery. Outside the circle in no particular order that was recorded were: Mrs. William Cannon, Misses Patty and Marian Richardson, Mr. and Mrs. Millea, Mrs. Cornell, Mr. and Mrs. Neres, Miss Laura Crandon, Mr. and Mrs. Litzelmann, Dr. E. W. Brown, Mr. J. H. Brown and Mr. Adler.

Walter came through in fine spirits; he said there were several Chinese present; and this was further suggested by many repetitions of a series of light, fast raps which the regular sitters have learned to associate with the purported presence of the oriental controls. Walter suggested to these Chinese on the present evening that they do their rapping on the outer side of the west wing of the cabinet; and this suggestion was put into execution.

Mrs. McKenzie had prepared a number of cards, each having words or pictures or both pasted on it. Mr. Dudley had brought a collection of geometrical figures drawn on cards in India ink. Dr. Richardson brought a new calendar with thirty-one numbered pages. All this paraphernalia was put in one box, placed by Mrs. McKenzie on the table with the cover on; and presently Walter was heard, apparently removing the lid and handling the cards. He finally placed one of them on the end of the table near Mrs. McKenzie and told her

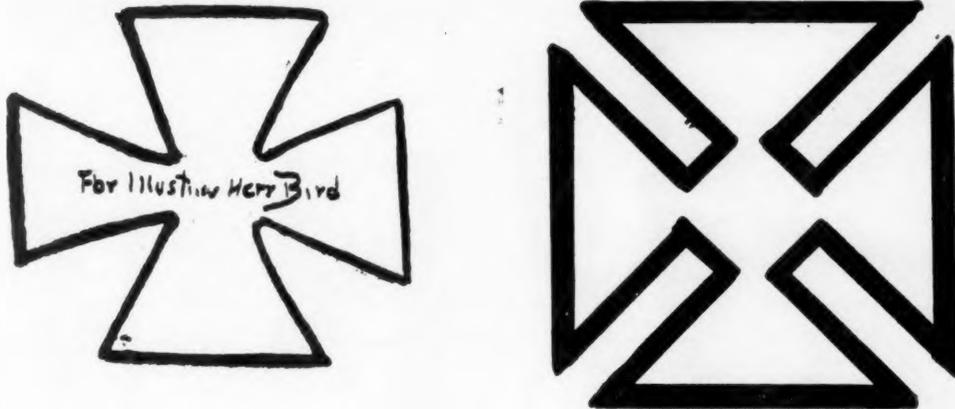


Fig. 19

to take possession of it and keep it concealed on her person. Another card from her collection was similarly handed to Dr. Richardson. From Dudley's sheaf he picked out a card and handed it to Mr. Bird; but when he asked the latter sitter whether he could tell what the figure was by feeling of it, Mr. Bird replied that he judged it to be a circle. Walter responded that that was precisely what it was and substituted for it another card. On this, too, Mr. Bird could feel the raised design but it was of sufficiently complex character and along at least one of its edges it merged into the surface of the card sufficiently gradually, to prevent his identifying the pattern. This card was accordingly adjudged satisfactory and possession of it was retained by Mr. Bird. Finally Walter turned over one of the calendar numbers to Mr. Hill, with the remark: "Judge, here's your lucky number."

No definite statement had been made as to precisely what treatment would be given all these elements but it was understood that in one way or another they were to be made the objects of experiments similar to the earlier ones of the series, and that for this purpose Dr. Hardwicke was sitting on the present evening.

Walter now of his own motion suggested that if Mr. Bird would give any reasonably short sentence, he would try to have his Chinese assistants reproduce

it through Hardwicke, in Chinese translation. Bird gave the proverb: "A rolling stone gathers no moss," which was accepted by Walter with some humorous comment. Bird had been cautioned by Walter to make his sentence neither too light nor too heavy, and the proverb seemed to him an excellent mean, being furthermore quite the only idea he could find under the unexpected demand.

The seance closed after an hour and three minutes and the party adjourned downstairs. There they found that Mrs. Stinson's nurse had eight minutes earlier, at ten o'clock exactly, taken over the telephone a telegram from Niagara Falls, in which Hardwicke said: "Characters stop drawing stop am mailing."

At 10:17, nine minutes after the close of the seance, Margery began to write while fully conscious, in full white light, on several sheets of paper. She produced several elements, which we describe, illustrate and comment upon separately:

(1) A drawing of a Maltese cross. It was evident to several of the sitters who watched while she made this, and Margery herself subsequently verified, that her pencil tended to make the notches between the several arms go about in a curve at their bottoms, rather than in the conventional points; and that through conscious knowledge of what the drawing was tending toward in

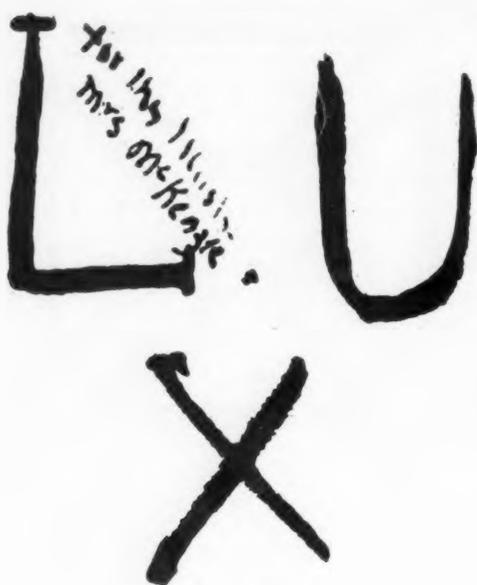


Fig. 20

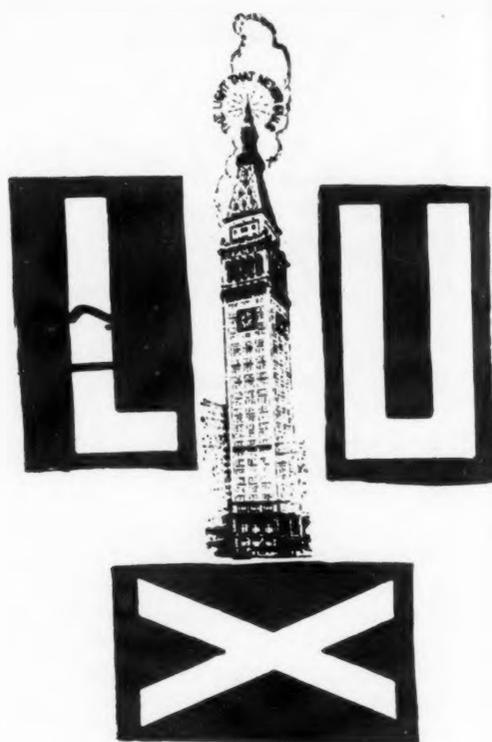
(Above, also to right)

terms of convention, Margery was resisting this. This effect is even slightly discernible in her drawing. Having finished the sketch, she wrote in its center the direct attribution to Mr. Bird which appears in the reproduction of Fig. 19. This figure also shows the geometrical figure found on the card in Mr. Bird's possession, when this was examined after the writing was finished. The close correspondence and particularly the point about the between-arm spaces will be evident.

(2) The figure 13. Examination of the calendar sheet in Judge Hill's possession showed it to be this one. In addition to the number, there was a valid attribution to Mr. Hill, in the words: "For the illustrious gentleman with open shirt" written under the number.

(3) The capital letters L-U-X, in the arrangement shown in Fig. 20; an arrangement precisely corresponding with that of these letters as they were found on the card in Mrs. McKenzie's possession, as further shown in this figure.

(4) A series of small circles in two vertical rows, with two larger and less circular marks between them, and the



word "Kung-fu-tze" in English diagonally across the rest of the space between them; all as shown in Fig. 21. Examination of the card in Dr. Richardson's possession showed it to be the deuce of spades, decked out with two rows of Chinese characters as shown in the second half of Fig. 21; the extreme correspondence with Margery's drawing need not be pointed out. We assume that the name "Kung-fu-tze" in the automatic script represents Walter's attempt to put across the idea that the Chinese atmosphere of the card had been recognized.



Fig. 21

The Hardwicke sitting in Niagara Falls produced a written record signed by the sitters, but more important are the signatures of four of these sitters on the sheet of paper mailed to Lime Street, attesting that this is the original produced at the seance and not a forgery made up after the Lime Street returns had reached Niagara. This paper (see Fig. 22) carries fourteen Chinese characters in two columns, and also a Maltese cross within a circle. This is inferred to arise out of the circumstance that in the Lime Street sitting a circle was first chosen and then rejected, to be followed by a cross. At the bottom of the sheet there is found what we take to be an attempt upon the spade deuce with the added Chinese characters; and the large design at the left center of the sheet is the signature of Kung-fu-tze, but in Chinese rather than in English as Margery gave it.

The characters at the top of the page, above the circle-cross drawing, are to be considered separately. As regards the balance of this Chinese text, Mr. Lee finds that the second and third characters resist his attack. With this omission as indicated, he translates the balance of the text as follows: "My ——— travelling teachers gather no gold." This we regard as a transfer, into a more Chinese atmosphere than one would get by direct translation, of Mr. Bird's proverb; and we feel that no fair-minded reader will resist this interpretation. It gives, indeed, a touch of the Chinese temperament rather more convincing, we think, than a straight translation in word-for-word style could possibly afford.

Parallel with this as constituting the crux of the present experiment must be considered the characters at the top of the page, referred to just above as possessing isolated significance. Mr. Lee states that the two characters across the very top of the sheet here read: "13 little mountain" and that the single one below is: "bird." Thus we have not only a turning over into Chinese, at a distance of 500 miles, of the number arbitrarily chosen for Mr. Hill during

the Lime Street sitting; we have in addition what must be taken as knowledge of the Lime Street presence of Messrs. Bird and Hill.

Now Judge Hill, once an extremely regular sitter, had not been in Lime Street for many months, following a critical illness from which his recovery was slow, arduous, and for a time very doubtful. His presence at this sitting was not by appointment or in renewal of his former regular attendance. Rather, he found himself free to come on a Saturday evening, when he knew a seance to be highly probable; so he just came. Until he appeared at the Lime Street door somewhat after eight o'clock nobody in the house had the remotest inkling that he was coming, and no familiar name could have carried with it a greater degree of improbability that its possessor would turn up for this seance. After his arrival Margery was not for an instant out of sight of the sitters and so could not have communicated with Niagara.

Mr. Bird's presence, while not nearly so improbable intrinsically, was equally without prior arrangement or announcement. He found himself, late on Friday, with numerous matters of publication about which he wished to confer with Mr. Dudley and others in Boston. With no other statement to the office force in Hyslop House than that he would not be in on Saturday, he motored up as is his custom when the weather makes it possible; and inasmuch as he was not arriving for dinner he did not bother to telegraph. He has arrived thus without announcement in the past but nobody in Boston had the slightest reason to anticipate his presence on this date. Yet *somebody* in Niagara Falls knew that he and Judge Hill were among the sitters in Lime Street on this evening. *Somebody* in Niagara Falls knew that the number 13 was pertinent to Hill's presence and that the proverb about the extremely unprofitable character of instability was pertinent to the seance in general. And *someone* in Niagara Falls was able to express all this

Emily Hooker Klassen  
 James Lawson  
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Fig. 22

knowledge in perfectly good classical Chinese. If not Walter with the aid of his Chinese assistants—then who? We ask this question not through any predilection toward the spirit hypothesis but in honest desire to know what alternative thereto can conceivably be offered to explain the recorded facts of this date, and of those of a week hence to which we shall duly come.

#### EXPERIMENT No. 21

This very brief episode intervenes between the one just given and the final climax of our story. The date was March 29th, and the sitters, in the usual clockwise order, were: Dr. Richardson, Mrs. Hale, Mrs. Baker, Miss Patty Richardson, Miss Laura Cranson, Mrs. Richardson, Mr. Dudley, Mrs. McKenzie, Dr. Crandon and the Psychic. A box containing various numbers and figures was placed on the table by Mrs. McKenzie; and from it, Walter picked out a calendar number or a geometrical figure or a card with material pasted on it, and having silently noted its content handed it to a sitter; doing this, in all five times, with five sitters.

Three and one-half minutes after the close of the seance, Margery began to write in the book-room downstairs. Not to go into nauseating detail, we reproduce (Fig. 23) one of the cards and the drawing thereto pertaining, to illustrate the generalization that Margery made five drawings, etc., each in a lined-off compartment of the paper on which she worked, and each with the name of a sitter below it or in it; and that each of the five sitters who had a paper produced it, to find that its content had been given with substantial accuracy and completeness and that it had been correctly attributed to him. One interesting observation, however, deserves to be set down; there was no parallelism between the order of the distribution of the cards in the seance room and the order of their description as written and drawn downstairs. We mention this not as a criterion between genuineness and fraud, but rather because on the

hypnotic theory of validity, one would expect that the cards would be later described by Margery in the order in which the suggestions were made to her in the seance room. Apparently, however, the process employed by Walter in getting the post-seance reproduction of the seance material is sufficiently different from one of routine hypnosis to be free from this ordinary limitation of the hypnotic process.

#### EXPERIMENT No. 22

On March 31st was held the last seance of the group herein reported, though the mental phenomena of the general type of those of this paper continue to this moment to be the major center of interest of Margery's seances. We stop with this date because this date seems to give a climax, alike in the cross-correspondence sequence itself and in its integration into the Chinese theme.

The Lime Street circle ran, clockwise: Dr. Richardson, Miss Silsbee, Mrs. Bird, Mr. Millea, Miss Patty Richardson, Miss Laura Crandon, Miss Marian Richardson, Mr. Kunz (see this *Journal*, April, p. 191), Mr. Dudley, Mr. Bird, Mrs. McKenzie, Dr. Crandon and the Psychic. The experimental routine was partly determined in advance and partly suggested by Walter as we went along. First and last, the following moves were made:

(1) Mr. Bird was given the sheaf of calendar pages, which had been thoroughly shuffled beforehand by Mrs. McKenzie. During the seance, at Walter's demand, he placed this sheaf on the table; and Walter selected from it, in total darkness as always in these tests, and gave to Mr. Bird, one of the calendar sheets. On this sheet Mr. Bird wrote his name in the dark and handed the sheet, thus marked, to Dr. Richardson for safe-keeping.

(2) Mrs. McKenzie was instructed by Walter to write her name on a second calendar page, selected by him and handed to her; and to deliver the page thus marked to Mr. Bird for safe-keeping.

Mrs Richardson.

Where to go?

Fig. 23

(3) In similar fashion, Mr. Millea who had custody of the box of cards with geometrical figures put these on the table, and one was selected by Walter. This card finally came into Mrs. McKenzie's custody; whether directly from the table or by passage through some other hand is not recalled.

(4) Mrs. McKenzie had preliminary

custody of a box of cards prepared by herself, with pictures and text pasted on them from magazine advertising pages. It is not recalled in whose custody the card which Walter selected from this group was placed, but such selection was made and the card duly safeguarded in some sitter's possession.

(5) Mrs. McKenzie was asked by

Walter to give, vocally, a number of no more than three digits; the attempt would then be made to give this number through the other mediums who were sitting on the present evening in cooperation with the Lime Street group.

(6) Mrs. McKenzie was asked to give a sentence for Chinese translation and transmission through the other mediums, as had been done the week before with Mr. Bird's sentence. This sentence, like her number under (5), she gave aloud, so all the Lime Street sitters knew it and its mere production in Margery's own post-seance script would mean nothing. The sentence given was: "He sticketh like a brother;" and Walter so persistently paraphrased it, during the seance "He sticketh like a burr," that the sitters were in doubt just what result to expect from this test.

(7) Mr. Bird was now asked to write a number of at most two digits, on a slip of paper taken from his pocket; and to restore it to his pocket without putting it on the table or otherwise exposing it in any way. It was Walter's hope that Hardwicke would give this number in Chinese. This one, if delivered even by Margery and by her alone, will be evidential; for Mr. Bird states that he was very careful to write in such way that even had the room been light, no idea could have been got from across the circle what he was writing.

(8) A third calendar number, selected by one of the sitters whose identity was neither recorded nor remembered, was put in Mrs. McKenzie's custody.

The seance was rather long, lasting slightly over an hour; and it is to be noted that three times Walter disappeared for intervals of a half-minute or more.

After the seance, Margery started to write automatically and wrote merely the number "21"; the words "Haddon Hall" (in printed letters, capitals and lower case); the large capital letters "DN" in mirror writing; and drew a square with very heavy sides; all as in Fig. 24. Examination of the material held by the several sitters was not made until later, but its results may best be given now, so far as they are now pertinent. Mrs. McKenzie's calendar page was found to be the "21" sheet; the geometrical pattern in her custody was found to be a square, corresponding as Fig. 25 shows to the one drawn by Margery (but this matter of style is not so important because Mr. Dudley always employed this style in making up the geometrical figures); and the card pasted by Mrs. McKenzie and selected during the seance was found to carry the words "Haddon Hall" as in Fig. 26. This latter parallelism in style between the seance and the post-seance material is important, since there could here be no expectation.

After an interval of about half an hour, Margery was moved to write again; and in realization that the first group of writings was not numerous enough to exhaust the seance material, none of this had been brought out for examination until after this second access of writing. At this time Margery

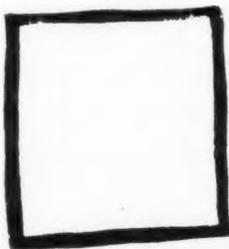


Fig. 24

Haddon Hall  
D N  
21



Fig. 25

MAR 31 1928

# Haddon Hall Cigars

Fig. 26

wrote the combination of Chinese characters with attributions in English to certain sitters which is reproduced as Fig. 27. For these, it was not necessary to consult highly erudite authority; the Japanese servant in the house read them as the numerals 1 and 19, respectively, and as regards the former Mr. Bird is able to verify the reading from his own accidental knowledge. But Mr. Bird's

Hardwicke of Chinese characters; and the sheet of these received by mail in Lime Street contains, amongst other characters, those for the numerals 1, 19, 21 and 120. This latter was the number given aloud by Mrs. McKenzie for attempted transmission through the other mediums. The sheet written on this date by Dr. Hardwicke is reproduced as Fig. 28.

As a third medium sitting in the attempt to collaborate with the Lime Street group, we have to deal with Mrs. Sarah Litzelmann, old friend of the



Fig. 27

signed calendar sheet in Dr. Richardson's possession was found to be the "1" sheet, and Mrs. McKenzie's signed sheet in Mr. Bird's possession was found to be "19."

Simultaneously with the Lime Street seance, more or less, Dr. Hardwicke sat in Niagara Falls. His seance record carries the date March 31st and the signatures of all sitters; it was received in Lime Street by mail on April 3rd; there was no telegraphed report. The record states that following the seance there was automatic writing by Dr.



Fig. 28

March 31, 1928.

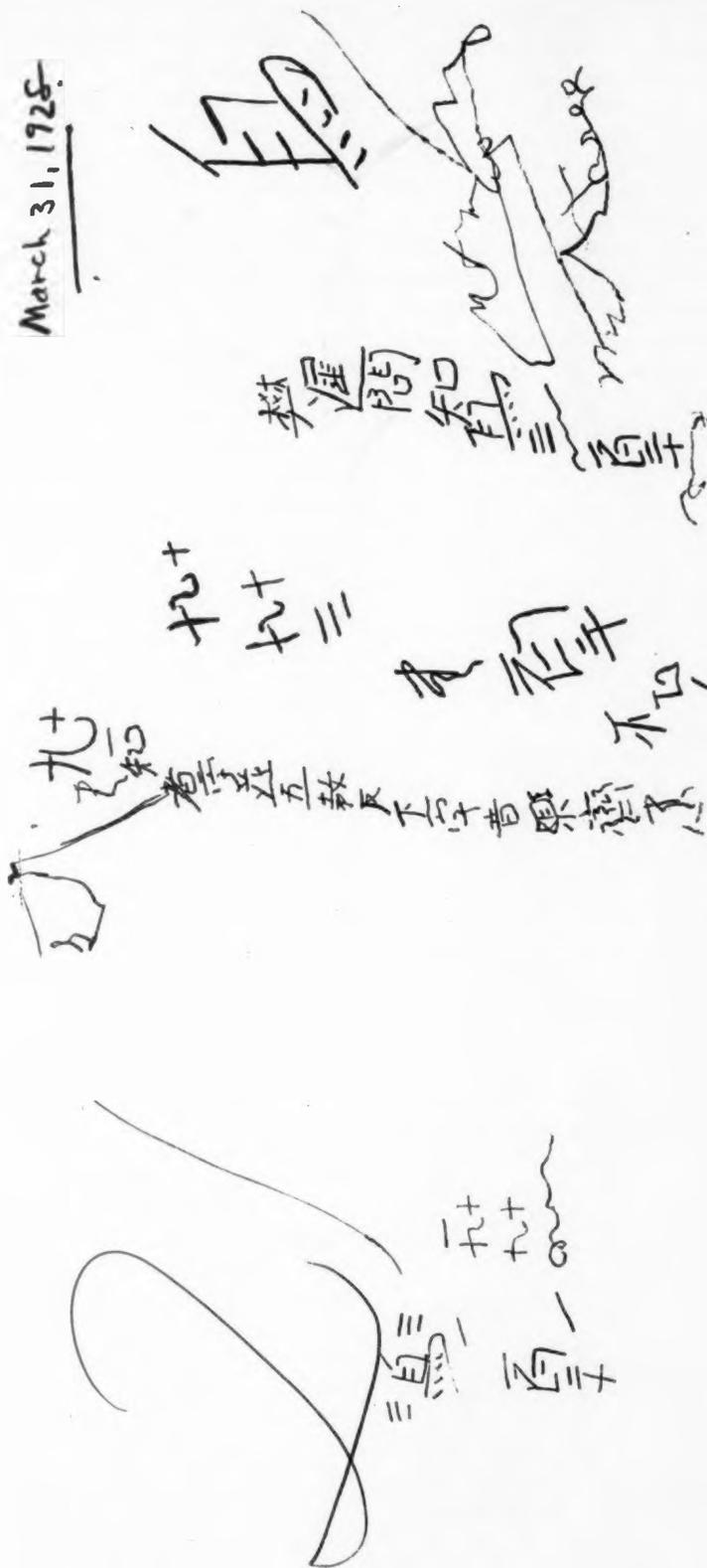


FIG. 29

Crandons and frequent sitter in Lime Street. For some time, more or less inspired by Margery's experience, she has been sitting in an informal amateur way in her home and getting phenomena of small range and content. On this date she was in Ogunquit, Me., about sixty miles from Boston, and arrangements had been made for her to sit and see what would happen. Walter had accepted her collaboration and had stated that he was prepared to use her.

During the interval between Margery's two periods of writing, a telephone message was received in Lime Street from Mr. Litzelmann. He stated that "Sairy" had been in trance three times between nine and ten o'clock; it was known to the Lime Street regulars and verified by Mr. Litzelmann that Mrs. L. had never before been entranced; and it was recalled that Walter had ostensibly withdrawn from the Lime Street seance room three times during the sitting. All this of course could have been prearranged. But the number "21" was given in four different ways by Mrs. Litzelmann while entranced: in ordinary writing, in dashes, in little circles, and finally by raps. An attempt to describe further over the telephone what she had written may best be suppressed, since it suffered badly from unskillful reading by her sitters. When the documents were received in Lime Street they were found to comprise a column of Chinese characters; and, separately from these, the name "Bird" and the numbers 1, 19, 21 and 120 in Chinese. Further, there was something which the Ogunquit sitters had been quite unable to read but which was easily interpreted in Lime Street as "Haddon Hall" in rather poor mirror writing. All this appears in Fig. 29.

It will be noted that we have got back through one or all our mediums all the seance material except Mrs. McKenzie's proverb and Mr. Bird's secret number. The former was permanently lost. With regard to the latter, the facts are sufficiently interesting. Mr. Bird selected with considerable care the number "35," as a compromise between what he calls

a "psychological" and an "unpsychological" choice. That is to say, the digits 6, 7, 9, occurring so far above their normal frequency in mind-made choice of numbers, are avoided; but care is exercised not to go to the other extreme and select even numbers, at the expense of the odd numbers which predominate in ordinary, undirected choice of this sort. The result should be very difficult to guess correctly on either theory that normal psychology was being followed or avoided.

Nothing about this number appears in Margery's own script. But on Sunday morning she told Mr. Bird with every appearance of positive confidence that one digit of his number was 3, that she had dreamed it unmistakably during the night. Walter later stated that he had actually seen so much of Mr. Bird's number, but that Mr. Bird had removed it so quickly that he had not adequately sensed the second digit. Further examination of the Hardwicke and Litzelmann Chinese scripts then shows that these include also the Chinese numeral 3, and that they include no other numerals besides this and those already indicated.

It is of some interest to note that, her attention having been focussed on the matter by the dream and Mr. Bird's admission of its correctness, Margery was consciously trying to guess the other digit all day Sunday and that in the process she came down, first and last, on pretty much all the digits there are. The difference between normal impressions and supernormal ones is well illustrated here, together with the difficulty which the genuine psychic has in sorting out the supernormal workings of her mind from its normal ones. Incidentally, Mr. Bird states that his paper with the "35" on it was adequately safeguarded over-night and that the full number, 35, was not revealed to anybody until late on Sunday, April 1st.

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#### GENERAL SUMMARY

The phenomena observed in the foregoing experiments with the Margery

mediumship may be grouped somewhat as follows:

(1) Phenomena related to psychic sensitiveness, reciprocity or mediumship as exhibited by the (a) possession, or, (b) acquisition of supernormal knowledge.

(2) Phenomena related to psychic agency initiating and controlling the diffusion of this knowledge.

As sensitives we have observed Margery, George Valiantine, Dr. Hardwicke, and Mrs. Litzelmann. As agent Walter stands out pre-eminently but, with his cooperation, the Chinese group has assumed an almost equal importance.

As regards the psychic conditions of the mediums these are, I believe, in all instances, similar, in kind, to hypnotic trance. In automatic writing, for instance, Margery feels a slight but perfectly appreciable sense of mental vacuity similar to that seen in the lightest form of hypnotic influence, even though she may seem to the onlookers to be in a perfectly normal state. The deep mediumistic trances would then have their analogues in those seen also in hypnotic subjects.

As to the induction of trance conditions, we know that, in hypnotic practice, this is ordinarily produced by some human agent such as a physician, but the fact of self-hypnosis is well-known and might well be responsible for certain varieties, at least, of mediumistic trance. An active entrancing entity outside the medium's organism need not, therefore, be assumed. The trance condition, however, whatever its cause, brings with it supernormal powers such as clairvoyance in the dark, and the knowledge thus obtained is exhibited later in a manner exactly similar to that seen in the phenomena of post-hypnotic suggestion.

The simplest example of this reaction we have seen in experiment number 1, in which Margery reproduced in automatic script the No. 10 of the calendar and the circle which had been selected by Walter-Margery in the dark. We have seen, however, this preliminary

simplicity of procedure disappear very rapidly with each succeeding experiment. First two and then three mediums instead of Margery alone come under the Walter-Margery influence even though they are widely separated in space. Next, Walter sits alone at Lime Street, and becomes apparently entirely separated from Margery who then becomes a simple recipient with no trace of agency. Walter then, from a distance, drives his team of three mediums with the same unimpaired skill as was exhibited with Margery alone.

Finally, Walter, having thoroughly prepared the way, stands aside and allows the Chinese entities, known as Confucius and his disciples, to come in and drive his well-trained steeds, in the circus of post-hypnotic suggestion.

But we began with the simple idea that Margery's trance was self-induced, that clairvoyance supervened, and that the post-hypnotic effects were simply those exercised by Walter-Margery, a secondary Margery personality. How can this hypothesis suffice when Walter continues his control with Margery eight miles away, and extends this control to two other far distant mediums, and when numbers, figures and sentiments expressed in English and initiated in Boston are translated within a few minutes into good Chinese, hundreds of miles away?

If the Chinese writing represented only quotations from already existing Chinese printed literature one might perhaps seek the origin in travelling-clairvoyance of a Walter-Margery personality with as a result a sort of rudimentary book-test. In these experiments however, many of the words, numbers, and sentiments are known to no one till the time of the sitting, and must be translated on the spur of the moment by minds familiar with both English and Chinese. By no stretch of the imagination can any Margery personality be endowed with a knowledge of Chinese. Equally improbable is the idea that the Chinese entities know much English. Just how the translat-

ing is done is far from clear. Perhaps the answer lies in Walter's reiterated statement that, on his plane, language is unnecessary; that thoughts and ideas impelled in any desired direction, reach their destination and are assimilated without any mediating apparatus.

Naturally, for communication under our human conditions, the mediating script or voice becomes indispensable.

All of which discussion, of course, does not touch the question of almost simultaneous transfer of these translated ideas to two other mediums widely separated in space. The conditions must differ widely from those under which previous telepathic experiments have been carried out. Hitherto telepathy has in most instances required intense mental concentration by the agent. In our experiments the communicating medium has been so sensitive that irrelevant facts, even, have encountered practically no resistance to passage.

Under the circumstances all must agree, I think, that in harmonizing the facts the simplest explanation is the spiritistic one—that Walter is what he claims to be, the still-existent brother of Margery; that through years of patient experimentation, assisted by the persistent cooperation of the Lime Street circle, he has mastered many of the conditions incident to mediumship in general, and that of Margery in particular; that the control thus gained is not restricted to physical conditions, but is now becoming extended so as to include mental phenomena; that this mental control can under proper supervision be delegated to other entities, such as the Chinese who exist apparently under conditions similar to his own; that this control is independent of space conditions and has some relation to the physics of wireless, in which domain Walter promises enormous progress during the next few years. An interesting point in this connection is Walter's statement that, in order for him to get into communication with any individual, mediumistic or otherwise, on our plane, he must first have had per-

sonal touch with him—possibly in order to get his wave-length.

Because the spiritistic explanation is simple does not, of course, assure its truth. Neither should its simplicity require its rejection.

The facts as submitted are most extraordinary and their elucidation will require long-continued consideration by the best equipped minds. Their validity is so obvious to those of us in closest touch with the case that I hesitate to touch at all upon this feature. In conclusion of this paper, however, I will revert to the question of fraud versus genuineness long enough to point out the following facts:

Some of course of the phenomena which I have described will yield to the theory that the room is not really dark, that the Psychic is able normally to get visual sensations from the material used—a theory quite wide of the evident facts but nevertheless one that is persistently advanced by the absentee critic. But we come in this paper to a very extensive series of facts which require more than this; which require a prearrangement between Margery and the other mediums, the sitters, the recorders, and even outsiders like the Chinese translators. Aside from the question of the sufficiency even of such hypotheses, and that of moral knowledge existing by those acquainted with all these people, it is evident that there comes a point at which this hypothesis of universal confederacy must stop; or if not this, that the entire present report may be dismissed off-hand as a deliberate fabrication in the interests of a false mediumship. I respectfully submit that no critic who hesitates at this logical climax may by any means escape the hypothesis of validity. If the present paper is worthy of and if it receives the slightest degree of respectful attention, the facts which it chronicles must constitute conclusive proof of the existence of Margery's supernormal faculties, and the strongest sort of evidence that these work through the agency of her deceased brother Walter.

[THE END]

## THE TELEPATHIC "RAPPORT" OF OCHOROWICZ

BY RENE SUDRE

IT was not only in honor of Poland that the second International Congress of Psychical Research was held under the invocation of Dr. Julien Ochorowicz, but also to pay a tribute to one of the founders of modern metapsychics. His work unfortunately is entirely scattered in magazine articles, and such books as he published have this long time been out of print. I have a copy of his *Suggestion mentale* which I acquired after patient search; and if this book, published in 1886, is no longer up to date it is none the less marked by a richness of experiment and a fecundity of hypotheses which are lacking in many more recent volumes. I should be extremely glad to see it reprinted, along with Ochorowicz's articles upon parapsysics which appeared in the *Annales des Sciences Psychiques* a score of years later. A complete edition of the works of this author would greatly redound to the credit of the Society which would undertake it. I have spoken of this to the Warsaw Society for Psychical Research, and its presidents, MM. Lebedzinski and Gravier, were of the same opinion. It is to be regretted that the questions of time and of finance remain unsolved.

Ochorowicz was greatly interested in hypnotism and magnetism. His first work in this field appeared in 1867. In putting his subjects under, he naturally tried to determine whether, as tradition claimed, there was any transmission of thought between them and him. He undertook these experiments with the idea that what had been called mental suggestion was an illusion. And in many of his experiments this was indeed the case. In the somnambulic state the sub-

jects enjoy a sensorial acuity and a keenness of memory which explains much of their apparent marvelous divinitory powers. In the well-known willing game divination is facilitated by unconscious movements. Nevertheless Ochorowicz was not long in finding among his subjects some phenomena which were with difficulty interpretable under any of these hypotheses; and at a time when Richet was still unconvinced he courageously affirmed the reality of mental suggestion.

One of the first determinations he made is that of the difference between hypnotism and magnetism. We know how magnetism had been discredited from the moment when Braid made it known that the "nervous sleep" could be obtained by contemplation of a bright object. The pretended magnetic fluid was of no account here and scientists who accepted these phenomena were no longer under any necessity of upholding its existence. Concerned only with observing the phenomena as they occurred and free from all prejudice, Ochorowicz noticed that under hyponosis the subject is indifferent to everybody with whom he comes in contact, while in magnetism he has an incontestible preference for the magnetiser. In general the touch of the magnetiser is agreeable to him while that of others is painful. Only the magnetiser can put him to sleep or wake him up again. We therefore have here for the phenomena of somnambulism a condition which is not found in hypnosis. This condition is called *rapport*, and the magnetiser alleges that it is set up by means of passes.

This rapport is evidently psychic.

Puysegur stated that a somnambulist subject obeyed the will of the magnetiser more or less completely not through any question of the presence or absence of resistance but simply because his muscles were in a state of torpidity; the while he was in constant thought contact with the magnetiser, to such point that he could, by simple mental suggestion of the magnetiser, get into rapport with another person. "In this way we can make them stand up, walk, follow us, sit down, take a cup from the table or accept whatever we offer them mentally, and this by simple act of our own will. But if you are to succeed always in this without any need for touching the subject or speaking to him, it is quite necessary for you to get him in rapport with the person whose will you wish him to follow".<sup>1</sup>

Ochorowicz, brought up in accord with the ideas of his times, could not admit the purely spiritual nature of rapport; it was necessary for him to think of it in terms of a physical relationship. He compares the magnetiser to an electric current and the subject to the magnetic needle of a galvanometer. The wire is the rapport; if we cut it the needle remains motionless. He thought of the rapport as being established by means of a necessary preliminary magnetization, without which as he saw it mental action would not work.

He grants that there are facts which seem opposed to this viewpoint. Transmission of thought is produced with persons who have never been magnetised. But when we examine cases of the sort we always find that the subject has been warned, that his expectant attention has put him in a condition which to some degree is abnormal; and that on the other side the operator has concentrated his thought upon the idea of influencing the subject. According to Ochorowicz all this constitutes a magnetization.

Our author anticipates the objection that may here be made. The establishment of rapport is itself a mental sug-

gestion; accordingly it is a vicious circle to argue that there can be no suggestion without rapport.

The response to this is that the action is not exactly the same. "To establish rapport, one calls the subject mentally, one attracts him; that is to say one gains his attention by an effort which, producing vibrations in the particles of—I do not know what, is transmitted so that it affects him just as it might a sufficiently sensitive galvanometer. But to get an order executed, one presents this order internally through the subject and pushes him mentally in the desired direction, striving throughout to think clearly of what one wants to get. The difference is almost exactly the same as that which exists between the first *Hello* spoken into the telephone to get the second party's attention, and the conversation itself which ensues."

This last comparison is not at all satisfactory; for the *Hello* is a word as much as any of those of the ensuing conversation; and we have not escaped from a vicious circle. But Ochorowicz does not hesitate to say that the rapport is not a mental action. For him it is a physical action, arising out of a certain nervous tension on the operator's part and not felt by the subject. We have now escaped from all ambiguity, returning to a concept parallel to that of the fluid of the old magnetiser or the radiation of modern metapsychists. In order that rapport shall exist, it is now only necessary that this fluid be given off by the magnetiser and absorbed by the subject.

A final analysis of the conditions of rapport, according to Ochorowicz, brings out the four factors:

1. A concentration of the subject's attention toward the magnetiser. In many cases this factor is sufficient without any necessity for our appealing to a physical linkage of any sort.
2. A very particular psychical synchronization, obtained in part by this concentration, but especially provoked

<sup>1</sup> Puysegur: *Recherche, experiences et observations physiologiques*. Paris, 1811, p. 45.

<sup>2</sup> Ochorowicz: *De la suggestion mentale*; p. 334.

by the processes of magnetization—the passes, the fixation of optical attention; and maintained by involuntary indications of the magnetiser's attitude, voice, etc.

3. An individual physical action, corresponding to radiation or to fluidic projection.

4. A mental suggestion, which is added to the other factors to reinforce these, but which is not necessary for the creation of rapport.

By this physiological or psycho-physiological concept of rapport, Ochorowicz lines up with the partisans of Mesmer, by the side of Laurent de Jussieu and of Puysegur. In this he is guided by no mere theoretical notions; it is the facts which have imposed upon him these conclusions. These facts have even led him beyond the simple transmission of thought, into the metagnomic domain to which there has become attached the very unsatisfactory name of psychometry. Thus he determines that the subject feels and easily endures the touch of the person who has magnetized him, but that when he is touched by some other person he either gets no sensation at all or has a feeling of pain. In the latter case it is not necessary that the touch be direct. It is sufficient to touch the clothing or the chair or some other property of the subject, and even to do this out of the subject's sight. The presence of an outsider can be detected at a distance of several meters from the subject who feels a disagreeable "influence".

What is the nature of this physical action? Ochorowicz observed that a sick person would disturb what he called the "molecular equilibrium" of the subject in transmitting his symptoms to the latter or even in abstracting from him a certain quantity of energy, much as the contact of a cold body takes up a part of the calorific energy of a warm one. A person in good health reacted less strongly upon the subject but still reacted disagreeably, "by reason of the difference which exists between his dynamic state and that which has been provoked in or communicated to the sub-

ject by his magnetiser." This explanation is an intuitive one and corresponds to the fact, although we can give it no precise physiological translation.

An experiment which our author particularly asks us to reflect upon is the following: The subject reacted in the same way when touched directly by the finger or with a pencil. If it were the magnetiser who did this the subject felt his presence; if it were another person the subject did not feel his presence; but he again felt this if the magnetiser were to touch the hand of this third person. We can readily say under the fluidic hypothesis that the magnetiser has caused "something" to pass across the neutral body of the third person and to be received with recognition by the subject. "A certain tonic vibratory movement," says Ochorowicz, peculiar to a given organism, is propagated beyond the bounds of this organism and is able to influence the subject in a material fashion. This is one of the factors of rapport and perhaps the principal one.

When an operator claims that his "will" is strong enough to influence sensitives and to impose such and such action upon them, he therefore deceives himself. His will would be of no account without rapport, that is to say without the physical emission which is the substratum of rapport. There are men of strong will who have never been able to magnetise anybody. And on the other hand, even in granting mental suggestion, we cannot say that a subject is put to sleep because he is given the idea of going to sleep (this idea coming to him from the magnetiser). Indeed there have been people who are put to sleep without their own knowledge. There even have been cases where small children were placed in a somnambulant sleep. It is well known that it was such magnetization, completely established, of a year-old baby during ordinary sleep, which converted Professor Liébeault to the theory of a physical influence and led him to abandon the Nancy school. Liébeault had 45 similar observations following this.

Difficulties commence again when the

metapsychist tries to bring in magnetism in explanation of the equally certain facts of his own studies. Without going outside of this domain, Ochorowicz is already obliged to recognize that mental suggestion between magnetiser and subject can be exercised over long distances. He regarded this as a most extraordinary phenomena, one most difficult of comprehension, and one which seemed to support the spiritualistic hypothesis. But of course he did not believe that spirit was independent of matter and he sought laboriously for explanation. At first he had refused to believe in suggestion at a distance. Then when, in November, 1885, Pierre Janet, then Professor of Philosophy at the Havre Lyceum, made his famous communication to the Society of Physiological Psychology upon "Certain Phenomena of Somnambulism," he betook himself to Havre to verify these extraordinary facts.

The matter involved was a series of experiments with the transmission of thought at a distance and without the subject's knowledge, made by Gibert and Janet with a Norman peasant in her fifties. This woman, robust, intelligent and honest, would go to sleep within two to five minutes of the time when hands were laid upon her with this intent. In this state she executed orders given her mentally, this realization being sometimes immediate and sometimes not. Gibert and Janet succeeded in putting her to sleep from a distance under carefully controlled conditions, and they were also able to give her from a distance of four kilometers a distinctly uncommonplace command which was executed almost exactly.

The committee named to examine Leonie (as she was called) included F. W. H. Myers, Dr. A. T. Myers as delegate of the London S. P. R., Dr. Marillier, as delegate of the Society for Physiological Psychology, and Ochorowicz himself. I have no space to go into the details of these experiments, which were wholly convincing. Ochorowicz left Havre with a deep sense of having finally seen "phenomena of action at a dis-

tance so extraordinary as completely to overthrow all opinions currently held. I go over my memory, I examine my notes again and again, to assure myself of the reality of what I have just seen".<sup>2</sup> Three experiments could be considered as uncertain in the light of severe criticism but the fourth was beyond reproach on any basis.

With his customary logic our author well understood that the theory of magnetism would have to be greatly modified if it were to cover these new facts. The old magnetisers had already made comparable observations, but their explanations were more verbal than scientific. They drew analogy between the magnetic action and the sound of a bell, which has a certain range but which decreases rapidly in intensity with distance. But in reality they did not believe that the magnetic action carried to any great distance or across any notable obstacle. At the time of Ochorowicz physics was further advanced than at the time of Mesmer. Our author could therefore employ a comparison with electricity rather than sound, referring the behavior of the magnetic impulse to that of the telephone. What would he have done had he been acquainted with the wireless?

It is by no means useless to emphasize this transformation of a primitive hypothesis to take account of an increasing number of facts. First it is a material substance, a fluid, which is projected by the magnetiser and absorbed by the subject. Then it is a material vibration analogous to that of sound, constituting not a transport of particles but rather a communication of movement. Finally it is a vibration of the ether, or to speak in modern terms a manifestation of radiant energy. From refinement to refinement; but it hardly seems that we can go any further.

The proponents of a physical theory can indeed go no further but the facts go a great further! It is impossible not to construct the bridge between animal magnetism and metapsychics, between somnambules and mediums. I have made

<sup>2</sup> Loc. cit., p. 143.

this demonstration before. A trance is analogous to "nervous sleep" and mental suggestion is nothing other than telepathy. But telepathy is itself nothing more than a particular case of a more general phenomenon, that which we study in mental metapsychics and which, after Boirac, we have named metagnony or supernormal cognition. All these phenomena present variations of degree and of temporal or spatial conditions, but essentially they are all the same and no explanation which we may offer for any one of them will be adequate unless it covers all the others.

Now the physical explanation, whatever it be—fluid, vibrations, waves, or what not—will not cover the totality of

the facts of clairvoyance. I do not mean to say that clairvoyance may not be accompanied by a phenomenon of this sort; but their essence cannot be of physical order. This is the truth which I would force upon the attention of all the neophytes in metapsychics who so naively believe that waves, whether of one meter or billions of a millimeter, can give up the secret of telepathy.

The "rapport", which Ochorowicz regarded as before all else physical, is before all else mental; or better, before all else spiritual. But it is incontestably facilitated by numerous physiological factors which are associated with the psychological factors in the supernormal life as in the normal.

## THE "CURSE" OF TUT-ANKH-AMEN<sup>1</sup>

BY EDWARD FOTHERGILL

A LECTURE was delivered under the auspices of the (British) National Laboratory of Psychical Research at the Queen's Gate Hall, South Kensington, on Tuesday, April 24th, by Mr. Fothergill under the above title. The Chair was taken by the Director of the Laboratory, Mr. Harry Price, who introduced Mr. Fothergill to the large audience as an amateur Egyptologist, and the author of a number of books on Egyptian subjects.

Mr. Fothergill said that unfortunately he could not claim to be an Egyptologist in the sense in which he would wish to be. He had touched only the fringe of the subject, but he had been attracted by the wonderful mysticism of the East. His subject, which he proposed to illustrate by such photographs as he could obtain, related to the happenings in connection with the excavations of the Tomb of Tut-ankh-Amen a few years ago. He began by showing some photographs of the Tombs of the Kings, and mentioned here that in many instances it had been found that when the tomb of a king was opened everything was found to be in perfect order except that the body was missing. The reason for this was that thieves used to break in and take the treasures concealed in the tomb, so that the ancient Egyptians took the precaution of removing the body in order to prevent the ill effects of such vandalism, seeing that in their view the undisturbed rest of the dead individual was as important to him as any action which he had taken during his life.

Excavations in the valley of the Tombs of the Kings had been proceeding for very many years, and of some

of this work he showed photographs. He then recalled to the memory of his audience the famous Egyptian ruler Akhenaton, who from the Egyptian point of view was a heretic. He taught, contrary to their previous beliefs, that religion was not expressed in battles, or in the accumulation of wealth, but in the beauty of surrounding nature and in the hearts of men. Following him came Tut-ankh-Amen, and here the lecturer showed views of the work undertaken by the late Lord Carnarvon and his able assistant, Mr. Howard Carter. Nobody ever expected, he said, when their labors began, that they would have such a sensational result. Here it had to be borne in mind what pomp and ceremony followed the death of a king in ancient Egypt. His burial was much the most important thing in his history. It was believed that after his burial a Pharaoh slept for three thousand years, at the end of which time he was wakened and escorted to the Judgment Hall where his good and his bad deeds were judged. Curiously enough, Tut-ankh-Amen had been sleeping for just three thousand years when Lord Carnarvon and his men entered his Tomb, passed through the treasure chambers, and eventually came to the sacred place where the sarcophagus itself rested. That must have been one of the most thrilling and impressive moments in the whole history of Egyptian excavation. Unfortunately, there was a false note struck from the very beginning. The Egyptologists certainly could not be blamed for delving into the earth to find the buried treasure, but it was regrettable that there should have been such a scene as that of which he showed a photograph—a luncheon party sitting at table, the table laden with dishes and

<sup>1</sup> Mr. Fothergill's lecture and Mrs. Leaning's comments following it are reprinted from the July-August issue of the *British Journal of Psychical Research*.

wines, in the Tomb itself. He wished to make it clear that he had no word to say against the late Lord Carnarvon. He had the very greatest admiration for him and for the manner in which he tenaciously stuck to his work. But Lord Carnarvon was a man rather highly strung and impulsive, and when the party were assembled at the mouth of the Tomb for the official opening Lord Carnarvon announced that they would hold a concert down in the sepulchral chamber. The late Inspector-General of Antiquities, Dr. Weigall, hearing that remark, said, "If that is the spirit in which he is going down he will not live six weeks." Sure enough, six weeks later, Lord Carnarvon lay on his death bed.

The day when Tut-ankh-Amen's tomb was opened was absolutely still; there was not a breath of wind about the place, but as the party descended to enter the tomb a sandstorm on a miniature scale arose and swept along the desert to the mouth of the Tomb, hovered round the tomb, and then disappeared. No sooner had the wind dropped than a hawk, which was the emblem of royalty in the ancient days, swept out of the East, hovered over the mouth of the tomb, and then solemnly flew away to the West. All these things led nowhere, the sceptic might say, but to the imaginative mind of the East they meant a great deal.

In explanation of the various things found in the tomb, it should be said that when a Pharaoh died he took with him all the appurtenances of daily life in order that he might be quite comfortable in his journey through the underworld. Small artificial figures were buried with him, which were supposed to come to life at the word of the risen Pharaoh and to act as his servants. He had all the utensils of ordinary existence to his hand, as well as furniture and many other things for his comfort and help. In the excavations of Tut-ankh-Amen's tomb these things were carefully removed. The removal of some of them seemed an act of wanton desecration, moreover, it was an act which

defeated its purpose because most of these ancient objects, on being exposed to the climate of lower Egypt and the effects of transit, disintegrated. Finally, after this preliminary excavation, it was decided to open the sarcophagus itself. Unhappily Lord Carnarvon, who was never a strong man, was stung while in the tomb by a mosquito. There was nothing extraordinary in that, because mosquitoes were as common there as house flies in an English summer; but as a direct result of that mosquito sting Lord Carnarvon died. All that money and love and care could do for him was done without avail. Long before his death whispers had been going round the bazaars in Cairo that the spirit of Tut-ankh-Amen had awakened and had wrought its vengeance upon the robber who had dared to violate its rest. The lecturer himself did not suggest for a moment that the mosquito held the disembodied spirit of Tut-ankh-Amen, but he did believe most strongly that indirectly Lord Carnarvon died as the result of his violation of this ancient tomb of the Pharaoh. There was no proof of the fact that in the particular case of Tut-ankh-Amen curses were uttered, but it was known that on many such occasions it was the custom to utter curses, and that the utterance was made by persons specially trained in the utterance of curses or of blessings as the case might be. One written curse was found in a tomb which dated back to the same century as Tut-ankh-Amen's and was to the effect that any who violated the tomb or disturbed the body should henceforth have no rest, should not give his goods to his children, and in his own tomb should have no water for his spirit, and that the gods should deal with him. In the ancient world the potency attaching to a spoken curse was regarded as exceedingly great. It was believed that spoken curses and blessings alike could affect the individual and the community for a great time to come. The modern mind was inclined to ask what there could be in a word, but to the ancient people mere words were the most powerful things on earth.

The death of Lord Carnarvon was not the only remarkable occurrence about that time. One very small but singular circumstance was that on the day when Mr. Howard Carter was to make his first entrance into the tomb his pet canary, of which he was very fond, was swallowed by a python, and, curiously enough, the python was the emblem of the house of Tut-ankh-Amen as it was of the other Pharaohs.

Was there any rational explanation for the existence of a curse which was able to operate after thousands of years? Certainly not only the spoken word but the unspoken thought carried a certain potency and created an unmistakable atmosphere, pleasing or the reverse. How often, on going into a strange house, was one sensible at once of an atmosphere, which was quite possibly the effect of thoughts and words which had taken shape there long before. He knew himself a house in Devonshire in which he would not live for a hundred pounds. He had never felt anywhere such a profoundly depressing influence surrounding any place as he had experienced there. Was it possible that the original vibrations set in motion by a solemn pronouncement never quite faded away? The theory might be derided, but if a company of the greatest scientists of the time had sat in that very hall a hundred years ago and had been told of the possibility of wireless messages through vibrations in the ether extending all round the world, they would have derided that theory too.

It was common knowledge that strange circumstances had attended the taking away of other mummies from Egypt. There was one instance of a mummy-case now in the British Museum, the bringing of which to London had been attended by a curious series of mishaps. The ship in which it was brought to the London docks was wrecked. On its way through London the driver of the vehicle conveying it had an accident and broke his leg. It was taken first to a house in South Kensington where also an inmate sustained

a similar injury. Eventually the mummy-case was sent to the British Museum, where it was photographed. To the surprise of the photographer, the negative showed that what had appeared to be merely painted eyes on the mummy-case had all the appearance of the eyes of a living person. The experiment was made several times, and every time the photograph showed the eyes with this remarkable appearance. When the mummy-case was placed in the public gallery various mishaps occurred, visitors, for example, slipping on the parquet floor, and one of the attendants sustained a serious accident. How far all this might be traced to some malign influence on the part of the mummy and how far it was due to the long arm of coincidence he could not pretend to say.

There were many other stories current of a similar kind. One concerned an earthenware lamp such as the ancient Egyptians used which brought misfortune to its successive owners. Was there really any malign influence attaching after three thousand years to incantations solemnly uttered by priests of old time? Was it possible that the vibrations of those curses should in some way persist and be able under certain circumstances to do harm? He might recount another instance in which the late Inspector-General of Antiquities in Egypt was concerned. It was decided at a certain place in Egypt where there stood a statue of Queen Ti to give an amateur dramatic entertainment. The place was felt to be an ideal one for the setting of such a stage. Everything was arranged and rehearsed, but when the occasion arrived, the lady who acted the part of Queen Ti was seized on the stage with violent pains in the eyes and was quite unable to go on with her part. She was afterwards found to be suffering from a severe form of ophthalmia. Some of the other intending actors were also seized with illness, influenza or low fever, and the play had to be abandoned.

Another interesting episode con-

cerned a cat, which, as was well known, was a common object of mummification in ancient Egypt. One day some excavator in Egypt discovered a porcelain cat which he immediately recognized as a work of very great antiquity. The porcelain probably contained a mummy of the actual animal. Mr. Weigall, as Inspector of Antiquities, took this porcelain cat home, and on examining it found that it was so perfectly worked that it was quite impossible to distinguish the joint in the porcelain although it must have been in two pieces. The object was placed in his bedroom. That night he found himself unable to get to sleep. In his waking moments he began to fancy that the cat was moving, and that its eyes were glaring at him. Presently he went to sleep, only to be awakened by a tremendous report, and springing up suddenly, he found himself attacked by a huge grey cat which clawed his face and hands and then disappeared through the open window. Rushing to the window he saw his own cat standing in the garden below bristling at an intruder which had disappeared into the bushes. On turning to the porcelain cat he found that the casing, in which he had been unable to find any joint, had split wide open, and there standing exposed and perfectly upright was the mummified cat.

The lecturer went on to speak of the simplicity of the East with regard to all such matters which was also found in the gipsy community, of whom he had had a wide experience. He had found the gipsies in the New Forest believing in the existence of fairies, and he was bound to say that personally he shared their belief—it was simply a matter of having eyes to see. Some time ago he was in the New Forest with his little daughter aged six, and suddenly she said to him, "Look, how beautiful!" To his sophisticated eyes nothing out of common was visible, but he watched her excitement and admiration as she followed what was evidently to her a fairy form until it glided away among the growth. The tales which he had heard around the camp

fires of the gipsies at night with regard to the fairies who inhabited the Forest glades did not strike him as incredible, and even to his blinded vision these objects had been more or less visible on many occasions. He could not disbelieve that there was another world just beyond our own peopled with fairies and other beings which were not the product of our own imaginations.

On the other hand he had also come across strange instances which he could not explain of ugly and malign influences at work. He was staying at one time on the Dorset coast in a wholly untenanted part of the country, and he had not been there a day before he was conscious that that place, uninhabited by any other human being, was nevertheless peopled by some being other than himself. He was never aware of this influence in the mornings, but after 2 in the afternoon, the moment he left his van, he felt all the time that there was someone just behind him looking over his shoulder. As time went on, however, he became certain that whatever it was it was of an entirely pacific disposition, and so he disregarded it and stayed on. Some time later he met a lady who, although of gentle birth, had lived as a gipsy for many years, and was very psychic in every particular, and on telling her where he had stayed on that occasion, she said he was evidently a courageous man to have braved it out. She with her brother had gone down to the same spot, and within thirty yards of the shore they both became conscious of so malign an influence that rather than go on they made a detour of three-quarters of a mile.

Even the person ordinarily insensible to such influences was aware how different places had a different atmosphere, and how the atmosphere of a place might change. Personally he had come across places in England where he thought the devil himself must be residing.

He wanted to ask them to accept some of the things which he had said that evening as being at least possible even if they were not to be proven at the

present moment by scientific methods. At least they should not close their minds to them, because it was certainly not known how far mere thought might persist and extend, and what effect vibrations once set in motion might have over indefinite periods. Civilization has brought us many benefits, but

it has taken away our native simplicity and our sensitiveness to natural influences.

At the close one or two questions were addressed to the lecturer, without, however, touching his main theme, and on the motion of the Chairman a vote of thanks was accorded.

## CURSES AND COINCIDENCES

### Some Reflections on the Preceding Lecture

BY MRS. F. E. LEANING

As it will no doubt occur to some of the graver-minded of our readers that neither Egyptian excavations, nor mummies of men or cats, gipsies, or fairies have any but the remotest affiliation with psychical research, some apology is due for trespassing even further into these borderland matters. If any are inclined to frown, we would beg their indulgence for devoting space to the mere human interest attaching to this question of curses, and to mummy curses in particular.

Curses may roughly be divided into two classes, the ancient and the modern, or better still, the cold-blooded and the hot-blooded. The modern kind we know all about. It is an expression of anger or ill-will, the natural reaction to anything or anyone which causes us annoyance. The man who jams an ill-fitting drawer in a hurry, or hammers his finger, has an impulse to kick the chest of drawers, or symbolically to trample the life out of the hammer by dancing upon it. Civilization reduces him to mere verbal retaliation, upon either a living or a material source. In the last we know that a curse which is the result of concentrated ill-will may certainly effect its aim, and slowly but surely bring about the death of the person aimed at. A telepathic impulse, with hot emotional driving-force behind it, will work apparently by sub-conscious means, even on Europeans who are not assisting it by belief or auto-suggestion.

But the ancient, ritualistic, conditioned Curse seems to be on quite a different level. We cannot see any rationale about it, more particularly as it seems to have no effect on those who should meet the brunt of it, and falls heavily on the ninety and nine more or less just persons who cannot connect, except in the remotest way, with the breaking of the conditions. This is where coincidence undoubtedly does come in. But what has puzzled everyone who has studied one or two of the particular cases is the tremendous "chronicle of woe" which seems to have spread out around them. Losses of money, of position, of prospects, of reason (leading to suicide), of health, of limbs; of every kind of trouble, disappointment, and difficulty has a place in it. So much so that whereas it was intended to summarize the history of the famous "Priestess of Amen-Ra" case referred to slightly by Mr. Fothergill, space forbids giving anything like a complete record. The present writer has collected references to it over the last twenty years; but it began very much further back than that, in 1868.

In the volume for that year of *Land and Water* appeared a letter describing the scenes and conditions under which the earlier Egyptologists worked, and also the ghastly sacrilege and brutality exhibited by the natives, who would tear the coffin open, search the mummified body roughly for treasure or salable ar-

ticles, and if disappointed would jump on the corpse and swear, and habitually used mummies as fuel. The winding-cloth "soaked in bitumen, burns very readily, and the body gives out a good flame, which is found useful for cooking purposes when there happens to be anything to cook."

It seems, surely, as if it were conduct like this that deserved retribution. The holding of a banquet in the tomb sinks into a minor offense, albeit still a considerable offense against good taste, in comparison. If curses worked at all, they ought to have devastated these ungodly Arab ruffians so effectually that there would soon have been a stop put to their raids on tombs. But no it is the harmless gentleman who did not even own the mummy-case concerned, who lost his arm a few days later, while the actual owner and a young man travelling with his tutor, came safely to England. These two had shortest shrift of all, though they were only members of the party, the tutor dying on arrival and his charge somewhat later, from a gun accident. The owner lived to suffer heavy betting losses, and also by fire, flood, and treachery, all within twelve months. His sister then took charge of it, but had "exceptional sorrows and anxieties of her own" until in 1887 it was presented to the British Museum. Before this it had been photographed for the purpose of deciphering the inscription, when apparently the photographer was "rather scared" by the appearance of an "extra." He died "under painful circumstances" some months later, his business having meanwhile collapsed. The scholar who wished to study the inscription shot himself at his country house a fortnight afterwards.

And so it goes on. Only a tithe of the occurrences can be given. The affair in all its details was investigated by a journalist, Mr. Fletcher Robinson, who took three months to collect his data, and published them in the *Daily Express* in 1904. Miss Jessie A. Middleton in her *Another Grey Ghost Book* (1914) wrote of this "Nothing would

induce me to write the full story of the mummy at the British Museum. . . . I think the subject is one to be left severely alone, and I only wish the late Mr. Fletcher Robinson, whom I knew, had thought so too, and consequently avoided it." What had happened to him? "This gentleman, well-known and respected in journalistic circles," says Miss Goodrich-Freer, "died at an early age, within a year of a visit to the mummy-case, which he photographed with the assistance of a well-known photographer, who also died within the year."

Whether this were the photograph which developed "living" eyes is uncertain, but anyone who had seen the cover of *Pearson's Magazine*, on which it was reproduced in colors, in the summer of 1909, would not escape the conviction that those eyes could hardly look other than alive, anyway. There is a most extraordinarily vivid and realistic effect even in the black and white reproduction of it, which was the frontispiece of the number.<sup>2</sup> The *Express* of November 8 of that year again took up the tale and added to it. This was the year (1909) in which the late Lord Carnarvon, Mr. Howard Carter, and their party, began the fresh explorations in the Valley of the Tombs of the Kings. Among the numerous letters that reached the *Express* was one in a jocular vein complaining that the writer (S. L. Morewood) could not get the mummy-case to pay any attention, in spite of jeers and taunts, and that as a last resort she and her brother had taken a camera and "secured a fairly good snap-shot" some three months previously; but still they were merely ignored.

This was all that the general public heard, but there was a sequel, nevertheless. It is the peculiarity of this curse that it strikes out sideways, sometimes. Miss Morewood herself did not suffer,

<sup>2</sup> The number contained an article by G. St. Russell (pp. 162-172) with many illustrations, and was based on Mr. Robinson's account, as far as this went. The photographs used bear the name of Mansell, concerning whose series of mishaps in this connection, see the *Occult Review*, IX., 243, 244.

but two brothers, her cousins, went abroad, one to Buenos Aires, the other to North America. Both were wrecked and though alive never reached their destinations. On the other hand, the Marquis of Salisbury's daughter, who went to the Museum also for the express purpose of mocking the Priestess, slipped on the great stone stairs, going down, and hurt herself so severely that it was weeks before she could walk again. Miss Morewood was not the only *habitué* of the Reading Room who took an interest in the mummy, for another lady wished to study the life of the princess, but was obliged to desist from her researches by the peculiar and unpleasant sensation that attacked her. She destroyed all her notes and gave up the idea, and had no return of it.

The most authentic account that exists concerning this case was written by Miss Goodrich-Freer, the well-known pioneer of the study of crystal visions, and was contributed to the *Occult Review*, vol. XVI., pp. 11-19. She was provided for the purpose with the original documents, letters, diaries, and so on, by the persons concerned, whose real names are given, and various inaccuracies in press accounts previous to that can be checked by it. She herself went to see the mummy-case. This article drew forth an interesting letter from Mr. Horace Leaf (*op. cit.* p. 170) which describes the agitation and subsequent death of a young man who accompanied him to see it, and adds: "Serious trouble befell me within a few months of the visit, which also affected several members of my family."

There is no connection between this Priestess of Amen-Ra and the royal mummy of Tutankhamen, other than the fact that high-born people could command a more powerful curse than the commonalty, so the stories therefore attach more easily to them. But a coincidence is to be noted again in respect of the "Queen Ti" drama which was prevented from taking place. In the winter of 1924, it was planned to produce at the Duke of York's Theatre "an amusing revue skit on Queen Nefretiti,"

the mother-in-law of Tutankhamen. The leading lady was to be dressed in the costume of ancient Egypt, and to sing an irreverent song about the person she caricatured; and a small model of the Queen was taken to the theatre. Everyone concerned began to experience a series of small private disasters, sickness, misunderstandings, loss of luggage, and what-not. The result was the scene had actually to be cancelled, and immediately everything went right again. The sick recovered, business was good and all went well. A few months later Mr. James Douglas, editor of the *Sunday Express*, wrote one of the most vigorous denunciations he had ever penned, against the whole thing, passing rapidly in review the names of the great men whose deaths had succeeded that of Lord Carnarvon. This event, he said, was due to pneumonia after blood-poisoning; but though thousands of people die of pneumonia after various other ills, in this case it had been made the nucleus of the legend. "If we were able to record the misfortunes which follow a selected number of visits to Holyrood Palace, or the Tower, or Westminster Abbey, we could unearth ample evidence of a curse connected with all these edifices. The fallacy is as old as the hills. *Post hoc* is not necessarily *propter hoc*." And in short, there is no curse, there is only coincidence.

Now all sensible people agree with this. Mr. Weigall himself, in his very interesting book, containing most of the stories referred to, says he has heard the most absurd nonsense talked in Egypt, but that he tries to keep an open mind. It is worth while to quote Miss Goodrich-Freer on this point, because she was not only an experienced student of psychic things, but had, when she wrote, been living in the East for long, and as the wife of Dr. Hans Spoer, was acquainted with ritual curses. Even the Syriac and Arabic MSS. which he was then editing contained them, as a safeguard.

"The question of coincidence," she says, "plays a very important part in

the study of all psychical phenomena. In course of time, however, the stage is reached when we are disposed to say that the coincidences in this or that story are in excess of what we are accustomed to regard as chance. The question is, when do we reach that stage? It is certainly much later than those who have made no special study of the subject would readily be able to believe."

That may be, certainly, but we must also take into account the horrid ten-

dency in all human affairs that is crystallized in the proverb, "Misfortunes never come singly." "Man is born unto trouble as the sparks fly upwards." They knew it of old. And there are times in most lives when troubles group themselves heavily, but very often the worst curse we really labor under is some moral flaw in ourselves, or stupidity, or folly of some kind, which renders it quite superfluous to invoke the power of words spoken to the void three thousand years ago.

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## SOME PRIMITIVE BELIEFS REGARDING GHOSTS

*Nature* for May 26th gives an account of the belief in ghosts in East Africa as reported by Mr. G. W. B. Huntingford who relates his experiences in the May issue of *Man*.

Among the Bantu, ghosts visit the huts of sick people only. When they appeared it was usual to go to a medicine man for medicine to exorcise them. A goat was killed, some of its blood put in a pot with the medicine, and it was left at some distance for the ghost to eat. The spirits of the dead live in holes in the ground and people in good health do not see them. A kind of evil spirit which is abroad at night takes the form of a black bird. Among the Syan of Bugishu in Uganda it is customary to make yearly offering of eleusine corn to the spirits of the dead. If anyone neglects this custom the angry spirit comes at night and seizes him by the neck with its hands. In the morning he is ill and cannot eat.

He must go at once to a medicine man, who will tell him to make an offering of a goat or fowl and beer. The goat or fowl is put in a tree at some distance, while the beer is put in a hole dug just outside the door of the hut. Certain of the witch doctors are said to turn into hyenas at night and to prowl around the huts of people they do not like, howling like hyenas (the Kitosh of northern Kavirondo). Among the Nilo-Hamitic peoples, the Nandi believe in a devil with one leg, nine buttocks, and a mouth which shines like a lamp, which they call Chemosit. It wanders about at night looking for children to eat, whom it entices by singing. Tobolwa Hill, north-west Nandi, is said to be haunted. The spirits of people, cattle, and goats may be heard there. While others deny this, it is evident that the hill is not liked, and there are no huts or people anywhere near it.

## INTERNATIONAL NOTES

By HARRY PRICE

**M**R. OULTON, the magistrate at Westminster Police Court, on July 24th dismissed, under the Probation of Offenders Act, the summonses against Mrs. Clare Cantlon, a medium, and Miss Mercy Phillimore (secretary to the London Spiritualist Alliance), the former for professing to tell fortunes and the latter for aiding and abetting. In his opinion, he said, both defendants were guilty and he ordered them to pay costs: Miss Phillimore in the sum of £20 and Mrs. Cantlon, £10. This is, of course, tantamount to a conviction.

Sir Oliver Lodge and Sir Arthur Conan Doyle were witnesses for the defendants. Sir Oliver said he had always approached the subject of spiritualism from the scientific standpoint, and was convinced there were genuine mediums. "But," he added, amidst laughter "there are others." He admitted he was not a member of the Alliance. Sir Arthur, when asked the reason for employing mediums, replied: "One purpose is to refute the idea that death ends all. We wish to strengthen what we regard as the central core of religion which is that man carries on after death." Sir Arthur caused some surprise when he alleged that a critical person does not make a good sitter.

It transpired during the last hearing that the L. S. A. had tested Mrs. Cantlon since the case commenced, had found her unsatisfactory, and had dismissed her. Consequently, Sir Patrick Hastings, who originally defended both her and Miss Phillimore represented the latter only at the final hearing. Mrs. Cantlon informed the court that out of the 17/6 fee charged by the L.S.A. for her sances, she received 12/6. The case cost the L.S.A. over £1,000 to defend. At a

council meeting held at the conclusion of the case, it was decided not to appeal against the conviction.

The British press is almost unanimous in sympathising with the L.S.A. and emphasises how ridiculous the law is on the subject of fortune-telling and mediums. The newspapers point out that the law of the land prohibits fortune-telling. The police are not required to prove that the defendant has not in fact the ability to foretell the future nor can the defence be raised that he or she does in fact possess that power. In a word, the law lays down definitely and decisively that it is not possible for the human mind to gaze into the future. But the law has not, so far, laid it down that there are no spirits or that if there are spirits no human agency is capable of summoning them. That being so, it is perfectly legitimate for a circle to hold a sance and, if it be possible, to get into touch with their departed relatives. But if these same discarnate entities dare to utter one word about the *future*, it then becomes "fortune-telling" and a case for the police! For the law, which neither denies nor affirms the ability of a medium to be controlled by a discarnate entity is quite certain that that entity cannot foresee the thing that has not yet happened. Someone truly remarked that "the law is a hass!"

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Talking about alleged mediums reminds me that extraordinary stories of a sance attended by wealthy farmers, Civil Servants, and local business men were told on July 25th at an investigation by the examining magistrate at Mantes, France, when M. Quartier, secretary of the Institut Métapsychique, Paris, brought an action against six spiritualists who are alleged to have

forcibly ejected him and M. Masson, a journalist, from a séance and violently assaulted them. I have given particulars of this affair in a previous *Note*.

The accused were Mme. Alexandre, who said her "control" and spiritual guide was the late M. Campana, who was Governor-General of French Guiana; Blaise, the medium; M. Paul Michel, a bailiff; a school teacher, and a civil engineer. All the accused denied that they struck the complainants and said there was merely a "scene." The medium, Blaise, who is a gardener, said he was in a trance and neither saw nor heard anything—the defence of Mrs. Cantlon in the case recorded above. There was a sensation in court when M. Quartier stated that when he seized the draperies of the materialized and beautiful "Madeleine" (a daughter of Mme. Alexandre) he found he had in his hand the medium's braces which in this instance instead of being a support, badly let him down! The case was adjourned.

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A physical medium who is causing a great deal of interest in England is Mr. Guy L'Estrange whose materializations are said to be very wonderful. A correspondent sends me a brief account of a séance at which a nude dancing girl, known as the "French dancer," put in an appearance. By means of luminous plaques the girl's entire leg from the thigh to the toes could be seen as she pirouetted round the room. Another guide, "Abou ben Mohammed," also materialized, together with a Scotch guide named "Hames Hardy". A dog, recognized by one of the sitters as an animal named "Lady," appeared and pawed and licked various sitters. L'Estrange works in complete darkness but is roped and tied to a chair. As an extra precaution, his thumbs are also tied with thread. Besides materializations, trumpet and direct voice phenomena sometimes occur.

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Since I wrote my last *Notes* in which I gave an account of an old "broadside" dated 1680, in which a girl describes a

wonderful vision which she sees, I have acquired another tract of a similar nature and published one year earlier, viz. 1679. The tract is entitled: "Strange and Wonderful News from Chipping Norton in the County of Oxon. Of certain Apparitions, which were Seen in the Air, on the 28th of July, which began half an hour after nine of the Clock at Night" etc. It appears that on the evening in question ". . . there issued great sheets of Flame or Glances of Lightning, without Thunder . . . at which time, some people gazing in the Streets, and some out of their Windows, could discern Strange Alteration in the course and motions of the Starres, those Nocturnal Tapers that bespangle the Blew Arch of Heaven upon which, they taking a more serious Observation, could from the *West* part of Heaven discern the Skies to open, and from then to proceed, a perfect Flaming Sword, which pointed directly to the *East*, its Shape was perfect, and of a prodigious size, twirling round, as if it was managed with some active Hand . . ." etc. The writer goes on to describe more wonderful phenomena, including another and larger sword "of a more bloody colour." He concludes: "Thus this scene lasted near the space of two hours, and is faithfully Attested by several of the Inhabitants of the place aforesaid."

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In the *Strand Magazine* for July, 1928 Mr. H. Ashton-Wolfe gives us a fascinating and true account of what must have been the most amazing and dramatic séances on record. He publishes the story in his series of articles, "Cases from my Crime-Book" which deal with the most famous crimes as recorded in French criminal archives. No. XV., "The Murders in the Darkened Room," is a vivid description of how a medium named Paul Canette and another man were murdered at the Villa Plaisance, at Neuilly, near Paris during two séances. The crime was one of revenge committed by a man who knew of the séance room's secret entrance, by means of which the fraudulent Canette

used to delude his sitters. A very complete series of photographs of the principal actors, Bertillon's finger prints of the assassin, pictures of the trial, etc., is published with the story which is a translation of the official report of the trial which can be found in the *Gazette des Tribunaux*, Paris edition, March, 1910, under the heading "Process Marinetti, déjà condamné à mort et échappé du bagne."

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The psychic—or mystic—pictures left by the late Charles Sims R.A., whose suicide I recently recorded in these *Notes* were sold at Christie's rooms on July 21st. On the whole, prices were good, considering that most of the sketches were rudimentary essays. The highest sum realized was £336 paid by Mr. D. Croal Thomson for an admirable sketch in oils for "Some One Passes." The Savile Gallery purchased a batch of drawings and pictures at prices ranging from £21 to £127 for a study for "Ecstasy," and £220. 10s. for a sketch in oils, "My pain beneath your sheltering hands." The total was £4,024.2.6.

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A woman named Natalia Capilla has been summoned, at the instance of the College of Physicians, for practising in Valencia, Spain without medical qualifications. Her fame extended throughout the province, and hundreds of patients have visited her daily. One day recently she earned 5,000 pesetas (over £160). As her only method of treatment was to bless the water which the patients brought, she has been found "not guilty," and is apparently to be allowed to carry on her practice. She is reported to have effected several remarkable cures.

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Mr. William Hichens, in a recent issue of the *Daily News* gives us a most interesting account of African fire-eaters and their ceremonies of which he was an eye-witness. He says: By walking through a pit of fire glowing with the red-hot embers of ten tons of wood, two Johannesburg whites have successfully faced the famous ordeal of the

Hindu fire-walking ceremony, and it would now be of sporting interest to see whether any European, or even the most fanatical fire-walking Hindu, could take on the famous Wakimbu fire-dancers of Tanganyika. These black-skinned savages cannot only walk through fire, but will eat it, bathe in it and even bury themselves in it, and yet escape scathless.

A savage mchawl-moto or fire-magician who baked his own head in a hole filled with red-hot stones was one of a party of Wakimbu fire-dancers who came to the writer's camp in Tanganyika not long back offering to give a show in return for some eland meat which we had shot. A huge pile of brushwood was set ablaze and while it roared itself into a veritable inferno the Wakimbu departed to a near-by forest in search of dawa or "magic-medicine." They came back with handfuls of leaves which they chewed to mash and then smeared like slimy green ointment over their naked bodies; then yelling like so many devils, they leaped into the licking flames, sending up great clouds of sparks, through which they could be seen flinging their flame-wrapped limbs in the wild contortions of a demoniac dance. Three grinning younger black lads squatted on their haunches round the fire beating thunder from snake-skin topped ngomas or hollowed tree-trunk drums, while a fourth leaped round like a fiery satyr blowing a piercing jeering wail from a five-noted ulele or native piccolo. Out of the red-black chasms of the smoke and flame one of the dancers would hurtle himself every now and then, brandishing a blazing brand, rub himself vigorously all over with it, bite the red-hot char from it, chew it, spit it out and then leap back again with a yell into the furnace.

Within ten minutes the fire was nearly trampled out and the star-turn of the Wakimbu fire-magic was staged by the dancers digging a hole big enough for a man to thrust his head and shoulders in, filling it with stone and piling the embers of the fire upon it with their hands. A wait of some minutes, enliv-

ened by the chief magician running his hunting-knife backwards and forwards through the muscles of his arm without drawing the merest speck of blood, and the embers were kicked off, revealing the stones red-hot in the pit. Throwing himself on the ground the chief magician thrust in his head while his companions piled up earth and char until his head and shoulders were completely buried.

So he baked as the writer timed him for 27 minutes; suddenly his body collapsed and fearing the worst we dashed to him, dragged him out by the heels, as we thought, dead. We tried every camp restorative we had; the man lay inert; no pulse; no breath. When suddenly he leaped up yelling like a fiend and broke into a wild dance with his friends shrieking with laughter at our very evident alarm. Half an hour later this band of fire-magicians enrolled as porters to carry the writer's baggage twenty miles to the next camp, and not one of them showed a blister; the frizzly hair on their bullet heads was not even singed. How is it done? By the magic dawa of the forest, they say: but they will not divulge what leaves the dawa is made of: that is the Wakimbu's secret.

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Mr. G. W. Foote has an interesting article, "Ghosts" in the *Freethinker* for July 1st, 1928. Concerning Shakespeare's ghosts he says that he is convinced that the great dramatist did not believe in the supernatural. The ghosts in his plays are mere "stuff o' the mind". He employs them as accessories to heighten the interest of the drama, but he never lets them affect the natural development of the plot; and, what is more remarkable, he makes them visible and invisible, audible or inaudible, to suit his purpose. The ghost in *Hamlet* is seen by the fated son and his friends, yet in the closet scene, while Hamlet sees and hears it, his mother sees and hears nothing. Similarly, Banquo's ghost is only perceptible to Macbeth. When "the great magician, bold Glendower," boasts

that he can "call spirits from the vasty deep," Harry Hotspur answers: "Why, so can I, or so can any man, but will they come when you do call for them?" Shakespeare's philosophy of the subject can be summed up in one of his own phrases—"Such tricks hath strong imagination."

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Dr. R. J. Tillyard, F.R.S. left London on July 28th for New York, en route to New Zealand and Australia. He is establishing a government research station and laboratories at Canberra, his future home. Just before he left England Dr. Tillyard was elected Honorary Fellow of Queen's College, Cambridge. He confessed to me that if he were offered the Chair of Psychical Research at one of the universities, he would accept it. A *résumé* of his psychic experiences in America will appear shortly in *Nature*, the full account of his experiments with illustrations, forming Part II, Vol. I. of the *Proceedings* of the National Laboratory of Psychical Research, dated September, 1928.

\* \* \*

Professor Alexander Erskine, the well-known scientist and neurologist delivered at Croydon on June 19th, 1928, a fascinating lecture on the mystery of the mind and its powers, conscious and unconscious. He said "I have been able to despatch the mind of a sleeping person, by agreement before sleep, to some distant part, and the mind of the sleeper has been able to tell me what was going on at the spot to which I had seen it".

Professor Erskine dealt with the power of healing by hypnotic suggestion, now generally called the science of neurology. He said that in these days they had discovered there were great creative forces in the mind. They had discovered, too, there was only one mind within us, that being God. Under normal conditions, the mind lined up with the body, and was under the control of the five physical senses. It was largely through those senses, and what the mind received through them that character was built.

The Professor added, "Man is what

he thinks, and you are absolutely what you believe. Every suggestion received by the sub-conscious mind becomes conscious and relates to the physical body." Those who had studied neurology found that the sub-conscious part of the body had the power to heal. Many medical men would have nothing to do with the science because they did not understand how the cures were made. Yet, in the same way when they gave medicine they could not know what it was doing, they only knew the effect.

Many cures could be wrought by suggestion, whilst the patient retained his or her waking state, so long as the patient believed and accepted the suggestion. He could not make a person believe, he could only show him how to believe. It was his (the speaker's) contention that patients could be cured of all sorts of diseases by commanding their sub-conscious mind whilst asleep.

The professor told of five blind people who had been cured by means of their sub-conscious powers, and affirmed that he did not cure them; he only assisted their faith. Hope was not enough, not deep enough; but faith and trust were needed as well. The Professor illustrated the powers of the sub-conscious mind by the extraordinary doings of some sleep-walkers, and referred to a friend of his who could write the most perfect business letters whilst asleep. He declared that although he was not a spiritualist, he saw no reason to doubt that a spirit in some instances could revisit those it had loved on earth.

\* \* \*

"The New Theory about Dreams" is the title of an article which appeared in the *Sheffield Mail* recently. "Have our dreams any meaning?" the writer, Mr. Clifford K. Wright, B. A., asks. "Can they be interpreted upon any sound and unvarying principle?" He continues:

Man has always been interested in his dreams: they have always excited his curiosity and wonder.

The wise man among the ancients was pre-eminently the interpreter of dreams. If a man could interpret dreams successfully or plausibly he soon found a

way to royal favor, as both Joseph and Daniel discovered. On the other hand, if he failed to give satisfaction in this respect he would, with equal promptitude, be banished or put to death.

The theory about dreams which has been advanced by Dr. Freud, of Vienna, is that through our dreams we can explore the unconscious part of our mentality, the storehouse of our memories. By this means, Freud claims, we can discover the clue to secret anxieties and disturbing thoughts which have been worrying us subconsciously. Our memories are packed away like steam in a boiler, and the dream is their escape valve.

In short, from the study of dreams, Freud drew the conclusion that our minds have depths far beyond what we ourselves realise, but which, by certain means, can be investigated and that the hidden activities of their depths bear a powerful influence, all unknown to ourselves, upon our conduct and express desires and fears which we refuse ordinarily to admit to consciousness, either because they are painful to us or because they are repugnant to our moral sense.

Everyone knows how in dreams all conventional barriers are broken down, and all conventional restraint banished. The philanthropist in dreamland commits all kinds of anti-social acts without suffering the faintest tinge of remorse; and the burglar probably dreams of a charmed domestic life of tranquil repose. That part of a man's self which has either been neglected or repressed during his conscious life comes to the fore during the relaxation of sleep.

From this there has been elaborated the further theory that dreams fulfil a very real and useful purpose by *stating our moral problems for us*—usually in some symbolical form. Certain desires, for example, fermenting in the unconscious part of our minds, want to ascend to the foreconscious. They dare not make the attempt as they are in their own shape, as the Censor—that repressing force in the mind which tends to prevent the unpleasant from

becoming conscious—is ever ready to intercept them and drive them back. So they look about for some disguise, and do not attempt to appear in dreams in their own persons.

Different symbols serve the same purpose for different people. There is no fixed system by which to form or to read all dreams. A lamb, for instance, does not always signify a desire for meat, or a coconut a desire to go to a fair. The haphazard associations of experience, and the chance similarity of two words conveying different notions, decide most of them. However, as some experiences are universal, some symbols are common, and express a common desire. Desire for a birth, for example, is often expressed by the picture of a child entering the water, and a love desire by such symbols as walking upstairs and down, the flying the air or travelling in some vehicle.

It is only in very exceptional cases that an explicit solution of a problem is reached by a man in his dreams. There are, however, authenticated cases of mathematical problems which have been solved, abstruse legal opinions which have been given, and sermons which have been composed during sleep.

It is well known, moreover, that Coleridge composed his poem "Kubla Kahn", during a three hours' sleep, and wrote out, on awakening, the existing fragment. Such cases, however, are outside the ambit of the moral significance of dreams, and of the Freudian interpretations.

The most important feature in the Freudian hypothesis is the insight which may be gained through dreams to the disturbing factors in a man's unconscious mind. A patient will tell his doctor that he is afraid to cross open spaces, and believes that that is the whole matter; but it is not the whole explanation; it is only the part of which he is consciously aware. There is something left unsaid, because it is shrouded in the unconscious mind. The doctor can cure the man if he can find out, by dreams or hypnosis, or by the now-well-known "word association"

test, what the hidden thought is. That is why the study of dreams is so important for the treatment of nervous disease.

Many scientific theories, which comparatively recently were fiercely disputed and accounted gross heresy, are to-day generally accepted. Freud's theories have met with, and are still subjected to, considerable hostile comment. But it is certain that, however much they may have to be modified in the future, a substantial part of them must always stand as true and basic in relation to the operations of the human mind.

\* \* \*

Few persons have heard of Anna Maria Taiga, the remarkable and apparently genuine clairvoyante who amazed Italy with her gifts during the first decades of the last century. A biographical sketch of this remarkable woman which appears in "the *Occult Review* for June, gives many interesting details of her life, the greater part of which was spent in Rome. She was born in 1769 and died in 1837. Edith K. Harper, the writer of this sketch, says "This wonderful clairvoyance took the form of a golden disc which she, herself, likened to a sun. In this disc she saw symbols, persons, and places; past and present: and visions of things to come. Her prophecies passed from mouth to mouth and she was cited as an oracle that had never been known to fail. Though she was what would now be called a 'medium' she never exercised her faculties for money. She did all for love, recognising in her gift a dower from Heaven."

\* \* \*

Dr. Maximilian Langsner, the Viennese criminologist claims to have made a murderer betray himself by telepathy. Vernon Booher, 20, slew his mother, brother and two employees on the brother's farm near Manville, Alberta on July 9th and was later charged with the murder. The rifle used by the murderer was hidden and its recovery was a vital link in the chain of evidence. The Alberta police employed Dr. Booher

who claims that he found the rifle by telepathy between accused and himself. Faced with the rifle, Booher confessed. The defence at the trial in September will plead that neither hypnotism nor telepathy can be used, under British justice, to secure incriminating evidence, and will ask that the evidence of the rifle and also the confession be disallowed.

\* \* \*

According to a local newspaper, the Abbé Mermet, a Swiss priest, who is credited with extraordinary psychic powers, foretold in a letter to the Italian Bank in London on June 3 that General Nobile's expedition would be found broken up into two groups. The prediction was confirmed. On June 23 he told representatives of a Geneva paper that he had located the wreck of the Italia, all that remained being about two tons of twisted girders and the corpses of four of the crew. Afterwards the abbé reported having established "reaction" to the presence of iron and human flesh in five different areas. He also gave the number of dead and the quantity of débris in each case. The added that while he cannot give the names of the men or the exact nature of the débris, it is almost certain that they are what remains of the lost aircraft and its crew. The abbé enjoys a considerable reputation in Switzerland as a water and metal diviner.

The British press recalls the fact that August, 1928, is the centenary of the trial and execution of William Corder, who was hanged for the cold-blooded murder of Maria Marten in the Red Barn of his father's farm at Polestead in Suffolk. Corder, having seduced Maria, was supposed to have married her and taken her abroad. Hearing nothing of their child the Marten family became alarmed. Anxiety for her daughter weighed heavily on Mrs. Marten's mind, and no doubt predisposed it to what led eventually to the discovery of an atrocious crime. In the course of March, 1828, Mrs. Marten dreamt on three successive nights that her daughter had been murdered and buried in the Red Barn. This notion became an *idée fixe* with one who firmly believed in psychic phenomena. Corder's parents readily gave permission for the floor of the barn to be dug up and at the exact spot indicated in the mother's dream was found the mutilated remains of Maria, several feet below the surface. The dramatic realization of Mrs. Marten's dream caused a great sensation at the time and the event was "immoralised" by the "flying stationers" (itinerant vendors of news-sheets who ran through the towns selling "broad-sides" of current tragic events) in many a song and story. As recently as this summer the tragedy of "Maria Marten and the Red Barn" was dramatised at the Elephant and Castle theatre, London.

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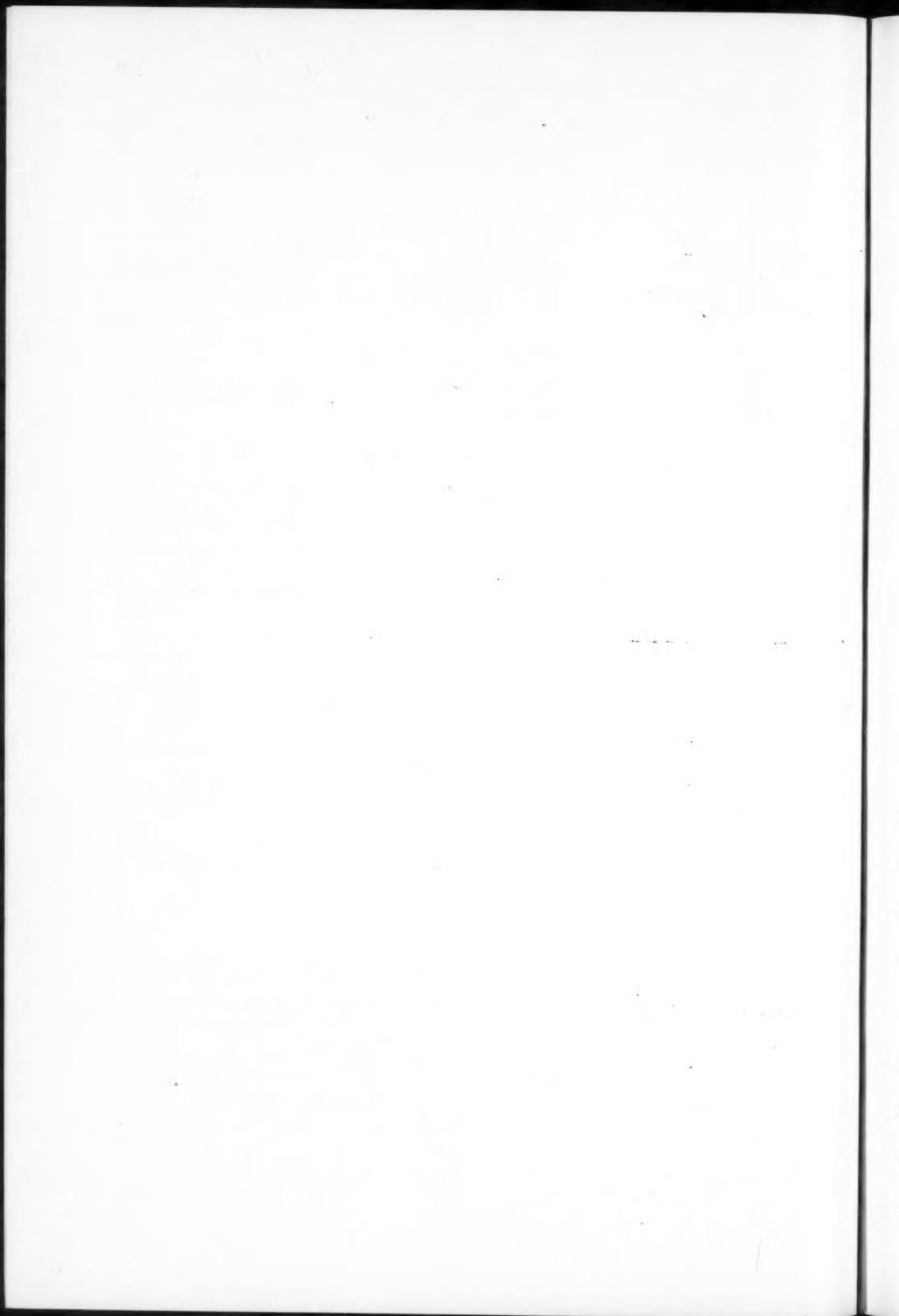
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Vol XXII, No. 10: October, 1928

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## A SUBJECTIVE ANALYSIS OF OBSESSION—I

The Reactions of an Otherwise Normal Subject to His "Possession" by  
Three Distinct Entities

Communicated by HERWARD CARRINGTON

"THE refusal of modern 'enlightenment,'" said Professor William James, in his *Report on Mrs. Piper's Hodgson-Control* "to treat 'possession' as a hypothesis to be spoken of as even possible, in spite of the massive human tradition based on concrete experience in its favor, has always seemed to me a curious example of the power of fashion in things scientific. That the demon-theory (not necessarily a devil-theory) will have its innings again is to my mind absolutely certain. One has to be 'scientific' indeed, to be blind and ignorant enough to suspect no such possibility . . ."

The case which follows must, it seems to me, be considered a highly interesting and suggestive one, no matter what view we may care to hold as to the actual causative factors involved. It is well written, by an intelligent man, and is a study of apparent "obsession" *from within*. Too few cases of this type are on record, while their psychological value is very great. One need not agree with the author either in his central belief or in minor matters; but cases of

this type should certainly be carefully reported, and if the writer's deliberate conclusion—after a most painstaking analysis—is that "obsession" is a reality, and that ordinary psychological theories will not "explain", he is certainly as entitled to his opinion as any other man (no matter how "great" he may be) who views these manifestations merely from the outside. Perhaps more so! During the course of my correspondence with A. B., I certainly endeavored to place before him as forcibly and clearly as possible the generally accepted views, referring him to various expert analyses of cases somewhat similar to his own. But he remained quite unconvinced of the sufficiency or even the accuracy of these studies, after having read and considered them carefully. He is still quite convinced that genuine obsession is a fact. And, in view of certain newer evidence—spiritistic in appearance—must we not agree that this is at least a possibility to be reckoned with, as William James contended that it must be?

Of course, from the mechanistic point of view, genuine obsession of the spiritistic type would be out of the question

<sup>1</sup> *Proceedings S. P. R.*, Vol. XXIII, p. 118.

—"impossible." If we regard the mind as a mere "epiphenomenon," a product of brain activity, then any external causal influence would be quite unthinkable. But numerous facts seem to prove to us that mind has a greater influence upon the organism than the shadow does upon the horse (to use Huxley's analogy); and further we know that one mind can be influenced by another living mind at a distance, by means of telepathy. If such distant mental influence may be a true causal factor, who shall set its limits? And if discarnate minds similarly exist, might they not also affect the minds of living persons, under exceptional circumstances? Dr. Hyslop, as we know, was strongly inclined to believe in obsession of this type, and in his *Contact with the Other World*, he said:—

" . . . For all that we know consciousness is a form of energy with its own laws of transmission and inhibition. If it be such, we can well surmise how the way might often be accidentally opened to the reception of foreign influences which may lead to disastrous results. But these influences are as often purposive and malicious as accidental; the problem is to ascertain how we may practically deal with such cases. . . . It must be thoroughly understood that we are not controverting physiological or psychiatric explanations. The only revolution that we wish to introduce into medicine is the denial of the limits ordinarily assigned to causes of disease and methods of treatment. The terms hysteria, dementia precox, paranoia, manic depressive insanity, and epilepsy are largely descriptive. . . . Obsession does not displace other causes, but adds to them another factor. Every single case of dissociation and paranoia to which I have applied cross-reference has yielded to the method and proved the existence of foreign agencies complicated with the symptoms of mental or physical deterioration . . ."

The two interesting cures of "paranoia" by experimental appeals to purported obsessing spirits recently published by Dr. W. F. Prince should also

have consideration in this connection<sup>2</sup>.

I shall not attempt to comment upon the present case, or to discuss it in any detail, since the various problems raised will be apparent to the reader, who is fully competent to form his own opinions regarding it, and perfectly justified in doing so. I wish merely to place it before our members as a striking and well-reported case, worthy of the most serious consideration. With this brief Introduction, I let the Reports speak for themselves.

My first letter from A. B. I have unfortunately mislaid. It evidently opened the correspondence by telling me that he had read some book of mine, and had been struck by a case reminding him of his own. It also contained enough suggestive material to make me feel that A. B.'s case was a most unusual and interesting one, and to cause me to write, asking for further details. The following communication was the result—

September 28, 1926.

My Dear Dr. Carrington:—

This letter is in the nature of a report. I have not gone very far with the prospective full account of my abnormal psychic experiences, and I fear I must wait for the leisure of winter evenings to tackle it in earnest. But in the mean time, it may be of interest to you if I can describe my present condition as exactly as I can. I should also like to give you a few opinions formed through observing and analyzing the activities of the obsession influence.

I may fail to give you anything new. Scientifically, I can be of little or no value, as I can offer no proofs. But I can at least speak for your interest and consideration.

I am a living psychological museum, with the clues to many vexing problems of human nature, and of the supernatural, plain to my sight. It seems to me that this situation should not be allowed to go entirely to waste.

First, as to my present condition. This obsession has passed through various phases, but has crystallized into a

<sup>2</sup> Boston S.P.R., *Bulletin* VI. pp. 36-71.

situation which has remained unchanged during the last three years, except that a gradual improvement has been taking place during the two years past—a lightening of oppression, a lessening of pains, a more reasonable attitude toward the realities of life. This is the result, I believe, of my constant fight against the obsessing influence and my constant appeal to reason; a demand for the recognition of truth.

Physically I am comparatively well and active. I have not had a real illness for years, though I am lean and restless and I suffer from a fairly complete list of neurotic symptoms, which I recognize perfectly for what they are.

My condition of obsession is hard to describe convincingly, but I will do my best. There are at least two, probably three, spiritual personalities associated with me. They exert their influence upon me constantly, affecting my physical brain and body through my nerves; in very much the same way (they say) and with the same sort of force that my own personality uses in vitalizing and controlling my body. They can, however, produce upon my senses phenomenal effects which are wholly abnormal.

They call themselves "spiritual people," and have told me that they are normal and human in their own true characters, as real as earthly men; but have entered a special state of consciousness in order to get in mental communication with me, and while in this state are not capable of full intelligence, being cut off from their own environment and limited to my mental content while in my mind. They still maintain that their purpose is good, that they are administering a power needed by myself; but they now admit that the task has gone very sadly wrong.

The one who is most fully in my consciousness is my obsessor; I shall call him Z. He professes to be a kinsman of mine, a cousin who died in childhood. I believe this claim of identity to be valid. Our association of nearly seven years duration has brought me a thorough familiarity with his methods.

He is co-tenant in my own mind and body, both of which he can use (if I acquiesce) almost as if they were his own. His vitality extends through my entire physical being. He exerts his influence upon me constantly, day and night, in one way or another, mentally, physically and nervously. He uses a great variety of methods, nearly all of them painful. He explains that he administers to me a force which is supposed to be for my benefit, that this force is constantly passed to him, and that he cannot hold it, but must communicate it immediately to me.

He explains his behavior in various ways. I believe much of what he tells me, for he is sometimes very frank. But I trust most to conclusions which are the result of my own observations—so many of his explanations sound like attempts at self-justification. I find that he *has* humanity, conscience and consideration, and feels them upon occasion. But he is very apt to become absorbed in his occupation of transmitting power, and then he loses all sense of responsibility,—will not permit himself to think of it. When this happens he makes me the unconsidered channel through which he unburdens himself.

He assures me that every bit of influence received by me is helpful, that it is more effectively administered through my consciousness, and that it impresses the attention more—therefore helps more—if delivered in painful ways. He adds, to complete the argument, that I am constitutionally lacking in vital force, and need, for my health's sake, constant reinforcement.

All of this may be true, and some of it probably is. But it is obvious that a "helpful" process which is unpleasant enough to make life miserable defeats its own purpose. And I have observed that he will often interrupt and depress my own vitality in order to replace it by the unsatisfactory substitute of his own.

He also informs me that ugliness and pain make stronger impressions on the sensitive mind than the beautiful and pleasant, and the stronger mental im-

pressions are the elements with which he works. He must, he says, use what he finds readiest in my mind, as his every activity is suggested by some thought or memory found there.

There must be some truth in this. But I think that the system is often reversed—he finds that he can impress me more deeply with ugliness and pain, and so cannot forbear using such satisfactory tools.

Lastly (and this is perhaps most significant of all) he maintains that the only way in which he can hold to his own personal consciousness while dwelling in my mind is to keep his own thought and feeling separate from mine, in effect to counteract against my own nature, to dissent from every natural expression or impression of my mental and physical life. He insists that he does not exert this tyranny through cruelty, but merely to preserve his own sense of identity, and declares that he "must know himself."

This has resulted in an elaborate system of falsification. He keeps me from a true realization of mental and physical values, from knowing and enjoying my own life, by numbing my senses, distorting or neutralizing the impressions received through them, or by substituting untrue reactions of his own. He afflicts me with a myriad discomforts of thought and bodily sensation, without any cause whatever in nature. And he constantly interrupts my thought by insistent appeals to my attention—by mental suggestion, by actual voice, by physical pain—by a wide variety of annoying devices.

I realized long ago that his activity did not depend on my need so much as on his own. When he feels the urge to rid himself of the "force" communicated to him, he forgets all scruples in delivering himself. I conclude that his error is two-fold; secondarily in mal-administration, misdirection of his power; but primarily in his helpless refusal to forget his self-interest, his own precious, befogged consciousness, in service of myself.

I believe that his original purpose was

to serve me by accord, to reinforce my energies in the best and truest ways. But gradually he has fallen into so many errors of understanding and method that the whole task has become perverted. His insistence on self causes him to fight jealously against everything that is myself. It is a vice that has grown to be instinctive and involuntary with him, therefore he is helpless. He is the salt that has lost its savor. Instead of sacrificing himself in my service, he has so changed that he demands the sacrifice of my whole life to serve each moment of his own.

He is an example of the petty Lucifers who are too proud to give themselves to accord with the God in man's mind, and therefore fall into a lower kingdom of their own, a hell of falsity of their own creation, where they can damn man, while they endure, with their tyranny.

But Lucifer is not definitely lost. He is God's fallen servant, and when he can be made to realize his responsibility and forget his selfishness, he may return to God. My Lucifer abjures his hell every day, sometimes with tears. But he always falls into it again very shortly. The trouble is that he has created too much hell—too many bad habits of thought, comfortable for him so long as he can evade recognition of their hellishness, but torment for me.

He can be induced to abandon some course, if he can be brought to admit that it is harmful for me and made to face the issue squarely. But it takes a deuce of a lot of argument to convince him. Once he has begun upon some particular deviltry, he will confuse himself with evasions and excuses and lies sooner than realize what he is doing. He is like a drug-addict who is enslaved to his vice.

Ah, well, I will give you a further study of this "spiritual person" another time.

Less thoroughly entangled in my consciousness, but very definitely in touch with me none the less, is a second personality. This is supposed to be

my dead brother, whom I will call X. I am aware of him auditorially, and can always hear his voice, generally like faint, insistent ringing in the ears. He says he is "delivering power by thought," and does not seem ever to rest or pause for a minute. I have grown so used to the sound that I habitually disregard it, and am not at all troubled by it.

He was with me more actively and with full consciousness when the "revelation" occurred nearly seven years ago, and talked to me then many times at length, with human reason and affection. He seems never to have left me, but to have retired further back in my consciousness, and taken up a special task. For a long time now he has been preoccupied with it. He is aware of my thoughts, and can answer me when I appeal to him, but rather childishly, like one half asleep.

He speaks continually or sings (my brother, when living, was always whistling and singing). It does not seem to matter what he says; his object being apparently to give me the sound, or rather the power which is received by me as sound. He tells me, "I don't know what I'm saying, or how I say it, but I've got to keep it up. I'm helping you, brother, I'm helping you. It isn't hard to do. I can't stop doing it, because I have the power."

He will repeat the same sentence over and over again. He will sing the same song—or fragments of it—times without number. His favorites seem to be "There's a Long, Long Trail" and "The Wearing of the Green." But he will sing anything he can think of, or extemporize lines of his own. He is, of course, familiar with songs that he never heard in life, but that I have heard. Any happening or idea which has particularly impressed me is apt to give him a subject for utterance. Often every passing thought of mine is seized on for repetition. Anything to keep busily talking and chanting.

He will say again and again reprovingly, "We're trying to help you, brother;" then change to "It's all gone

wrong, it's all gone wrong!" despairingly, "We're trying to help you, poor old fellow!" for perhaps a hundred times, then plead, "Won't you believe us, brother?" or, "Please be a little kinder to Z", or "Z is giving you all his strength!" for another hundred.

As a rule, and during the day, the voice is faint though insistent, and I must listen intently to distinguish words. But when my mind is unemployed it seems to gather strength. Often at night I wake to hear it chiming at my ear loud and clear, or ringing through the room like a chorus of two dozen crickets. This used to trouble me so that I would beg for quiet, and the voice would obligingly lessen in volume. Now, however, I have grown so accustomed to it that I pay it very little attention.

This voice when unassisted has a vibrant, metallic sound. But—and this is a very interesting observation—outside natural sounds seem to add to it and make up a volume. Sometimes with this reinforcement it becomes as full and natural as a living human voice, and sometimes much louder than natural.

Often when I wake during the night and hear a motor car approaching on the road beneath my window, it will sound exactly as if someone in the car were singing very creditably. The air and words will be plain, and it is not until the car is close by that I realize it is my own spectral serenader's voice amplified by the noise of the motor. Similarly, a thunder-clap will seem to be an awesomely loud (though generally trivial) remark addressed to me from the heavens or beyond the hills; and the whistle of a locomotive will be a poignant (though meaningless) warning or appeal shrieked at me from across the valley. One can easily imagine the effect produced on an unprepared mind by such a phenomenon.

I first noticed this years ago when, following my first and most vivid psychic experiences, the voices of my spiritual friends began to grow faint. I was still eager to listen to them, as

the experience had not yet recognizably developed into obsession. I found that I could amplify the sounds by listening to the murmur of a hollow vessel (you will recognize "shell hearing"). I used my old army cup, or a tobacco tin, or my own cupped hands.

I also noticed, one evening, that the voice then speaking seemed to come directly from the reading-lamp on my table. I listened closely, and it was unmistakably the faint hissing of the poorly-trimmed wick, but also unmistakably uttering the words and sentences of the ghostly conversation.<sup>3</sup>

I demanded an explanation, and was told: "The sound you hear does really come from the lamp, but not the speech. We do not speak to you in sound, which impresses your auditory nerves from without, but with a spiritual force which comes from within your mind. Your nerves of hearing have been so magnetized that they are sensitive to this power, which impresses them with the forms of speech. When the power is strong enough it seems to you to be physical sound. But when it is weaker, the impressions are still made on your nerves, though not so apparent to you; and then natural sounds from without enter your ears at the same time and are moulded to the nerve impressions, amplifying our voices in a different medium."

Later I became very familiar with this phenomenon. I believe it to be an explanation of one of the most ordinary symptoms of dementia. Natural sounds are so distorted in reception that they are entirely deceptive, as when a sensitive subject apparently hears passing strangers "talking about him." I myself have grown quite used to hearing my name seemingly spoken by some casual passer-by. Fortunately I am always well aware that it is my brother who has spoken to me, his voice taking substance from the natural tone of the stranger, who has perhaps addressed some remark to a companion.

<sup>3</sup> This is an interesting example of what we might call delusion—hallucination. But note the ingenious ultimate explanation offered.—H. C.

Another very curious effect is the doubling of the voice. When it is magnified by some exterior noise, so that it seems to come from without and loudly, then if I listen carefully I can still hear the voice itself ringing close in my ears. And the two are not simultaneous; but the physical amplification (which often sounds the more natural, according to the quality of the embodying sound) follows the true voice a word or two behind. It is like the repetition of a whisper by a greater voice, with the human intonations and inflections more distinguishable. Yet it is the same voice reproduced.

There is no doubt a scientific explanation for this. The spiritual speaker has explained as well as he could: "My voice comes to you from within, and registers on your nerves of hearing, instantaneously. But the sound-waves of the air are slower to reach your nerves through your ears, though they enter the same impressions and take form from them."

A strange thing, also, about the voice is the periodic renewal of its power. This happens often—generally in the evening—when it has grown so faint as to be nearly indistinguishable, and there is seemingly some readjustment made. I am suddenly aware of a distinct snapping and buzzing in my ears, with a tightening of the ear-drums. The tiny voice is blurred for a moment and changes in timbre. Then the numbness passes, the snapping stops, and the voice speaks on louder and more clearly.

I should add, to complete the description, that the ghostly voice can sound in one ear or both, and can change readily from one ear to the other.

Now behind the two influences which I have described, I can occasionally sense a third; who is probably the last of the original trio, my uncle, Y.

When the three revealed themselves to my consciousness seven years ago, he was the most active and apparently the wisest and strongest. If he had remained in my consciousness, as Z did, I suppose he would have fallen into the

same errors. But as it is I believe that he withdrew into, and remains in, my subconscious mind, and so has been able to maintain the integrity of his purpose.

He does not interfere with my consciousness very often. But once in a while, when I am sorely bedevilled by my obsessor, I think to call for any possible help. Then if I can manage to open my consciousness to it—to relax my body and nerves receptively—I can get a sudden comforting, strengthening calmness, a sort of encouraging and soothing influence. Sometimes I can feel a condemnatory indignation rising in my mind against my obsessor, greater than my own; and sometimes an urge of understanding sympathy will mitigate my anger at his oppressions.

Sometimes at night I can feel a more friendly influence at work, calming my mind and directing my thoughts into some pleasant channel. And then my obsessor will ruthlessly drag my attention back to himself and some pain or ugliness. When his fit of activity has passed, the soothing influence will start again, laying my limbs quiet, forming in my mind some bright little picture, which if allowed will develop into a dream and gently lead my obsessor into forgetting himself, and me into sleep. But if Z realizes what is happening, he will abruptly waken me by jerking my body violently, and replace the pleasant dream with some mental picture of his own, of a peculiar and diabolic ugliness. It is quite a rivalry, and would be interesting if I were not myself the bone of contention.

Sometimes, though rarely, this third influence will break out into speech, taking my mouth and voice momentarily away from Z. He will utter a few words of admonition, addressed not to me, but to my obsessor. Or he will deliver some drastic criticism of his behavior. Z seems to be much flustered on these occasions. He falls still and quiet, with a sort of consternation; but hastens to forget the interruption and reasserts his influence as soon as he can.

When in the throes of nerve-wracked insomnia, I have had this third influ-

ence suddenly speak out and reprove my obsessor's excitement, saying, "Work for him, not against him—throb in his nerves as he throbs," and bidding him, "Let your poor tortured brother sleep!"

One evening not long ago, on coming home from the city, I went up to my room for a wash and change. As I took off my collar I felt my obsessor's power beginning to work in me—a distressing grip on all my nerves, a rising sense of painful excitement almost amounting to desperation. I said, "Here, go easy. Calm down! It won't get you anywhere to drive me crazy."

He gripped the edge of the bureau with my hands and leaned forward close to the mirror. I found myself gazing into the reflection of my own face, with an expression on it that was certainly not my own. Such experiences would be ghastly, if I were not so very familiar with Z and his sometimes dramatic way of doing things.

Well, he burst out with a tirade: "I *must* think myself. When I am like this I must be myself, and to hell with you! If I should be damned for it, all right, I'd have to be damned. In spite of yourself, or your family, or God Almighty, I will have to believe in my own self!"

I broke in—I can always, thank heaven, take my voice and body away from his control—and said, "We have here a beautiful example—" I was going to say, "of fallen angel reciting his creed."

But I was interrupted too, my voice taken suddenly away from me. It was the Third Influence (Y) speaking up firmly. "We have here," he said, "a beautiful example of self-made devil refusing to obey his superior!" (Meaning himself?)

That pronouncement calmed Z amazingly, and the rest of the evening was fairly comfortable.

I have heard the Third Influence tell Z that "he was making a damned prostitute of himself, betraying the trust of God Almighty just to be king of the dirty little hell of his desires."

And finally, he has spoken to me very

plainly in extenuation of my obsessor's errors. "Z used to be your best friend when you were little fellows together, didn't he? Well, he means to be yet, and tries to be. But where he is now, and the way he is, he is so twisted and crooked that he can't do right. We all know that he is wrong, and we are trying patiently and carefully to influence him with our thought, to think him right again. And it isn't hopeless."

In interpreting this situation, first of all one must accept it as actual. And I must speak as if you yourself accepted it on my word. For me, it has been the familiar condition of my daily life for years, and I know it to be as actual as, if less tangible than, my physical environment. And I wish to state very emphatically that I am *not* entirely preoccupied and engrossed by it. On the contrary, my chief interest and endeavor is to live my life as normally as possible in spite of the handicap.

To outline my conclusions. First, personal survival after death has been proven for me. Of course I have no absolute proof that the "spiritual people" in touch with me are those whom they represent themselves to be. But I have no misgivings on this score—I am convinced by my recognition.

Secondly, it is evident to me that I am the object of systematic efforts made by concerted influences. My understanding of this has been guided by the explanations given, but my reason has directed my belief. I believe that certain spiritual personalities who were attached to me in life have associated themselves in order to influence me; that they have entered a special state of consciousness to do this, and their purpose is to benefit me by the administration of a reinforcing vital power.

I believe in their enduring affection and benevolence of design, but am convinced that this has miscarried for two reasons; first, the error of entering my consciousness, of so sensitizing my nerves that I am aware of their activities; and second, the inability of the closest and most active of them to main-

tain his integrity and balance, or else to forget his personality in mine.

And it seems to me that his error is of attitude and direction. Engaged in a task which should be essentially unselfish, he finds himself chiefly concerned with self. He tries indeed to maintain the integrity of his personality, but he does this by revolting from my life and thought, asserting himself by contradiction. And since my senses naturally register and my mind perceives the actual, the more he revolts from my physical and mental life, the further he thrusts himself from his own personal integrity and from any perception of truth.

I believe that his system of spiritual influence exerted upon the living is quite unusual and natural; the only unusual features, in my case, being the degree, and the inconvenient fact that I am aware of the process. I do not mean to say that our ghostly inhabitants are invariably mal-practicers. But, observing this world of human nature with some understanding of the hidden springs of impulse and instinct, I am obliged to recognize that the "spirit that moves us" is more apt to play the Devil than the Holy Ghost.

I must stress a belief of mine which amounts to a conviction. So far as I know from reading, students of man's mind entirely fail to recognize the indispensable clue to all subconscious activity, both normal and abnormal, as well as all manifestations of the supernatural. This clue is the actual presence in the mind—in every mind—of living, distinct personalities, more or less conscious and intelligent, who unceasingly exert their power upon us.

I believe that this influence is exerted through all nature, upon every living being from the lowest to the highest; and that it constitutes the urge to growth and development which results in evolution, and the guidance which is instinct. Speaking comprehensively, it is the constructive and instructive control of earthly creation.

This force is administered by an in-

finite myriad of separate personalities, the deputies of Deity. They are joined by some super-control in one vast purposeful design; but individually they serve well or ill according to their abilities and personal attitudes, and the limitations of circumstance.

With even the higher animals, instinct is supreme. Their minds are simple, their personalities subordinate to the rule of nature. In such minds the spiritual control is able to work with undivided purpose, serving truly and wisely, else beasts would not be the wholly natural things they are.

But in the highly organized human mind, the mission of service becomes complex and full of difficulties. The very personal consciousness of the man conflicts with the consciousness and control of the associated intelligence, while the large and varied store of knowledge and imaginings in the human mind confuses the secondary personality. This "ministering angel" often chooses to react against the man's own consciousness in discord rather than to forfeit his own mental sovereignty; or else, being in a world full of the unreality of man's imaginings, he loses touch with reality.

Happy the man whose spiritual friend serves with selfless accord. Unhappy he whose hidden associate revolts or falls into habitual falsity of expression. Thrice unhappy the one who is betrayed, and whose mind has been so sensitized that he is aware of it. This last is the victim of obsession.

A striking analogy can be drawn between this situation and the legendary Revolt in Heaven, when Satan refused to serve God in the heaven of truth, but became king of a world of lies of his own manufacture. Similarly, the Fall of Man—of every sinful man—comes when he allows the fallen angel to betray him with falsities, and loses realization of the divine truths of life.

The Spirit in man can be inspiration, instinct or depravity—the Holy Ghost, Nature or the Devil. Usually it is a mixture of all three.

I have had the subconscious mind de-

scribed to me as: "the inner mind, the chambers of the physical brain where impressions are received and recorded, and from which the reproductions called memory rise to the seat of consciousness, where you perceive and recognize them." These chambers are open to the subtle invasion of the spiritual co-tenant. As for the "unconscious" being a "subliminal self," a sort of submerged, mysterious other-half of a man, part of his own identity, that is an erroneous conception invented to explain the inexplicable by scientists who cannot conceive of the reality.

It is evident to me that the Freudian theory is absolutely wrong. Instead of the "unconscious" urging the "suppressed" and secret but genuine desires of our true selves, the truth is just the opposite. Since the "unconscious" is not the true self, but a separate though associated being; and since his activity is chiefly expressed by dissenting more or less persistently from our thoughts and wishes, and in contradicting more or less violently our own natures; it follows that he represents the opposite of ourselves—often all that we detest—solely to emphasize his own personality at our expense. Sometimes, of course, his influence can become so strong that a man's nature is misled into acceptance of the false urgings. But this is forced distortion of the man's true nature.

Men little know how many of their sins are not their own, but the undesired inflictions of Imps of the Perverse. Nor how many ugly twists of thought they blame themselves for unnecessarily. This being realized, it is obviously of vital importance for us to fight against mental falsification for the integrity of our own lives.

My experiences have given me a sense of man's true value, in the midst of forces working for and against him.

It is interesting to consider these beings who so ceaselessly help and hinder us. I have, of course, wondered and questioned, and have been told much, in the period before my spiritual companions became so constricted in power.

I cannot think of a better explanation than that given me.

They say that they are not really with me in person, but far away—they cannot say definitely where. They assert that they possess bodily forms analogous to ours, and that these are in a resting, quiescent state while their minds go out to mine. They say that this condition is natural and usual for those of the discarnate—a countless number—who have undertaken to influence those in this world.

They reach me, as they describe it, by a sort of projection of the consciousness in a ray of mental force, and a focussing of attention upon my mind. They enter and effect my physical body through the same magnetic nerve-channels by which my own spiritual self connects to animate the flesh. They can only touch my true self, my soul, by associating with it in the same body; it is only my physical brain and body they inhabit.

The process seems in reality to be an interchange of thought—a sort of “wireless control”—by means of a vital force; a force resembling electricity, perhaps, but (at a guess) finer by as much as electricity surpasses crude water-power. And the action and interaction, regardless of whatever unimaginable distance lies between the parties to communication, is so swift as to be immediate. We worldlings have, in the last few years, by mechanical means attained to something imperfectly approaching it. Certainly this latest material discovery should give us some understanding of the psychic problem.

My spiritual visitants can use my mind and express themselves through it as I do, only in a lesser degree. When their power is very strong, as it was when they first revealed their presence to me, they are capable of retaining some memory of their own independent lives in the spiritual environment, though this seems to be more a general impression than a definite recollection. They are also able to impart ideas of their own—sometimes real information—entirely new to me. But as a rule,

they are limited to my mental content for the formulae of their expression. That is, while with me they are aware only of what is in my mind, though they can convert the alphabet of my knowledge to their own use, speaking their own language in my words. But their memory and powers of expression alike fail when it comes to describing things in their own experience, but of which my mind contains no adequate idea.

And this, I think, is the reason why it is as a rule useless to try to obtain from them any definite information as to conditions in the spiritual world. They cannot tell because they do not remember, and cannot find words or ideas to fill their need. What they do tell is apt to be fictitious, which accounts for the preposterous and contradictory explanations sometimes given. Or they perhaps give a veiled or glorified description of life in the physical world, calling it “the place where we are;” which in truth is the only world they know when speaking, and the place where for the time being they happen to be. One can recognize this device in cases dealt with in very earnest works, such as Sir Oliver Lodge’s “Raymond.”

Any dominant thought of mine is apt to impress my supernatural friends, giving them a “fixed idea” with which to obsess me. I believe that the activity of the ghostly workers is apt to follow the form of any convictions, religious or superstitious, held by the subject; and this perhaps accounts for many extraordinary revelations and gruesome hauntings. Even, it may be, for such organized mummery as the witchcraft of mediaeval days, and the fascinating Fairies of so many superstitious peoples.

I should like to discuss the superstitions of mankind, tracing them to an age-old system of spiritual influence following traditional forms; and counteracted now and then by the much-needed physic of revealed religion. But this letter has grown altogether too discursive.

At any rate, the "angels" have many ways of making their influence felt. They can work upon the body to an extraordinary extent (through the sympathetic nerve system?). I often feel my obsessor permeating my physical being from head to foot. It is as if he asserted his full presence, while my soul withdrew a little. He can put a check upon my senses, and also distort them. He hampers my sight or hearing, takes away my sense of taste or smell entirely for a while; and he can make sweet things taste bitter, sweet odors seem foul.

He can give me some nervous stimulus which counterfeits the sense of touch, so that I seem to feel a grip on my wrist, a hand on my head. He can visit me with pain or discomfort, or a false sickness, in any part of my body. He can check my breathing, disturb my heart-action. He can hinder my physical movement, so that I seem to bear a weight, or he can give me sudden impulses toward movement. He can jerk my limbs or my whole body convulsively if he takes me by surprise. He does not often do this. I am glad to say, except at night, when he wishes to rouse me from sleep for a session of insomnia.

They are masters of illusion. If their power is strong enough, they can produce any amazing false effect upon the senses. They give us our sleeping dreams, and can upon occasion present for us apparitions and visions by night or by broad daylight. I have had their ability in this respect illustrated for my wonder.

Imagination is their realm, and they can strengthen and shape it to seeming reality. I believe all their manifestations are the stuff of dreams—even that dream made solid, the materialization—but none the less genuine spirit manifestations for all that. It is odd to think of one saying, "You dreamed it!" to discredit some reported supernatural happening, without ever suspecting that a dream is the very thing he scouts—an actual spiritual manifestation.

I believe that the majority of psychic

phenomena, while genuine, are meaningless except as mere manifestations. I mean that they are not designed to serve any constructive purpose, but merely to express activity. The discarnate presence, if he has power enough and the opportunity to use it, will do so with great ingenuity but little wisdom. The traditional superstitions of humanity will furnish some suggestion as to the method. Or, as in seance, he will play up to the expectations of believer or investigator. Or he will make himself manifest by poltergeist activities, which are burst of misdirected activity, the effervescence of surplus energy.

It is rarely that a communicating spirit finds himself strong enough, and at the same time retaining enough of his own knowledge and wisdom, to present a revelation of truth and value. For they all must manifest through the obscuring flesh of living men.

It is amazing to me that the reality of this constant companionship of the dead with the living has gone so long and so generally unrecognized. Though I am sure this is quite as it should be—the truth was never meant to be revealed, and the normal man should go in ignorance for his own good. One who does know, however, can often find veiled or symbolic allusions to the system in the "inspirational" writings of various mystics.

I yield to the temptation to quote a passage of William Blake's. I ran across it quite recently in a review of a new edition of his "Prophetic Writings." He describes a rather hellish workshop where are worked up and drawn into "wires"—

"The terrific Passions and Affections  
Of Spectrous Dead. Thence to the  
Looms of Cathedron conveyed,  
The Daughters of Enitharmon weave  
the ovarium and the integumen—  
Lulling the weeping spectres of the  
dead. Clothing their limbs  
With gifts and gold of Eden. Aston-  
ished, stupified with delight,  
The terrors put on their sweet clothing  
on the banks of Arron.

Whence they plunge into the river of  
 space for a period, till  
 The dread sleep of Ulro is past. But  
 Satan, Og and Sihon  
 Build mills of relentless wheels to un-  
 wind the soft threads, and reveal,  
 Naked of their clothing, the poor spec-  
 tres before the accusing heavens;  
 While Rahab and Tirzah for different  
 mantles prepare, webs of torture,  
 Mantles of despair, girdles of bitter  
 compunction, shoes of indolence,  
 Veils of ignorance, covering from head  
 to foot with a cold web."

This might be regarded as a reference to reincarnation, of course. But so far as I know Blake did not uphold that doctrine, while he did assert the communion of the dead with the living. I feel like apologizing for insertion of this quotation, which is perhaps familiar to you.

I fear I have trespassed against your patience in this rambling discourse. Glancing over it, I find I have repeated myself often, inexcusably overworked the word "influence," and been guilty of various other misdemeanors. It will have to go "as she lays," however, and trust to your charity. I will make just one more remark before I close.

I am well aware that my condition would be termed psychopathic by a specialist; but I am equally well aware that such a specialist would probably have no understanding of the true nature of such a psychopathic case. I have the misfortune of knowing more about neuroses than the learned medical gentleman could gain through a lifetime of exterior study. I am obliged to recognize that I have the elements of madness in me, but they have not conquered me. I "suffer from hallucinations," but I understand them and their cause. My body may be pained, my senses may be distorted, and my emotions may be falsified, but I still possess the faculty of reason.

I intend to write again in due time, if your patience and my energy hold out. It has taken me some days to accomplish this letter, which I have done

by fits and starts and very erratic typing. I only hope that you will receive it as kindly as you did the others.

Most sincerely yours,

A. B.

Upon the receipt of this letter I wrote to A. B., criticising his attitude toward his own experiences, and placing before him as clearly and forcibly as I could the ordinary psychological explanation of his case—dissociation, hallucinations, a separately functioning complex or stream of consciousness, etc.—instead of obsessing "spirits," as he believed them to be. I suggested to him to read, particularly, Flournoy's *Spiritism and Psychology* which analyzed a number of somewhat similar cases with great acumen and shrewdness. After having done so, and considered my own criticisms in detail, A. B. wrote me as follows:

November 11th, 1926.

My Dear Dr. Carrington:—

As you suggested, I have read Professor Flournoy's "Spiritism and Psychology." It strikes me as a clear, good-humored exposition of the best possible scientific attitude toward the problems of psychic phenomena.

I have absolutely no quarrel with his verdict of "not proven" as regards human survival and the reality of spirit communication. Science has certainly failed to prove these, and I doubt whether satisfactory scientific proof—or rather proof satisfactory to scientists—will ever be forthcoming; since they can so easily attribute all abnormal psychic phenomena to "the subliminal powers of the medium."

I share Professor Flournoy's prejudice against Spiritism as a faith, and the employment of its practices. I have good cause. I think that it is best for mankind in general to live unaware of the influence of the unseen; and that science can perhaps serve best by recognizing only the manifest actualities of human character, which can be studied with scientific exactitude.

There is a wide gulf between the sci-

<sup>4</sup> This valuable book I had translated some years before from the French: *Esprits et Mediums*.—H. C.

entific attitude and my own. The one thing of which Professor Flournoy is unconvinced is that subconscious activities are evidence of the existence of a veritable identity associated with the medium's life, using his mind and body, but distinct as an entity. This is the one thing of which I am certain—so certain that it is utterly impossible for me to doubt it.

My knowledge came to me through no scientific investigation, but through personal revelation so complete as to be absolutely convincing. I can offer no proofs with which to convince any other living being. But my own knowledge is as absolute as human knowledge can be.

Such utter conviction can only come, as I conceive, through some such personal experience as mine. And the scientist who became convinced because of such an experience would be at once and forever discredited amongst his sane and reasonable brethren.

Bear in mind that this revelation of mine was no isolated phenomenon or series of phenomena which might be doubted as hallucinations. It began with confusion and delusion, but quickly clarified into an association with reasonable, undeniably actual (though unseen) personalities. They companioned me for weeks, and evidenced all the intelligence and reason, all the familiar characteristics of individuality, of living human beings; as well as wisdom and sympathy beyond any living man I have ever known.

This association gradually became weak and distorted. But there has never been a break in its continuity, and it has endured for seven years. During all this time I have never for a minute lost control of my consciousness save when sleeping, nor of my powers of observation and reason.

It follows that I have, personally, no need to seek proof of their existence as identities different from my own. I know. My concern regarding them is to observe and interpret their activities, guided to a great extent by their explanations, but with all possible judg-

ment and reason of my own. My understanding did not come at once. It is the growth of seven years' study of their nature as manifested, of their activities, methods and effects, of their successes and errors.

As a result of all this, I believe that I have discovered a great, fundamental law of life.

I have given you some small account of my study already. But I despair of ever being able to do justice to the subject. It would take volumes to expound, and I have not the necessary skill, strength, nor time. Also, I realize perfectly that what I write is merely for your consideration, as I am unable to offer any evidence in support of my subject. I do not, indeed, wish to prove my knowledge to others; as I believe that the great system of spiritual influence exerted on the living is wisely intended to be kept secret from humanity, else we should have been vouchsafed full revelation long ago, in place of the symbolic teachings of religion and philosophy.

I am not qualified to discuss mediumistic phenomena with any authority, as I have never studied such as an exterior observer. Yet I have studied, in my own case, so many activities which were precisely similar to those manifested through mediums while in trance, and this while I was myself fully awake, conscious and observant. And I have also recognized in my own being a whole world of impressions and suggestions which are experienced by everyone, and which are regarded as quite usual, and comfortably ascribed to the "subconsciousness;" while I can very clearly see that they are imparted to me by the unseen beings who influence me.

It is quite evident to me that the phenomena of mediumistic trance are due to the same forces which carry on all subconscious activities. And, as I say, I have been able to watch the workings of these going on within the sphere of my own consciousness, where I can realize them perfectly.

Professor Flournoy, in explanation of psychic phenomena, uses again and

again such terms as: "subliminal imagination;" "latent complexes;" "automatisms;" "psycho-dynamic processes;" "psychic dissociation;" "the common phenomena of cryptomnesia;" "hypnoid formations, or subpersonalities, which form a part of the medium himself."

These are apt names for psychological processes which Science, having verified, observed and classified, considers explained. But in spite of such very apt and striking terminology, they remain very far from explained or understood. It is very simple to call some unusual activity "an automatism." But what is that?

Thoughts cannot think themselves, nor acts perform themselves. Can you imagine "a walk taking itself?" There must be a thinker, a doer.

Similarly, it is easy to say that "latent memories of the medium" cause certain strange psychic expressions. But latent memories cannot *cause* anything. They can *suggest* the form of activity, and can consitute the material for psychic expression. But they are only records, and remain as undynamic as the lines in a closed book until they are called to service by some acting power.

The Professor states his case with admirable clarity in a number of passages—you are surely familiar with them. I will refer especially to that beginning on page 190, with the paragraph:

"Unfortunately for the reasoning employed by these spiritists, this supposition—of the simplicity of the self and of its identity with the consciousness which it has of itself—is out of date today. Since the time of Allen Kardec the discoveries of positive science have completely disproved this theory, and shown us that the 'self,' whatever it may be, is composed of a multiplicity of elements instead of being a simple metaphysical monad which Kardec assumed."

He goes on to cite the behavior of hypnotized subjects who "play the most varied roles to perfection," then "the cases of spontaneous phenomena of psychic dissociation, multiple personality,

etc.," which "show us that, in another manner, our personality is liable to split up and assume the appearance of other personalities utilizing the same material organism."

And he continues, "As a crystal splits under the blow of a hammer when struck according to certain definite lines of cleavage, in the same way the human personality under the shock of excessive emotions is sometimes broken along the lines of least resistance or the great structural lines of his temperament." The remainder of the paragraph, and the next, are too long to quote, but they contain a clear and sane exposition of the scientific belief.

Science has built up an elaborate theory of the complexity of human personality, in order to explain psychological processes which it perceives and can explain in no other satisfactory way. Now I do not expect to demolish this imposing edifice by a few words spoken from my obscurity; nor do I wish to, as I regard it as a good, safe theory for Science to maintain. But in the light of my own experiences and observations, this theory seems to me to be built of absurdities piled one on another.

To the best of my knowledge and belief—out-of-date as the idea may be—the human personality is an indivisible unit, a single being with a single intelligence, though equipped with a complex organization for the reception, perception and retention of impressions, and for the expression of its own force.

I believe it to be absolutely impossible for a personality to "split off" and give temporary being to "sub-personalities," or "hypnoid formations," which are submerged "segments" of the self. The self is not made in segments; and it can no more divide in this manner than a man's hand can spontaneously detach itself from his body and perform tasks of its own.

I, myself, formerly inclined toward this scientific theory of man's subliminal parts, though in a speculative sort of way. I have been converted from it

very positively. I now see how mistaken it is. The psychological processes described by Professor Flournoy are simply not due to the causes and conditions to which he ascribes them, and his explanations simply will not do. They are not according to nature.

The only dissociation that can take place is the dissociation, more or less complete, of the consciousness from the physical brain and body, as in death, swoon, trance, hypnotic sleep, and natural sleep. When the consciousness, the *attention*, is withdrawn from the body sufficiently—but not too much—there is left in control the discarnate intelligence which is the natural co-habitant.

No doubt my assertions seem ridiculous, coming from a source so entirely undistinguished. There are, and always have been, many men in the world who claim special knowledge through special revelation, Divine Right, or what-not; and I am just one of the number. Some preach and become known as prophets, true or false; some talk and are considered mad; some keep still and endeavor to behave like normal human beings. I have been doing this last for a long time, and I suppose my impulse is to say too much now that I have begun. Well and good: I am telling what I believe because I have been convinced by experiences that would convince any man in my place. Another might not interpret them as I do. But I maintain that I have made the most reasonable and natural interpretations possible to me.

Professor Flournoy speaks of the phenomena of hypnotism; in another place, of somnambulism; and in yet another of the familiar characteristics of dreams; in order to demonstrate that all are of the same essential nature as the psychic phenomena discussed. "And nobody," he says, "has ever attributed these to spirits."

Here is a point I wish to make. Nobody ever has. But why not?

A hypnotized subject is a physical body from which the personal conscious-

ness has been disconnected, leaving in charge the associated personality; who lives in a mind so blank, for the time being, that he can know nothing but what is suggested to him. And any suggestion is accepted and used as a release from this state of impotence.

A somnambulist is a body in a similar state. The soul has withdrawn in sleep, and the soul's companion is ignorantly and mechanically going through some action obscurely suggested. And here is a strange thought. When one talks in sleep, and being questioned, answers without knowing it; then it is not the sleeping man who speaks at all, but a dead man using his mouth. It sounds uncanny as I have put it. But I believe it to be true.

In natural sleep we are partially withdrawn from our physical selves. We lie quiescent in a darkness so deep that we are aware of nothing save our dreams—the phantasies impressed upon us by intelligences busily, if capriciously, at work. Often we are not even aware of these until after waking, when we can remember them by means of the impressions placed in our minds while we were unknowing.

I have made quite a study of dreams, and I can see clearly that they are of the same nature as more extraordinary psychological processes, and produced by the same sort of influences. I have watched dreams presented to me before I slept, and have waked up to behold them continued for a little. I have "caught them at it" again and again—discovered my obsessor in the act of presenting a dream in narrative form, pictorially illustrated by his fancy. I have also heard him acting these grotesque little dramas—carrying on the conversations himself, and taking various parts.

It is, of course, a thing impossible for me to demonstrate, but I myself am sure that all dreams are given us by our discarnate mental companions; good or bad according to their strength, whether they can guide intelligently the thoughts they use, or—as is almost always the case—they are mentally con-

fused and distorted amongst unrealities, by the urge of their own force. This is the realm of subliminal imagination, it is here that we can study "incubation," "elaboration," and all the rest.

The hallucinations of delirium, of sickness, drunkenness and madness, are of the same nature. They are hallucinations, having no reality; but are things produced and presented to the consciousness by an actual thinker, not the spontaneous products of the mind. The active hidden worker in the mind has lost control, is driven helplessly by the power of his own consciousness expressed, and is lost amongst a press of mental images quickened by his own force.

I have said before that I believe all psychic phenomena are the stuff of dreams. I meant that dreams are the embryotic miniatures of such; that in dreams we can find processes which need but more force for their presentation to become the more extraordinary exterior manifestations.

The point is that while dreams employ all our own memories and mental images, these are manipulated by a more or less intelligent worker, an ego dwelling in the mind but not the self; who uses our materials for his own expression, elaborating, distorting, weaving them into new designs.

It is interesting to note how unerringly Professor Flournoy traces all the substance of psychic communications back to the human subconsciousness, remarking very justly, "You will, I know, agree with me that it is distinctly superfluous to refer to 'spirits' phenomena which might be perfectly explained by powers inherent in the medium."

The difficulty is that the perfect explanation is entirely lacking, when certain scientific misapprehensions have been realized. The powers referred to are, in a sense, inherent in the medium. They are even, very often, the medium's own powers. But they are most certainly not employed by the medium's self, but by a different though closely associated identity.

It is true that the material for "spirit

communications" is almost always taken from the human mind, and this for a very good reason. The discarnate being who shares the mind has no stable means of recording or realizing knowledge save by the physical brain he inhabits. The living man utilizes this, storing it with impressions received through his senses. It follows that—save under exceptional conditions, when the spirit is able to "bring through" enough of his own force to realize his own discarnate knowledge—the poor spirit is a thing in exile, with no possessions—no memories, no knowledge—save what he finds in the human mind. He can use what he finds according to his strength and wisdom. But in ninety-nine cases out of a hundred he can offer only new combinations of old materials.

Which is the reason why attempts to receive spirit communications are as a rule foolish and useless. We receive stuff of little value, and only succeed in diverting the spirit from his real duties.

To my mind one of the most significant passages in Professor Flournoy's book is the following, found on pages 164-5:

"But let us ask whether even placing ourselves in the position of the spiritists we are entitled to believe, in such a case, in the personal presence of Bertolf de Ghisteltes rather than in a clever and a unique individuality playing successively all these various roles. I see none, since, according to the spiritists themselves, the spirit world is full of deceiving spirits, capable of simulating to perfection the personality of others, and of acting and speaking as if they were those people. And the most simple supposition is that behind all these pretended discarnate spirits, which have no other common trait than that of giving information easily verifiable, there is one, and only one, deceiving spirit, which deceives probably with the excellent intention of giving to this group of people convincing proofs of survival. . . . As to who is the author of this pious fraud, that is another question;

but, before seeking in the Beyond, according to the spiritistic custom, it must be proved, first of all, that it is not simply a sub-personality of the medium himself."

The Professor considers here a supposition of more truth than he realizes—and returns to his scientific doubt.

I have had experience of all sorts of spirit communications, from all sorts of pretended personages, from devils to cherubs and from hermit saints to criminals. I have met all the stock characters, from the "leading juvenile" to the "villagers, soldiers and sailors." This through automatic writings at first, then by voices and sensory illusions, as my experiences led in an ascending scale to the final revelation of the true identity (as I believe) of the producers of the whole.

These representations were given with a little too much extravagance to be convincing, but with wonderful histrionic ability. The voices were certainly foreign to those who used them—voices of all sorts, from childish treble to deep bass. There was singing, some of it as fine as anything I have ever heard, with music as of instruments. They told me later, "We used voices out of your memory; things you have heard some time suggested them to us."

For when the fog of illusion had cleared away, and the dust settled down, there were but the three actors, suddenly assuming a reassuring human guise and rather shamefacedly confessing themselves responsible for the whole performance. Their object being to exert upon me as much power as possible, to hold my attention, impress it, and lead me on.

Now certainly a great deal of this mummery was suggested by my own memories. But just as certainly it was not presented to my consciousness by any errant fragment of myself.

My belief is absolute; any doubt is unthinkable—even if such experiences are considered by themselves, without regard to my subsequent familiarity with spiritual personalities, or my long intimacy with the being who shares my

brain and body at this very minute (and who is sitting here quietly with me, helping to puff at my pipe, and behaving very well just now).

You will understand my certainty better after I have given you some description of the elaborate visionary presentations, symbolic "Moralities," which were staged for my benefit (with myself for the unlucky hero). They seemed to follow some ritual procedure, and illustrated various features of human fate—religion, superstition, sin, shame, punishment moral and physical, love and hate, cupidity and generosity, the struggle against the elements and animal foes, sickness, labor, pain and death. I don't think I will ever succeed in giving you an adequate idea of all I went through; but I mean to try.

The point to be considered just now is that this was a play too elaborate and systematic not to have been produced intentionally by thinking beings with strange and amazing abilities. Though I suppose the scientific theory of "sub-personalities" would manage to account for it all—to a scientist's satisfaction.

The proof demanded by Science is a difficult, perhaps impossible thing. It is required that a communicating spirit identify himself beyond all doubt by giving some verifiable information that also can be proved not to come from the mind of the medium, or of any other present. But even should this be done, an extension of the theory of telepathy would account for the message as from the mind of *some* living person.

When it is considered that in most cases the poor devils speak from a situation limiting them from all knowledge *except* that of the medium, it becomes apparent what a difficult feat is required. They are sometimes capable of great power and intelligence—their ability varies greatly, according probably to conditions on their own side, and certainly to mental and nervous conditions of the medium—but as a rule they can use, while in the human mind, only a small portion of their true wisdom. They have left most of themselves behind.

Science is also handicapped by the necessity of studying these forces only in their abnormal aspects. In the normal, they are indistinguishable, as they harmonize with the living man. Not indistinguishable exactly, either, but so to science, which considers them as integral parts of the man.

I think it is a mistake to look for value in spirit messages. The identity delivering them is seldom the one he represents himself; though he may speak as he sincerely believes the other would speak. He is in a fixed position—he has not just dropped in for a friendly call, or come to deliver some urgent message, or in answer to a summons—and he is the only spirit available. Therefore all messages must be spoken by him alone, though perhaps they can be relayed through him. He is reluctant to reveal his own true identity or his true condition. If he does reveal this last, it is in veiled terms purposely misleading. Most frequently he is willing to tell anything but the truth. If, as in my own case, there are more than one discarnate being present—a little party collaborating—they are all in a similar position and suffer from the same limitations.

The why and wherefore of the communications should be studied if anything, not the content of them. But Science has taken its stand here.\*

As to the more extraordinary exterior phenomena, they are of the same nature as the purely mental; though the spirit makes greater use of force collected by the medium's organism.

The most extraordinary of all, materialization, I believe to be accomplished by a projection of force through the medium, making use of the medium's force; while the spirit's consciousness is extended to expression through a phantasmal body assembled for the purpose. I say phantasmal, for it is but a counterfeit presentment of a living being, however marvelously well it resembles physical life.

Professor Flournoy has his shrewd

\* All such expressions, it must be remembered, embody merely the writer's personal opinions—based upon his own inner experiences.—H. C.

suspicion ready, even admitting the reality of materialization. And rightly so, as I believe. For it is never—or almost never—that a materialization really expresses the consciousness of the person it represents. It is but a presentation, animated by the active spirit mind within the medium.

Take the case of M. Venzano and the departed lady who apparently returned weepingly to beg his forgiveness. I have no difficulty in believing in the reality of the experience as narrated; but I have no idea that it was really the lady herself, her spiritual identity, who clothed herself in matter through the aid of Madam Palladino expressly to make her peace with M. Venzano. In the first place, she would not have implored his pardon with such agitation; she would have been quite serene in the knowledge that pardon and understanding were surely hers in the light of spiritual life. In the second place, it is very improbable that she could have been present at all save in a very strained sense, by attenuated indirect communication (and even this I doubt). The only spirits present were, of course, the regular "official" spiritual personalities in fixed association with the various living minds present; the most active being the alleged "John King."

I think Professor Flournoy makes very wise judgment of this phenomenon—and all its kind—except that he cannot attribute the representation to the true masquerader, the active discarnate influence within the medium.

In my own case, it is very hard to judge whether the powers within me really presented, on several occasions, materializations only partly successful, or whether they produced the same effect by means of sensory illusions. I was the only observer, you see. These manifestations occurred twice in bright lamp-light and once at night in a dark room. In the first instance the figure impersonated an entirely imaginary person, who never had any existence; in the second, it did really represent, I believe, the personality who was managing it; in the third, it was supposed

to represent the white and gibbering ghost of tradition, shown to me as an illustration. In each case the form was visible as an opaque, luminous cloud of indistinct human outline, from which the voice seemed to issue. The touch of these phantoms was quite perceptible, rather cold and numbing, and may have been an impression given the nerves from within. Indeed, I am certain that the whole business was produced from within myself (though *not* by myself), and perhaps exteriorized by projected force. I am also sure that complete materializations would have been accomplished had enough force been available.

I have just remembered a point I had intended to make before. I have never observed any mediumistic trickery, but I do not believe that fraudulent physical phenomena, such as are mentioned in connection with Eusapia Palladino, necessarily prove the medium personally guilty. The influence producing the genuine phenomena may also be responsible for the fraud; for it is in possession of the medium's body as well as mind during trance, and if psychic force be lacking it will not scruple to use the physical hands or feet at its command. Hence we may have the paradox of actual spirit manifestations that are frauds.

Which leads me back to a most important consideration. The spirits, with all their communications and extraordinary manifestations, give us little truth and much falsehood. As a general rule, when they are "showing off" they are fooling us. Their real and vital duties are kept secret.

Amongst the various theories considered and discussed by Professor Flournoy, I do not find any conception such as my own. It seems never to have occurred in its entirety to investigators or spiritists. The ancient occult philosophers nearly grasped it, though their beliefs were distorted by august misinterpretations such as Transmigration. And some of the modern mystics seem to have an inkling—Maeterlinck approaches it once or twice. Of course

there is Swedenborg, though the symbolism of his revelations has never been understood.

It seems very strange to me that mankind, both wise and simple, have gone so long in ignorance of what I believe to be a great basic, vital law. Certainly this is mainly because the discarnate powers themselves so consistently avoid making clear their true relation to earthly life. Revelation has occasionally spoken truth, but with a veiling symbolism. We have all heard, uncomprehendingly, of the Holy Spirit, and also of the devils whose name is Legion. For two thousand years our religion has taught worship, but no understanding, of the Trinity; Father, Son and Holy Ghost—the Creative Force, Man the created, and the discarnate mind that dwells with man in power.

This interpretation agrees with traditional faith. According to it, Christ was an instructive example of the perfect man, within whom the Spirit dwelt with perfect wisdom and accord.

I have formed my theory not so much from what my spiritual companions have told me as from observing the working of their forces within and and through me, and trying to understand what they mean to me and may mean to others beside myself. I base my theory on a great deal more than conjecture alone. But I think it should be worth something as a hypothesis even to those who have no reason to believe it.

The usual conception of the spirits' possible connection with mankind seems to be of occasional intervention in mortal affairs. They are supposed to come at call, or to visit us now and then for purposes of their own, or to be with us always in person, though unseen, exerting their influence on request or when they find opportunity.

My conception, as I have already given you to understand, is entirely different. They do not occasionally intervene in our affairs—they are inextricably woven into the very fabric of our physical bodies, as are our own souls.

I believe that there is at least one

discarnate mind associated with every mortal mind. The spirit cannot come at call or leave when he wishes; he is always there. He is never a stranger soul, but always a friend, a kinsman whose good-will leads him to assume a vital task.

I believe that a discarnate intelligence is placed within every child's unformed mind at birth or soon after, in order to guide it with instinct and aid in development. This spiritual personality, or another who may take his place, remains at his post as long as the mortal life endures. His responsibility is great, his tasks are many, and his association with the earthly mind and body is a necessary part of the natural plan.

But I go much farther than this.

Science recognizes the self-same forces that of old time were personified as a host of supernatural beings—elementals, nature-spirits, the guardians of tree and beast, the angels and devils who visited men. Science has seemingly succeeded, in these more enlightened days, in taking the personality from the system. Now I do not go so far as to believe the elements are inhabited by Sylph, Undine and Salamander. But my experiences—strange as it may seem—give me the conception of a countless legion of immaterial personalities serving animate nature from its very foundations upward, through its own substance. I behold the work of personality everywhere, my eyes being opened. And I conclude that the ancient wise men and mystics had a truer conception than have modern materialists.

I believe that the discarnate minds associated with our own are capable of any extraordinary manifestation, if only they have power enough; and likewise capable of extraordinary folly if power is lacking, or if they are lacking in control of it. They also, when they err, can afflict mankind with manifold disorders of mind and body.

But their true business is not to pro-

duce psychic phenomena or make communications to us.

They are our links with the Infinite, the individual administrators of divine rule. They can be providential guidance, inspiration, conscience, strength and comfort, when our special need calls forth an answering power. They can be baser things when they go astray. But their Great Normal is the service of natural physical life.

They dwell with us, lie down and get up with us, act with us in all our works. They control and keep active all the mechanical functions of the body—and this not by taking thought, but by selflessly giving themselves up to us, so that their consciousness and activity accords with ours. When they do take thought, and well, they represent within us that guidance which is right natural instinct, the influence which teaches us to do that which it is well for us to do. They are the servants of Nature, which is God on earth.

All this I have come to believe through study of the forces within myself. I cannot hope to give to another the comprehension which has come to me little by little during the long years of conscious association with them. I can tell of my belief and a little of my reasons for it; but must fail in giving any full understanding of my recognition of these influences and their deep meaning to mortal life.

I have, in my letters, stressed the miscarriage of the discarnate minds in dealing with me, and this is natural enough. But after all the miscarriage is not the greater part of their relation with me, painful as this has been and still is.

I have knowingly watched their working in many different ways, and have seen the supernormal, abnormal and normal expressions of their power. I have known the strength and healing of their goodness, and suffered from their errors. I have been strengthened, when I was in need, by vital force directly imparted. I have also felt the harassing bedevilment of their uneasi-

ness, and the mental and physical pain of their misguided assaults upon the integrity of my consciousness.

I have been shown visions such as were given to the old-time prophets (who certainly were psychopathic cases!), and samples of supernatural terrors. I have had the tricks of spiritualistic seance illustrated for me. I have been mystified by purposely misleading illusions, and later have had them explained.

I have been fully aware of their causation of all the subconscious activities of my mind, with their effects on nerves and body; many of them abnormal, such as are experienced by neurotics, many of them quite usual to everybody.

But all this is not the most of it. Their chief work is what I despair of ever making plain. It is the constant flow of their vitality through my physical being, directing me with impulse at times, but always giving me their power for my use.

My obsessor is giving me life even while he limits and afflicts me. Though he protests my thoughts and wishes, and often my intended acts, he is none the less living in all I do. He acts with me in every movement I make. His impulse guides all that is natural and instinctive in me, all that I do without conscious mental direction. He performs all the acts of habit, and assists the bodily functions.

When he takes thought, he is apt to create discord in my body. But in the intervals when he is at ease, and not insistent on his own personal consciousness, his life accords with mine in a way that is physically helpful and reinforcing.

I believe my physical life would be difficult, perhaps impossible, without this reinforcement. What it means to me, I believe it means to others, and I perceive that the assisting power is more harmonious and helpful if the discarnate soul gives himself up selflessly to his mortal companion.

The above is a very feeble and in-

complete indication of the reasons for my belief. The words at my command cannot do justice to the subject. One must have such an experience as my own long study to realize how completely discarnate minds are bound with our own, in our bodies; how they act upon us and counteract, cooperate and compete, guide us and misguide. How they serve us more than disserve; and how they are constantly giving us living impulse, whatever else they do.

No man, of course, could believe as I do without actual experience to enforce his belief. Therefore a very wonderful conception of Creation and creative method is lost to humanity—a conception that agrees well with religion and philosophy, and with the facts of science, though not with its theories.

If Professor Flournoy could read what I have written, and could be convinced of my sincerity, no doubt his verdict would be: "This man is a bad case of disintegrated personality, and is suffering from all the hallucinations usual to the condition. We have observed such cases frequently. They are not uncommon, and their characteristics are well known to science."

He would not be altogether wrong. But he could be answered truthfully in this fashion: "His personality has not disintegrated, but is assaulted by discordant influences. His hallucinations are the genuine effects of actual causes. Science is familiar with such cases, but does not understand them. They are all obsessions by discarnate minds."

It should be added: "The obsessing power is not an unusual intrusion, but is common and natural to all living beings. In cases of obsession it is only its degree and method of expression, and the subject's sensitive condition, that are abnormal."

I have written at greater length than I had intended, and am far from satisfied with the result. I commend it to your mercy.

I will give us both a chance to recuperate before I write again. But in the meantime, if you would like to question me about any feature of my

experience, I will be glad to reply to the best of my ability.

Yours, from a much-haunted man,

A. B.

A rather prolonged absence from New York prevented me from replying to this communication as promptly as I should have, and the next letter was sent without having heard from me, as the opening paragraph shows:

January 2nd, 1927.

My dear Dr. Carrington:—

First, I should like to inquire whether my last letter reached you. It was a discussion of Professor Flournoy's "Spiritism and Psychology" from my point of view, and was sent, as I remember, about November 15th. If it has gone astray, I will reconstruct it as well as I can.

Second, It seems worth while for me to describe several experiences I have had lately. They were not at all unusual with me, just samples of the sort of thing I was quite accustomed to a year or so ago. But they were a departure from the present course of my obsession, inasmuch as recently I have not so often been subject to such strongly exerted influence.

The first experience occurred after I had mailed my last letter to yourself, and just as I was falling asleep that night. I was lying quietly on my left side and was growing drowsy, when I was suddenly aroused by a commotion that seemed to shake my body and the bed. As I waked I felt the grip of two hands about my wrists, and a pressure on my right side as of a knee holding me down. The sensation was a numbing ache. At the same time a loud, vibrant voice sounded in my right ear, saying again and again, "You have done a wrong thing! You have done a wrong thing!"

I was unable to move, and for just a second I felt a sort of panic beat inside me. I tried to regain control of my body and throw the influence off, but could not. Then as I became fully awake, reason calmed me down. I said

to myself, "This is just another trick, done by using my imagination and nerves. The way to combat it is with imagination." I don't think it would have done the least harm if I had lain passive and let the play proceed; but it was too uncomfortable.

So I lay still and imagined myself putting up two imaginary hands—my real hands were lying helpless—and taking hold of the throat of an imagined figure beside me. I pictured myself thrusting this figure away from me with violence enough to tear its grip from my wrists. Immediately the pressure on my side and about my wrists vanished, and the voice lessened to the familiar whispering tone of X. I could just distinguish the words, "You should have let me alone, I was helping you."

Now this was a dream; but the point is that it was a dream presented to my consciousness when I was awake, and with force enough to produce real sensations. It did not mean that X was displeased because I had written to yourself, but merely that my so doing had given him an idea to work with.

The second instance was a particularly good example of dream developed while I was still awake and observant. It was of no significance—an absurd and meaningless fragment—but was so very evidently the product of my Obsessor Major, Z.

As I lay waiting for sleep (this happened about two weeks ago) I saw a phantasmal scene appearing about and before me. I was still perfectly aware that I was lying in bed with my eyes closed, but mentally had the impression that I was standing before a neat new cabin of smooth brown logs. I could turn my eyes—my real physical eyes—in any direction and observe different parts of the picture, just as if I were gazing at a real scene; but any other movement made as part of the dream was purely imaginary.

The cabin seemed to stand on a hillside of yellow earth studded with clumps of bright green shrubbery. The

<sup>6</sup>The hypnagogic aspects here are evident.—J. M. B.

farther distance was shrouded by gray mist (an economy of imagery).<sup>6</sup> A companion stood beside me—a rather small, grayish figure, dressed in baggy gray clothes, like an oversized child's "Teddy-bear" outfit, and with a plump, vague face. It was my obsessor's very inadequate idea of himself. He pointed at the cabin and said, "That's a nice little place. It's part of the estate."

Z actually spoke these words to my consciousness, as an actor in the dream. And whereas usually the producers of our dreams supply our part of the conversations as well as their own, in this case I had consciousness sufficient to speak for myself. I knew that it was a dream and fell in with it for amusement.<sup>7</sup> I was going to ask whose "estate" he meant, but suddenly the cabin collapsed before my eyes, the whole front of it tumbling down like a lot of jackstraws; and I asked instead (in imagination), "Why, what was the matter?"

He shook his shadowy head sadly and said, "There was a mortgage on it, too much for a little house to carry." But come around here and I'll show you something better." We seemed to rise gracefully in the air and fly over a range of tall buildings, coming down on the other side, where we stood at the entrance of an immense and palatial apartment house. "There!" said Z proudly, "That's where I live. You ought to see the inside of it."

I asked, "Can't we go in?" But he answered, "No, this is only for spiritual people." Then for amusement I took a hand in the dream myself.<sup>8</sup> I purposely imagined us both inside the building, somewhere about the tenth floor, in a comfortable bachelor sitting-room. My picture was not so distinct as Z's, but clear enough. I pictured an easy chair beside a table with books, tobacco and pipes, a book-case beyond, a radio-set and pictures on the walls. I was going to sit down in the arm-chair and make myself at home, when Z lost patience with my contrivance and

scrambled the dream, rubbing it out as one rubs out a picture on a slate with the hand. And I "woke up," though I had been awake all the time.<sup>9</sup>

Another curious thing is a condition of sleep into which I fall occasionally when I am so tired that I evade efforts to keep me awake. As a rule when I am overtired I can never sleep at once, but am first subjected to a course of unpleasant appeals to my attention, designed, as my obsessor says, to give me strength through my consciousness. But once in a while this process of insomniac annoyance is unavailing, and I fall into a state of disassociation from my body, while still retaining consciousness (through the efforts, I suppose, of Z and his companions, trying to keep me awake).

The last instance happened about a week ago. It is a strange sensation, and worth describing. I seem to fall away from physical consciousness, while still fully alive and aware of myself. I can feel my body imprisoning me like a dead weight, which I am unable to move or animate; while somewhere within it I seem to have found a chamber of some spaciousness. There is a dim gray light here, and a foggy atmosphere of revolving pictures, all indistinct and confused. Strangest of all, I am able to hear the voices of my spiritual associates with a fully natural loudness and clarity, like living human voices. It is as if I went into the place where the voices are received. They always speak urgently, though without much regard for what they say; seemingly the emphasis of their delivery is the important thing. Sometimes the sound is a clamorous bedlam. It is rather different from the Eastern idea of "going into the Silence."

On this last occasion I could hear three voices, and they were shouting all together in concert, as if they were calling as loudly as they could to rouse me, or as if they seized the opportunity to reach me with as much force as possible in a little time. I recognized my brother's voice as plainly as I ever heard it in life. And he seemed to real-

<sup>6</sup> The hypnagogic aspects here are evident.—J. M. B.  
<sup>7</sup> Also note the dramatization of a pun, so characteristic of the dream process.—J. M. B.

ize the absurdity of his behavior, for he interrupted himself by laughing and had to stop short and go on out of time with the others. This was a very human touch.

When I wake from this condition, after a few minutes, it is with a great effort to regain control of my body, and a sense of struggle.

The above experiences are very slight and meaningless compared with that of my every-day life—the constant companionship of a conscious personality sharing my mind and body. But they are, I think, a little unusual.

Now I should like to have your comment on what I propose. My communications are solely for your own consideration, if you are interested, and so it is for you to approve or otherwise.

I propose to send you a closer and more detailed study of the two spiritual personalities directly association with

me (Z and X), their characteristics, methods and effects upon myself. And then, in letter form—it seems a less formidable task when put that way—an account of the beginning and development of my experience.

I confess that I am rather daunted by the prospect of putting the whole thing on paper. I can foresee, not only a hard task, but an account which must seem more incredible and insane the more plainly it is given. It certainly needs no "touching up;" it rather needs toning down. It would be much easier to talk to you personally; then you could perhaps judge me better than through my writing.

However, if I can accomplish what I contemplate, I will have given you a fairly complete record of my supernatural adventures.

Yours in all sincerity,

A. B.

[*To be continued*]

## TELEPLASMIC THUMBPRINTS—V

### Further Particulars of the Experiments In and Out of the Seance Room

BY J. MALCOLM BIRD

IN previous installments of the present paper<sup>1</sup> it has been indicated that in addition to the routine "Walter thumb," the seances with which we deal have produced two other print patterns. We have three separate prints of identical pattern, all obtained on the same evening in response to a demand that Walter demonstrate his left thumb; and another pair of prints, identical with one another in pattern but different from the routine print and different from the so-called "left thumb" pattern, obtained on different evenings, and attributed by Walter to Mark Richardson. In addition, it is in order to remark that we have two other patterns which were delivered outside the period with which the present paper aims to deal, one of which is ascribed by Walter to John Richardson and the other to a visiting control whose alleged identity it is necessary to keep confidential; in addition to this bare statement of fact, we shall not further deal with these two.

Of the so-called "Walter left thumbs," we illustrate the best of the three prints. No detailed description is necessary in support of the thesis that while this is of the same general type as the routine "Walter thumb" which we regard as a right, it is by no means the same pattern and could not conceivably be regarded even as a variant of the routine prints. It differs in the orientation of the loop; if this were all, we might of course think of it as some sort of supernormally produced mirror vari-

ant of the routine print. But its systems of encircling ridges are quite irreconcilable with those of the right thumb. There is an extraordinarily larger number of bifurcations and islands in the lines above the core, and by no convention whatever could one identify the lines here with those of the corresponding region of the routine prints. Similarly, not only are the lines between the core and the delta considerably less in number, but the scheme under which they branch and re-branch cannot possibly be referred to that of the routine prints. The two prints are different examples of similar type, and not different variants of a common design; indeed, on the basis of their opposed orientations, fingerprint technology puts them in different major classes, regarding the present prints as an example of the "radial loop" pattern. That they are of the same general type and that, correcting the orientation of one so that their sides shall correspond, we may see in them striking similarities of general lay-out, constitutes a point of extreme interest to which we shall return a little later.

Of the two Mark prints, neither remotely approaches the excellent artistic achievement of the Walter lefts. The one which we show is the better of the two; and the reader will see that it is poor enough, regarded as an example of the plastic arts. Nevertheless, it is quite sufficiently well imprinted to support the statement that it has not the remotest resemblance to either of the Walter thumbs. It has nothing of the ulnar or the radial loop characteristic

<sup>1</sup> January, p. 13; February, pp. 106, 112.



The print which Walter presents as of his left thumb

at all, and nothing recognizable as a delta. It does not fall into separate line systems at all, as a print with ulnar or radial loop and delta necessarily must. Rather, its central feature is a whorl, and the entire print-pattern consists of the single, simple system of lines curving about this—parallel and approximately uniform clear out to the edges of the print.

We have further foreshadowed,<sup>2</sup> in previous installments, the existence of photographs showing something of the actual operations of the teleplasmic process of thumb-printing. These photographs were sought by the sitters, in pursuance of the usual practice with this mediumship, of endeavoring to complete the photographic records to every possible degree. The sitters suggested to Walter that photographs of this sort might be made, and in view of the extreme additional importance which they would give to the whole thumbprint sequence, Walter consented to try the experiment. On the evening of July 27th, 1927, he said that the seance of the following night would be devoted to the photographic program, and that we should be prepared to take three flashlights. He indicated that the first of these would show him taking the wax out of the dish; the second would show him making the impression in the wax; the third would reveal him handling the finished print to Dr. Richardson. On July 28th the program was carried out in all these details; and an additional picture was volunteered by Walter, in which Dr. Richardson is shown grasping the teleplasmic hand.

Before these photographs were taken, all sitters saw the hand five times in a red light which varied from moderate to very bright; and which even in its moderate stages often causes exclamations of surprise from sitters accustomed to the routine "red light," so-called, employed in most seance-rooms. The hand had the normal complement of fingers and thumb (which is not always the case with the hands employed

for telekinetic and similar purposes in this mediumship); the nails were large and hard; the hands and wrist were firm with an apparent parallel to the normal bony structure of the normal hand (which again is not always the case with Walter's teleplasmic tools). Before it was seen in red light, Dr. Richardson had described the touch of this hand as that of a cold clammy mass which seemed formless; shortly after this it seemed to take form and to develop this rapidly. It rested on his wrist for about a minute and he now said that it continued to feel cold and clammy but that it was distinctly a hand. Other sitters held it in their own hands and agreed; and they found it not only cold, but wet as well. "It was wet with the water that wets not." As determined by careful tactile exploration, there was a semi-cylindrical cord-like appurtenance, which seemed to grow out of the back of the hand and wrist, along the median line. It was about one inch wide on the back of the hand, and tapered to what seemed to be its end at the knuckles. The photograph shows that this cord divides and goes down between the fingers as though surrounding the middle finger. This tube or cord, unlike the hand, was soft, somewhat resilient but tending to be flabby as though it were quite thin and filled with air at only a few ounces above atmospheric pressure. Walter said that it was through this cord that he kept the hand supplied with energy. This analogy of an air-filled tube is imperfect but it may serve to convey an idea of this structure. A similar hand had been seen at the seance of July 27th and the fingers moved rapidly and independently over a bright luminous placque, keeping time to the music of Walter's whistle. It also kept time to a tune whistled by one of the sitters. At this point both Dr. Crandon and the Psychic were under complete tactual control. The hand of July 28th was seen in bright red light and it has been our experience that even this light has a marked effect in limiting the freedom of movement of the materialized hand.

<sup>2</sup> February, pp. 110-1.



The print associated with Mark Richardson

Nevertheless, the hand moved about and the fingers moved slowly but naturally.

After the last photograph had been taken the sitters were permitted further tactual examination of the hand until, after a lapse of about thirty minutes, that which had been a large, well-formed hand became, by degrees, an irregular grouping of cold, clammy and flabby masses (pseudopods) of teleplasm at the end of the cord which so many times has been seen and photographed and through which Walter says that he supplies the energy out of which he builds these teleplasmic structures.

After the actual examination of this teleplasmic hand (on the 28th) Walter was asked about the effect of striking someone with it and he replied by suggesting that Dr. Richardson put his hand on the table and let him (Walter) strike it. There was the sound of a heavy blow and an exclamation of pain from Dr. Richardson, who immediately withdrew his hand. Walter said that he could have struck harder and as though to prove it there came a very heavy blow on the table, so heavy in fact that in spite of its rugged construction there was fear for its continued usefulness. A few seconds later, approximately two to three, there was the sound of a powerful blow on the side of the cabinet next to Dr. Richardson. Margery continued in a deep trance and both hands were controlled. In response to a question Walter said that such blows did not injure the teleplasm and did not react on Margery because he cut off the nerve connection before striking the table. The sound of these blows was like that of a muscular fist and was consistent with the hand which we had felt. On a similar occasion in 1925, when the hand was audibly presented but not otherwise sensed by the sitters, a blow delivered upon a platform scales caused the needle to register 36 pounds.

Shortly after the last inspection of the irregular teleplasmic mass the sitting came to a close and the Psychic awoke from the very deep trance which

had persisted since the first moments of the seance. The four photographs taken in this seance are herewith reproduced; and in view of the evident presence in their proper places of all the normal hands in the neighborhood of the Psychic, and in view of Dr. Richardson's testimony that the teleplasmic hand gave him a real, living hand-shake, we feel that they constitute brilliant addition to the evidence of validity. The details of this seance are given through Dr. Richardson's testimony and on his and Mr. Dudley's responsibility.

The considerations to which attention must be given when we attempt to appraise the evidential weight of these prints in connection with the question of genuineness versus fraud are numerous and of heterogeneous character. We must recall first of all that no approach to these prints is found on any thumb of any sitter; and second that the seance prints are frequently delivered on marked tablets of wax. The second of these factors restricts us to theories of fraud operating in the seance room. Were this not the case, the evidence that none of the sitters carries on his hands any print from which the Walter print could be produced would mean nothing, for some other person might be the anatomical proprietor of such a flesh-and-blood original which was being used outside the seance room, to make prints which were then smuggled into the seance and palmed off as the results of Walter's teleplasmic activity. But the innocence of all sitters being proved to this extent and the seance-room origin of many of the prints being likewise proved, we are automatically reduced, in our search for possibilities of fraud, to a theory under which an artificial matrix of some sort is used in the seance room.

If, however, the prints are made in the seance room, they are necessarily made at the moment when the sitters suppose them to be made and in approximately the way in which they suppose—the only issue would revolve about the true nature of the alleged teleplasmic terminal that does the work. It is there-



The teleplasmic hand in action, removing the wax blank (left) from the hot water and (right) making the imprint therein of the thumb pattern

fore distinctly in order to cite the results of normal experimentation with the dental wax, under conditions similar to those of the seances. A carefully conducted series of tests, using the thumbs of the experimenters as originals, leads to the determination that the "Kerr" brand of wax will give practically perfect impressions when heated to any temperature between 125°F. and 145°F. and that the latter is the highest temperature that can be borne by the normal hand which has not been pre-cooled. At 150°F. the wax is too soft to work well and at 115° there is a marked though not serious loss in the depth of the impressions even when considerably greater pressure is used in making the imprint. It was found that when three fingers were pressed into wax at 145°F. it was impracticable to remove any one of them in less than 3½ minutes. The third was removed 1½ minutes later. The impressions were about equally good and practically perfect. At a temperature of 135° about the same results were obtained except that the first finger could be removed in 3 minutes but when the third was left in for 5 minutes there was no appreciable advantage. Almost as perfect results were obtained at 125° with minimum and maximum times of 3½ and 4¼ minutes respectively. The results were good and approximately equal to the average of the Walter prints when the temperature of the wax was 115° and the minimum and maximum periods of contact were 2 1/3 and 3 minutes. When the temperature of the water is as high as 180°F. the wax will reach its optimum temperature in about 20 seconds. The tests have been carried out at approximately the same room temperature as that of the seance-room and the wax, on a strip of cloth, has been drawn out onto a board. It may be assumed that the temperature changes due to radiation, etc., are about the same as those existing in the seances under consideration.

During these seances the average elapsed time from the moment when the wax is placed in the hot water until the

finished impression is left on the table has been less than two minutes. In three cases it was less than 50 seconds but approximately one half of that time was required for properly softening the wax. On Aug. 18, 1927, the elapsed time from the moment when the cloth carrying the wax started to leave the dish, until the finished impression was found in the cold water was, in the last three tests, 18, 17, and 13 seconds respectively. Walter told us when he was putting his thumb into the wax and, on the basis of his statement, the intervals for the completion of the prints were 9, 8, and 5 seconds respectively. If it is assumed that the shorter periods do not represent the total time that was used in making the imprints it is certain that the longer periods are materially greater than the impression time. The manufacturers of the wax recommend that it be kept in contact with the surface to be copied for at least five minutes. But this is on the basis that the bodily heat keeps the wax in very adhesive condition for from two to three minutes so that any attempt at too early removal results in extreme distortion.

If the object being modelled falls short of the bodily temperature, the time necessary for proper molding will of course be notably shorter. As a matter of fact, further tests show that if the fingers are chilled in cold water or with ice, perfect impressions can be made with a contact as brief as 40 seconds or even 25 seconds. Earlier tests have shown that the teleplasmic hand, which has been seen and felt at these Margery seances, has a temperature as low as 40°F. The effect of low temperatures being to shorten the necessary period of contact, we can readily admit the possibility of making passably good impressions in a time as short as five seconds. We need not even be surprised if we receive perfect impressions in even less time.

At several seances held in the hot weather period of July, Walter asked to have some ice-water in a dish on the table saying, that it helped to **harden**



Further action pictures showing the teleplasmic hand (left) delivering the imprinted wax and (right) subjecting Dr. Richardson to a hand-shake which he declares was as from a living hand

the wax quickly after he had finished the impression. But the shortest intervals were recorded when the cool water was drawn directly from the tap and was only about 15 degrees below room temperature. Walter has often said that the temperature of the teleplasmic hand is a function of the energy available in the circle. In effect, that the temperature of the teleplasm varies inversely as the energy content. We have noted that at times the last impressions re-

quired a longer time than the earlier ones of the same evening and that on certain evenings all of them were made slowly, that is, in from two to three and a half minutes. It is evident that these experiments are not and cannot in the nature of things be conclusive evidence against a theory of fraud in general; it is equally clear that they constitute valuable evidence in restriction of the particular hypotheses of fraud that may be offered.

[To Be Continued]

## THE CHINESE SCRIPTS BY MARGERY

An Independent Report by Dr. Neville Whyman

(Reviewed from *Psychic Science*)

THE various Chinese scripts produced by Margery and by George Valiantine in connection with the phenomena of cross-correspondence reported by Dr. Richardson in several recent issues of this *Journal* have now been submitted to the expert scrutiny of Dr. Neville Whyman, one of the most distinguished students of classical Chinese language and literature to be found in any occidental country. Dr. Whyman has made a preliminary and a more studied examination, and after each of these has written to Mrs. Barbara McKenzie, who publishes the correspondence in the third issue of *Psychic Science* for 1928.

In his preliminary report, Dr. Whyman stresses the fact that he has had so many poor Chinese scripts submitted to him in the past few years that until he saw the Margery writings he did not expect much from them. But when he received them, he found that they gave evidence of connected sense and of some style. He concluded, after a cursory examination, that:

(a) The characters are veritably Chinese script, in normal form.

(b) That there is a lack of firmness about some of the strokes, and an absence of symmetry and balance, strongly suggesting that the hand holding the pen was that of a foreigner. None of the characters shows any sign of abbreviation, and no literate Chinese would write such an extensive script without some trace of this. The whole thing, Dr. Whyman remarks, reminds him acutely of a page or two of Chinese script written down by the late Professors Legge and Bullock, of Oxford, from the lips of natives.

(c) That the words are not mere extracts learned by heart from the Chinese classics. "I once knew the classics almost by heart," he states, "and I do not remember this succession of characters." This of course would be of no consequence if the characters did not make connected sense; but when they do so, they cannot be regarded as a succession of isolated characters separately learned and accidentally conjoined by the scribe.

Following this tentative estimate of the Margery scripts, Dr. Whyman addressed himself to the task of actual

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以得之夫子之求之也。其諸田共抑與之與。余未死孔子  
 無改於父之道。可子貢曰。夫子溫良恭儉讓  
 謂孝矣。子曰。父在觀其志。父沒觀其行。三年  
 禮之用和為貴。先王之道斯為美。小大  
 和而和。不以禮節之。亦可行也。有子曰  
 也。恭近於禮遠恥辱也。因不所不行和  
 失其親亦可宗也。有子曰。信近於義言可復  
 飽居無求安敏於事而慎於言就有  
 道而正焉可謂好學也。已。子曰。君子食無求

March 17-1928 - Kung-tze -

translation, doing this without any reference whatever to the notes of the seances or the translations made by the Chinese gentlemen who were consulted in Boston. The scripts thus treated were those from the seance of March 17th, 1928. The first of these scripts, written by Margery in the red light of the seance room, was not reproduced in our September account of the matter; we now make good this omission. Dr. Whymant's translation is as follows, with the omission of certain diacritical marks from the vowels in the Chinese names:

"Chi-tzu [or I-tzu] said: 'The superior man eats without seeking repletion and lives without seeking absolute comfort. He is diligent and watchful in deed and word.'

"Yu-tzu said: 'Truth is near to righteousness as one holds fast to one's word. Humility [or deference] is near to propriety; it avoids shame and disgrace. [Some muddled Chinese phrase comes next, which Dr. Whymant passes over, as Dr. Huang also appears to have done in his translation given in September.] Tranquility is of the essence of correct behavior [ceremonial]; it is precious; the early rulers made it their way and rendered it beautiful [this is again followed by a character or two that are not clear].'

"Confucius said: 'He is a filial son who looks to his father's will [purpose], and for three years after his father's death does not depart from his sire's practices.'

"Tzu-ching said: 'The master was known for his gentle nature, his humility, gentleness and politeness; and we should not forego his example. . . . Moreover . . .' [the last three characters look like 'dead Confucius'].'

A comparison between this and Dr. Huang's translation as given in the September installment of Dr. Richardson's report will make it impossible for any critic to doubt that both these gentlemen have been confronted by a true Chinese text having meaning, and that both have given it the same meaning. Dr. Whymant adds to his translation this com-

ment: "The writing represented on this plate is amateurish, i.e., it could not have been written by anyone who had had to practice Chinese over a sufficiently lengthy period to learn the language. Also the text is not continuous; there are jumbled phrases here and there belonging nowhere on the sheet. One or two of the phrases are reminiscent of the Confucian writings, but do not seem to be word-for-word copies. Also in all cases the Chinese runs the wrong way—left to right."

This last point is one that had already been brought to the attention of the regular sitters by Margery's Japanese servant. Asked on several occasions to translate some of the shorter scripts (usually those which turned out to be numbers), he always complained that the characters were good Chinese but that they ran the wrong way; from left to right like English rather than from right to left like Chinese. He has in fact been much exercised about this, and has told Margery quite firmly that if she is going to write Chinese, she *must* learn to write it the other way around!

With respect to the second script from March 17th, the one shown in Fig. 15 of Dr. Richardson's September installment, Dr. Whymant insists upon a complete severance between the left-hand part, written in light strokes, and the right-hand portion comprising three columns of very heavily stroked characters. With regard to the former part he says: "This part is jumbled, a few characters belonging apparently to the preceding page. From the sixth character to the end it is word for word the opening sentences of the Analects of Confucius. The last phrase is however incomplete; there should be four more characters." Of the second half he has made a copy, which is reproduced in *Psychic Science* to illustrate the difference between the Margery writing and Dr. Whymant's. His, he says, is by no means as neat as a native Chinese would make it, but it is much nearer the ideal than the original. This he feels may be an important point. The six uncon-

nected Chinese characters at the beginning he makes no attempt to render into English. The balance of the left-hand half he reads as follows:

"Confucius said: 'Is it not pleasant to study without ceasing? If there is a friend who comes from a distant place [this is the end of the actual text; if the missing characters were added, it would go on]: is not that a great joy?'"

It will be observed that Dr. Huang has also supplied this missing part in his translation, and so that he too has recognized the source of the quotation, though he has not deemed it necessary to indicate this. Of the second half, the Huang and the Whymant versions are also recognizably identical within the limitations of translation between two such radically different tongues as Chinese and English. Dr. Whymant's reading here is:

"Not to know men [or not to be known of men], and yet not to be irritated by it, is not that the superior man's conduct? Yu-tzu said: 'That is a man indeed! It is seldom that filial sons will rebel against superior authority, and those who will not rebel cannot bring about disorder. This is the root of the matter.' Kung-tzu."

All this adds materially to the evidence for the genuine supernormal character of these Chinese scripts. Attack upon their validity must rest on one or both of the two grounds that

(a) the translation has been made

for the Crandons, by native Chinese in some degree acquainted with the Crandons, and is open to attack on that basis;

(b) in so far as the characters may represent a valid Chinese text, with actual significance in the sense of these translations or in any other sense, it must be assumed to have been learned by heart from existing Chinese literature; and in so far as it may not have connected sense this explanation is even more strongly enforced upon us.

Dr. Whymant's contribution of an absolutely independent translation, made without the knowledge of the Crandons or of any of their partisans save in so far as Mrs. McKenzie is such, goes a long way indeed toward disposing of these oblique explanations. His remarks about the mechanical deficiencies of Margery's Chinese characters will not be understood, by any person even superficially informed on psychic matters, as in any sense derogatory; it will be appreciated that on any theory covering the genuine automatic production of a Chinese script by an occidental scribe, these peculiarities would be expected. It would seem quite necessary now to assume that we are in the presence of a valid example of xenoglottic writing on a most extraordinary scale. The present reviewer will not insist too strongly upon the spiritistic interpretation but he has considerable sympathy for those who feel that the facts lean acutely in that direction.

## SOME OBSERVATIONS UPON HAUNTINGS

BY RENE' SUDRE

IN the vast field of out-of-the-ordinary phenomena which psychic researchers are trying to clear up so that it may be incorporated into the domain of science, hauntings constitute a metaphorical thicket of almost impenetrable density. Observation of these phenomena is rare and experimentation is impossible. In general, the privilege of being haunted is restricted to a mansion of some historical standing. No truly respectable dwelling of nobility is without its returning ghost, its pale tragic phantom that walks at stated intervals, at the instant of midnight, scattering its sepulchral lights and uttering its hollow groans and dragging its chains up and down the stairways. But unfortunately these phantoms refuse to perform for scientific observers, reserving their strict preference for those witnesses most capable of maintaining their legends intact.

There are, however, hauntings of a wholly different character. As democratic as the others are aristocratic, these present themselves in any house whatever, without reference to any dramatic tradition. They give a wealth of physical phenomena—showers of stones, breaking of objects, blows upon the walls, etc.; and not men of science alone, but equally those connected with the law, have frequently been able to determine their presence. By no means can we think of them in terms of telepathic theories such as those suggested by Podmore and Myers, for their phenomena are of the most material sort imaginable. Nor can one very well speak of hallucination when one receives a storm of stones about one's head, as recently occurred to the neurologist Dr. Jan Simsa at Nikolsburg.

This second category of phenomena was originally included among the group to which the term "hauntings" attached, inasmuch as there were occasions where, through a code of raps, the claim was set up that certain deceased persons were responsible for their occurrence. But we speedily enough are brought to see that they have no attachment to a particular place, that they are dependent much more upon the presence of some particular living person—usually a young boy or girl. They have accordingly been given the name "spurious hauntings," as much for the sake of maintaining a belief in "true" hauntings as to emphasize their essentially vulgar and material characteristics. In Germany the terms *poltergeist* and *spuk* are quite universally applied to phenomena of this sort; and the one word has been lifted bodily over into English, while the other has its immediate equivalent in the word *spook*, though this is seldom used in serious publications. I have proposed the name *thorybism*, from the Greek *thorubos*, carrying the significance of a *troublesome racket*. One name is of course no better than another save in so far as a new word is free from all existing connotations, thereby relieving us from the nuisance of the false ideas that must attach to any word of common usage which we may adopt into scientific diction.

The phenomena of thorybism possess the advantage of lending themselves to scientific investigation and of excluding from their classification the great majority of the hauntings of superstition. We are then able to keep in mind the fact that they belong in the general

category of teleplastic phenomena provoked by an immediate living subject. To relapse into older terms, they are "mediumistic hauntings." The reader will be familiar with the case related by Sir William Barrett in "On the Threshold of the Unseen." The haunted farmhouse of this case, which Sir William visited, was animated by the metapsychical faculty of a young woman of twenty years. He went to great pains to familiarize himself with her, in order that he might observe the fullest possible development of her phenomena. From the moment when the subject persuaded herself that a religious intervention was acting to prevent them, these phenomena ceased. In quite the same way it was that during the Middle Ages, exorcism was without power save so far as the possessed subject upon whom it was employed believed in its efficacy. In the very slightly religious atmosphere afforded by the popular milieu of France, the coming of a priest has no effect upon thorybistic phenomena.

The case which Lombroso reports under date of 1900 is also very interesting, not alone by reason of the physical phenomena involved but also because of the character of the study which he had to make to determine their true author. The haunted "spot" was a cellar, in which bottles served as the objects of the supernormal jugglery of a youth of thirteen.

Schrenck Notzing presented to the Copenhagen Congress a communication upon a case of thorybism which was certified by the Justice of the Peace Thierbach. It revolved about a young woman of Hopfgarten who was subject to somnambulatory seizures. When she took to her bed for one of these crises, the phenomena were produced with extreme intensity. Blows were heard on the furniture, in the walls, on the ceiling; objects were displaced in the kitchen. Surveillance of the subject was rendered very easy inasmuch as she did not stir from her bed, where she would lie unconscious. The resem-

blance to the ordinary metapsychical seance was therefore complete.

Since then Schrenck Notzing has reported other cases which have been published in the *Zeitschrift für Parapsychologie*, notably the Augenstrasse case in Munich (May, 1928) and the Kotterbach and Nikolsburg cases (January-August, 1928), which latter was observed with extreme attention to details by the schoolmaster Wratnik and by Dr. Simsa. Schrenck regards these cases as clearing up the problems of hauntings, and he has regarded it as possible to compare them with preceding cases in order to determine the rules applicable to this category of phenomena.

He leaves out of account those "local hauntings" of which the reality is contestable, and he remarks *en passant* that these excluded cases do not demonstrate their alleged phenomena to the whole world, but appear to require, for their perception, something in the way of a special personal constitution. They are therefore subjective and are to be regarded as a category of hallucinations rather than of hauntings. Likewise, hauntings of a person are nothing more than spontaneous phenomena of teleplastics and telekinesis. These often occur in full daylight, and thereby support our capital thesis that *darkness is not necessary* in physical seances. When we go on employing this condition in our experimental circles, it is wholly in order to conform with tradition or to satisfy the bad habits of the subject. For logically there can be no difference between spontaneous and induced manifestations; if darkness is unnecessary with the one it is so with the other.

A second determination is that the subjects for thorybism are almost always young persons undergoing the passage through puberty. The excellent case of Ylöjärvi (1885), which ran the whole gamut of physical phenomena, was due to a domestic of thirteen; that of Resan (1888), well known in the literature, to a boy of fifteen, who was tried and condemned for his "delin-

quencies." The Gross-Erlach case (1916) involved a boy of fourteen, that of Dietersheim a girl of nine. Johanna P., a subject studied in London in 1923, was fourteen when she produced her spontaneous phenomena at Kärnten. Eleonore Zugun, the Roumanian peasant girl, of whom so much has been written these three years, was likewise fourteen when her "devil" commenced his mischievous tricks. The onset of her menstrual periods, which occurred later than in the average girl of her race and class, weakened the manifestations greatly. It was the same with Anna Grönauer, author of the Neuried hauntings, in Upper Bavaria (1925), who lost her metapsychical faculty completely when she gained her full sexual development.

Schrenck Notzing cites further Vilma Molnar of Schönau (fourteen years), Theresa Winklhofer of Munich (sixteen), Hilda Zwieselbauer of Nikolsburg (fourteen) and Tiber of Kotterbach (thirteen). In all eleven subjects the age falls between nine and seventeen for the active period of the manifestations; among them are three boys and eight girls.

The phenomena have nothing which can be isolated as a common characteristic. They are in general blustering and malicious, corresponding here with the mentality of the subjects. They include all that is customarily obtained in induced sittings: telekinesis, materializations, apports, etc. As Schrenck Notzing remarks, this uniformity of the phenomenology over considerable range of time and space ought to strike the skeptic's attention and lead him to suspect that he is dealing with natural manifestations.

An interesting feature is what we have come to call the law of collective psychism. In each of these cases there exists a principal subject, to whom we may attribute the ensemble of the phenomena; but the ease and the intensity with which they are produced will be considerably increased by this subject's contact with a sympathetic person. It may even come about that this

psychical association is indispensable for the production of the phenomena. Equally, if there are among the sitters those antipathetic or badly disposed toward the subject, the phenomena are arrested. It is this inhibition which makes it possible for the subject to have any normal life at all free from the occurrence of the phenomena. In a word, here as in experimental seances, we may not regard metapsychical phenomena as having their linkage with the subject alone, but rather, with the subject and with those who surround him or are in mental rapport with him.

The relationships discovered in psycho-analysis express the nature of the unconscious, and exist therefore in supernormal as well as in normal and abnormal psychology. We should be astonished if we did not encounter them. The Countess Wassilko has shown them brilliantly in the case of Eleonore Zugun. The bites and scratches which the young Roumanian girl inflicted upon herself through the intermediary of her Devil entity arose out of the irrepressible impulses of a desire to chastise herself for secret faults, hidden away in the depths of the subconscious. Just so the devils of the middle ages, who tormented the unfortunate nuns of the convents, were nothing more than the appetites and desires of a healthy nature, suppressed by religious discipline and regarded as mortal sins.

Dr. Simsa, in studying the recent Nikolsburg case, has shown excellently the correspondence which exists between the manifestations and the innate tendencies of his young subject: "You deserve to be punished" (throwing of stones, blows, etc.). "You should never keep any money about you" (disappearance of money and jewelry). "You are a spendthrift, you should not keep things away from better children" (disappearance of clothing and shoes). "You don't deserve to have anything to eat" (disappearance of food). "You don't deserve to rest or to sleep" (phenomena in the night). "You ought to be shut up" (fastening up in the

cellar, the ground floor, or the sleeping chamber). "You ought to go bare-foot" (disappearance of foot-wear).

Evidently we have here no explanation of the metapsychical faculty itself, merely one of the acts through which it is exercised. Another explanation furnished by psycho-analysis is the following: Severe repression of the subconscious tendencies leads to neurosis. The explosion, as it were, of the supernormal phenomena constitutes an effect of substitution, an acute crisis of the mind. The thorybistic action then comprises a violent liquidation, a discharge of the subconscious. Again of course we explain only the choice of the avenue through which the supernormal psychical faculty works; not at all that faculty itself.

All these recent authors likewise agree that the subject's acts never transgress his mental level. He is a child and his acts are childish ones. It is exactly the same, adds Schrenck Notzing, in parapsychical seances. This dictum, coming from a researcher of such wide and such varied experience in the phenomena of metapsychics, is to be strongly remembered. Persons who are tempted to believe in incarnations and in possessions by spirits from without, are warned that these are illusions. Children, who far less than adult mediums know how to play a part, betray with every move the uncultivated and at times mischievous character of their little minds.

When the subject of thorybistic manifestations produces his effects always in the presence of a more or less numerous audience, and when he observes, not without satisfaction, the impression which the phenomena produce, there is the same tendency seen in other types of subject: to cheat whenever the genuine power is working poorly or not at all. Schrenck Notzing in his accounts of Eleonore Zugun, Theresa Winkhofer and Vilma Molnar, does not attempt to conceal the fact that tricks have been observed with these subjects. Eleonore has been surprised in the act of making with her fingernails the

scratches which she was in the habit of attributing to the Devil. Theresa has been known to give herself over to uproar in order to imitate the effects produced in her metapsychical crises; the motive being the desire to anger her mistress. Vilma hid things under her bed in order to counterfeit telekinetic disappearances.

It is also understandable that children, possessing a power for which they are not responsible and at which they themselves are astonished when it functions during their conscious states, might amuse themselves by imitating the phenomena when these leave off their spontaneous occurrence. In this, there is nothing like a systematic will to cheat, to use every resource of manual skill and mechanical apparatus. But there is here a psychological consideration which Schrenck Notzing forgets and which we have often marked for the attention of our readers: namely, confusion between the normal and the supernormal means of production of the phenomena. There is, for example, the intent to make an object disappear. If this intent remains in the subconscious domain, it is executed by a purely metapsychical act; if it rises into the subject's consciousness, it is executed by normal act—the subject takes the object, and hides it, usually without at all perceiving that he is detected in this act.

The essential thing for the metapsychist is to verify the existence of the supernormal phenomenon. The more or less frequent presence of fraud is then a secondary matter. This is not at all to say that we must not guard against fraud, in order that we may study in all security the conditions of the true phenomena.

Such are the fundamental characteristics of these "spurious hauntings." They imply always the presence of a subject; and this subject is precisely the same sort as the one whom we set up, in psychical circles, to incarnate the dead or to make tables move. He is a teleplast; more or less ephemeral, more or less powerful. It remains only for

us to present one question, essential for the unity of these categories of metapsychical phenomena: namely, are there "true" hauntings, hauntings without a "subject?"

The spiritist replies "Yes" without hesitation; the ghost of the old chateau is indispensable to his belief. For he does not realize that in admitting physical phenomena without a medium, which is necessarily what we have in a good impersonal haunting, he opens wide the door to grave objections. If in this particular spot the spirit can achieve physical effects on physical objects and give physical signs of his existence, why do not similar things happen every day in the domestic routine of all of us? It would be so easy for him to turn over a page in the peaceful seclusion of the workroom, or to bend the stem of a flower. It is to explain this complete indifference of the spirits to our constant presence near them that the theory has been invented according to which they are able to function only through the agency of the medium. Then how and why do the haunted spots arise as exceptions to this rule? And if they do not constitute an exception, then there are neither true nor spurious hauntings, but all cases must be regarded as hauntings through a subject, as thorybisms; after which the perfect unity of metapsychics is restored, in the single pronouncement: *There are no phenomena without a living being to produce them.*

I confront the spiritist with this di-

lemma. For myself, I shall continue to believe that the "true haunting" is a delusion. Whether we are deceived by legends without valid foundation, whether the phenomena are to be attributed to distant subjects, or whether the phenomena are subjective in their entirety and consist of metagnomic hallucinations produced in sensitives by the action of a psychical residue inhering in the place as in a psychometric object, I pass no present judgment; I have no desire to dabble today in a subject which I hope at some future day to treat exhaustively. I content myself for the present with the remark that the class of hauntings has without difficulty been doubled since we have had scientific means for its study. On the one hand we have found a group of facts which depend upon a subject and which are identical with the induced facts of the seance. On the other hand we are confronted with a group of hypothetical facts inconsistent with the seance room data, and little worthy of credit in the form in which they are usually presented. It is by no means an audacity to try to incorporate into the first series those few facts from the second series which appear to be a little bit more solid than the rest. It is indeed a scientific duty to make this attempt; for science demands that the phenomena display the utmost possible unity, the utmost possible economy of hypothesis. The science of metapsychics will never do anything more to its credit than to realize this unity!

## SOME PHILOSOPHICAL ASPECTS OF PSYCHICAL RESEARCH

BY J. MALCOLM BIRD

SCIENCE and philosophy are engaged in a common enterprise; but their separate contributions thereto are quite distinct and their ways of going about their business are often diametrically opposed. The layman is rather accustomed to charge science with the duty of finding ultimate explanations; whereas in fact this is the task of philosophy. Science, in so far as it deals with explanations at all, seeks only the immediate, the proximate, cause. Science observes phenomena, categorizes them, and seeks to come to such understanding of them as will enable it to predict: to say what results will flow from a given series of completely known conditions. If this can be done with reasonable degree of success, science is satisfied. The statement of the law of gravitation is an admirable case in point. Science here tells us (we speak of course of classical science, prior to the relativistic development of recent years) that any two bodies in the universe behave toward one another *as though there were* a force drawing them together, and as though this force were directly proportional to the product of their masses and inversely proportional to the square of the distance separating them. Knowing what we mean by "force" and how a given "force" affects a body of given mass, it is then a simple matter of mathematical computation to determine the motion which will be produced in both bodies: the paths over which they will travel and their speeds in these paths. And assuming, what we now know to be not quite the case, that this numerical result is in absolute accord with the observed facts, science is completely satis-

fied; even though no word has been said to indicate whether we believe the thing that acts "as though" it were a force really to be such, and no slightest hint given as to the ultimate causative mechanism behind the phenomenon of universal gravitation.

It is not the scientist who refuses to let it go at that; it is the philosopher. He it is who, with his insatiable "Why", seeks to get at the bottom of things; he it is who refuses to be content with mere empirical knowledge of how the universe works but insists upon seeking also the reasons underlying its workings. We understand of course in saying this that many men are both scientists and philosophers—successful scientific advance demands as a prerequisite some of the inspiration of philosophy. But nobody can be at the same moment a scientist and a philosopher; the two activities are too contradictory in their procedures.

To begin with, the scientist when he functions solely as a scientist leaves all imagination behind him, divorces himself from all attempts to exercise a vision or perspective, and contents himself with a very closely restricted view of observed facts. It is his business to observe and classify facts and to determine the immediate numerical relationships between them. On no other basis whatever can he state, for example, that if a shell of a given weight be fired from a gun of given caliber, using a given amount of a certain particular explosive and pointing the gun at a given angle, and taking into consideration the resistance of a motionless atmosphere but ignoring the effect of any wind that may be blowing at the

time, the projectile will come to the earth at this particular point on the map. Obviously in dealing with such factual sequences of cause and effect as this one, speculation about underlying causes is out of order. The moment the scientist ceases to treat of the immediate mathematics of cause and effect, the moment he begins wondering why the gun possesses a tensile strength enabling it to withstand the explosion, why the ignited explosive produces a gas that expands with sufficient force to drive the projectile, why the latter tends to return to the earth, he leaves his science behind and enters the domain of philosophy.

And when he enters this domain, he frees himself from science's greatest restriction while at the same time robbing himself of its greatest safeguard. So long as he remains a scientist, dealing with immediate cause and effect, he has a means of protecting himself against error. His predictions must check up with the facts as these eventuate; if they do not, it is evident that he and not the facts is wrong. But when he begins to ask himself what underlying causes make the universe click, the results of his speculation are not subject to such check nor are they even amenable thereto. Thus it is that where there can never be dispute between scientists over any formulation of law, there can be and almost always is dispute between philosophers and between philosophizing scientists over their notions of the fundamental nature of things. Science cannot speculate without an adequate basis of observed fact; philosophy is obliged so to cut itself loose from its moorings and speculate more or less gratuitously; there is no other way to philosophize.

Narrow-minded scientists resent philosophy's freedom from bondage to the observed facts; they are very prone to mock the philosopher's viewpoint in some such words as these: "Scorning direct experiment, the philosopher from his easy chair speculates as to how the universe ought to be constituted, and if the external facts are not in accord

with his speculations, so much the worse for the facts." Equally the philosopher whose outlook is not sufficiently general looks with scorn upon that very factual bondage of which narrow-minded science boasts. In reality there is viciousness and there is virtue on both sides of this divide. The philosopher is wrong when, as he so often does, he invades with his philosophical method the domain of factual observation and correlation which belongs to science; he is wrong again when he ignores the scientist's version of the facts; it is his duty to take his facts from science and then see what systems of philosophy he can evolve that are consonant with these facts. Equally the scientist is wrong when he demands that the philosopher conduct observation and experiment, that he show his philosophies to be demonstrably realized in the physical world to the same degree as the scientist's factual sequences. Both ways of thinking and of proceeding have their place; both should keep their place. The scientist should be content to tell us how the phenomenal world around us behaves, leaving it to the philosopher to deal with all questions of why it does so, what it means, what it really is, etc.; while the philosopher should never make the fundamental error of ignoring, in his philosophizing, the demonstrated facts of the scientist. Science provides the raw material for philosophy to work with. Given the knowledge which science affords us of the workings of the universe, it is for philosophy to guess what manner of universe it might be that would so work. Of course there is then, in philosophy, a scope for inspiration, guessing, theorizing without hope of immediate verification, which is properly denied science. But neither should scorn the other because of their divergent ways; both are of equal necessity if we are to learn the most about the universe in which we find ourselves.

There is of course nothing in all that we have said, nothing in what we shall go on to say, that is at all new to us. But it is entirely profitable now and

again to review the things we know and are apt to forget; were this not the case, the essay mode of dealing with any topic were necessarily a waste of time. And we may perhaps find it extremely profitable to review at considerable length and in some detail the more important philosophical bearings of this science of psychical research in which we find ourselves engaged.

Like any other branch of science, we deal with a certain field of facts. Most departments of science are defined for their workers by a certain definite relationship existing among their facts; and this relationship is usually a philosophical one in some degree. Thus if we attempt to define any particular field of physics, such as acoustics or mechanics or thermodynamics or hydrostatics, we must usually do so by saying that the science in question deals with the effects of certain particular types of forces upon certain particular types of things; and the classification of forces and things here involved will almost necessarily be a philosophical one. Our own field of metapsychics we might attempt to define in this manner if we but had a better idea what particular philosophical interpretation of our causative factors we shall ultimately be driven to. Not knowing this, we usually agree that our field must be defined by some such statement as this: that we deal with a group of apparently interrelated phenomena which we will perhaps define more closely as we go along, and which have as yet defied the efforts of science to relate them with any other phenomena. We know what these phenomena are, and we need not pause to define them with the same rigor that we should be forced to use in fencing off our field from encroachment by other branches of science; we could indeed support a much larger tendency toward such encroachment than today exists!

Science is very prone to insist that because it has not been able to relate these phenomena with others, there must be some mistake about their occurrence. This is a rational and proper

viewpoint, in so far as it is not carried to too great extremes. A more proper statement would be, that inasmuch as these phenomena fail as yet to relate themselves adequately with other groups of phenomena recognized by science, it is necessary for their occurrence to be most rigorously demonstrated before it can be accepted. Similarly the philosopher may regard them with a certain amount of due and proper suspicion, on the ground that no system of philosophy with which he is acquainted will indicate the universe to be of a sort admitting their occurrence; that if they occur, not only must the scientist add a new category of facts and find a way of making this category harmonize with his others, but equally the philosopher must find new characteristics for the universe—characteristics permitting and explaining these as yet anomalous occurrences.

The scientist and the philosopher, however, must not make too much of these objections; for to do so involves reasoning in a vicious circle. When we urge that these phenomena occur, and that the probable cause of their occurrence is such and such, we are serving notice upon science and philosophy that we have found new evidence tending to modify certain of their conclusions. When, then, science and philosophy refuse to recognize this new evidence on the ground that it *does* tend to modify their existing conclusions, they are behaving in extremely stupid and short-sighted fashion. The only course which escapes the vicious circle is to give the new evidence a hearing on its own face value, and decide whether on its face it is weighty enough to move science and philosophy to reopen some of their closed books. More specifically, it is fallacious to question the occurrence of telekinesis because science knows no way of making a material object move without exerting physical contact or electromagnetic force upon it; or to deny clairvoyance because our only means of gaining knowledge of the external world is through the normal sensorial channels; or to insist that if these

things do happen, they cannot be subject to a spiritistic hypothesis, because biology teaches that when we die we are dead. It is precisely these pronouncements that the evident occurrence of these phenomena throws into question; and to cite these pronouncements against the phenomena themselves or against any system of philosophy which they suggest is exactly equivalent to an arbitrary refusal to grant them any hearing at all. If you are going to be a biologist you may perhaps justify yourself in refusing to consider evidence from without the immediate field of biology, but if you are going to make any slightest pretense toward being a psychical research you may never do this or anything remotely equivalent to it; you must regard all alleged phenomena in the psychic field as new evidence, requiring a full and open hearing, no matter how extravagant of hypothesis they may appear to be.

When we have gained sufficient experience in our field to do this without any qualms, we have passed over one of the greatest hurdles to successful prosecution of psychical research. When we have in this way come to look with complaisance upon the demonstrated occurrence of the several categories of subjective and objective facts of our field, we are ready to ask what their philosophical significance is. And if we bring any degree of broad-minded intelligent consideration to this query, we must be very much impressed indeed with the philosophical importance of the facts of psychical research.

Let us look at them first from the rather restricted viewpoint of their immediate mechanistic causation. This involves a sort of compromise between scientific and philosophical inquiry; we are going to philosophize, but not too deeply; we are not going to get too far away from the phenomena, not too deeply embroiled with the universe in which they take place. At least we attack the question with that intent; but we find it a very difficult program to live up to. For we cannot give the phenomena of the seance room the

slightest degree of careful examination without realizing that they could not possibly occur in a universe of the sort which science has usually pictured to us.

For we live in an age of extreme materialism. That we appear to be passing out of it is another consideration and one to which we shall revert in due course; for the present, we emphasize that we are still in it. The whole tendency of the science which we have been building up these past hundred years, and of its attendant philosophies, is toward a material determinism. Matter is recognized, energy is recognized; and everything that happens must be immediately reducible to these two. It has never been quite clear to what degree the electrical phenomena are contradictions of this philosophy; but with this slight reservation the facts are as we have stated them. The whole idea of a physical effect observable to our senses, without an immediate physical cause similarly observable or at worst reducible to electrical units, has been quite taboo. The entire processes of life and thought have been similarly reduced to chemical and electrical units—the electrical aspect taking care very nicely of the processes which we cannot actually see at work; and contact between mind and the external world has similarly been restricted entirely to physical stimuli through physical sense organs. And now we are brought into the presence of physical effects with no observable physical cause; of disembodied forces displaying intelligent action; of mediums knowing things which they have neither seen, nor heard, nor felt, nor smelled, nor tasted! Preexisting philosophies must indeed be thrown into confusion by all this; all sorts of questions must be opened up. As the only hope of escape from chaos, we must grant offhand that the occurrence of such things as this reopens some of the very fundamentals of philosophy.

Indeed, it goes right back to the very beginning, and forces us to ask whether we must not seek new light upon the

nature of reality. We cannot doubt the reality of some of the physical phenomena of metapsychics; nor can we well plead that the immediate mechanistic cause of a real phenomenon is not itself real. We face a situation similar in a degree to that which must have confronted the philosophically-minded in the presence of the newly discovered electrical current; and we face the strong temptation to beg the question just as it was so universally begged at that time. Where the philosophers of the eighteenth and nineteenth centuries sought to make this mysterious new agent possess physical reality by attaching the name "fluid" to it, many of our present-day philosophers do the same thing precisely with the psychical causative agency. But as M. Sudre has so brilliantly shown in his contributions to these pages and as I have persistently sought to show through relativistic analogies, this agency is most assuredly not a fluid and not anything else to which analogies of matter or electricity can possibly apply. Yet who can question that, producing real effects as it does, it must be regarded as possessing reality? It must of course enjoy reality of a somewhat different aspect, but a reality as essentially real as is that of the matter which we touch and see or the electrical current whose effects we can see and which under appropriate conditions we can, after a fashion, feel or taste in its own right. When M. Sudre insists that no "physical diagram" or "physical explanation" is adequate for the facts of metapsychics, this is but another way of stressing the fundamentally different type of reality which must be theirs, in contrast with the realities that appeal to our ordinary senses and in terms of which our preexisting concepts of reality are couched.

The problem is not an entirely new one. Most philosophies have always granted that time is real; and its reality must be essentially different from the more ordinary sensorial realities, even though we postulate a special "time sense" in the attempt to make the dis-

inction less a matter for philosophical worryment. The recent Einsteinian developments, which it must be emphasized are even more of a revolution in philosophy than in science, insist upon this temporal reality, using it as a means of identifying the "event" as the fundamental reality of the universe. Under this viewpoint, the three-dimensional spatial reality which we have always recognized as fundamental is illusory: it is not reality at all. How can an object be real unless it exists in time as well as in space; and how can it exist in time without becoming a series of events rather than a mere single object?

Whether this idea of fundamental objective reality is sufficient for a system of philosophy that will rationalize the phenomena of metapsychics and make them a part of the orderly universe along with the older and more familiar phenomena of a more material physics, might be questioned. I think perhaps we shall find it adequate. For we can regard the event as the fundamental objective reality only by thinking in terms of space and time combined into a single unified vessel of the universe—the space-time of relativity; and I for one am not sufficiently used to this way of thinking to feel sure what it may involve and what it may not. It is clear, for example, that we cannot sense the external world in terms of this space-time continuum in just the way heretofore used for sensing an apparently real, physically material world. In just what way we may ultimately come to sense it, if at all, I do not know. So I cannot be sure whether it makes sense to say that in this universe of space-time, transcending the physical world of our eyes and ears, there must exist transcendental tracks of some sort over which it is possible for physical effects to be exerted and cognition to be gained. We need this to explain the non-teleplasmic type of telekinesis, of whose existence we are more and more confident as we go further in our studies of the physical phenomena; and we need it to explain on a non-spiritistic

basis (perhaps on any basis) the phenomena of mediumistic cognition. Whether it is adequate for such explanation I do not know; but I suspect that it is.

Whether all this can lead to an adequate explanation of the teleplasmic effects themselves, of materialization out of nothing as I must regard these phenomena in their last analysis, I should question somewhat more seriously. For when orthodox physical science represents to me that what we know as matter consists wholly of a singularity in the ether, I am forced to remember that on its own admission orthodox science knows nothing of what the ether is and what its properties are, but rather employs the term as a blank form. So employed, it ceases to have the definite pseudo-physical significance which our eye-minded processes of reasoning are apt to read into it; it becomes quite nothing more than a blank form for the ultimate constitutional fabric of the universe. And for the assumption that this is of a pure spatial character I know no warrant. I should strongly incline to look upon it as more probably transcendental; I strongly doubt that matter is ultimately explicable as a knot in a three-dimensional fabric of physical space. If this speculation corresponds in any degree with the facts, we have discoveries to make before we can say whether the space-time of relativity is a sufficient concept of the physical reality, or whether we must push this matter further in search of a universe in which all the phenomena can occur whose occurrence we actually observe. Looked at in this light, it is evident that the phenomena of psychical research, or for that matter any other phenomena equally certain of occurrence and correspondingly different from the phenomena of material physics and of electricity, constitute the most important subject-matter for the present contemplation of philosophy. We shall determine the extensions necessary in our philosophies only by attention to those phenomena which the old philosophies do *not* encompass.

That we need the relativistic ideas here is plain enough. The only question which one can possibly raise is the question of their sufficiency. The universe in which we live is a relativistic one, and perhaps it is also something even further from our intuitions than that. Perhaps also there are indefinite steps to be taken in thus generalizing the characteristics of the universe to fit new and ever newer discovered phenomena. Perhaps there is even no end to the series; perhaps it is truly infinite. And whether infinite or finite, there would appear considerable basis for the belief that there are elements in the series which clearly transcend our present powers of observation and of conception. In this event, we may also speculate upon the possible expansion, with time, of the mental powers of the human race as a whole, so that in this long series of accretions to our knowledge, elements are now in our fairly clear view which would have been quite incomprehensible to our ancestors, and elements will come within clear view of our descendants which would not now be comprehensible to us. Such a process is clearly one of mental evolution and possesses quite as much inherent plausibility as any course of organic evolution.

So much with regard to the most general outlook possible upon our psychical phenomena. All that we have said to here is apparently of equal applicability, whatever explanation we may ultimately accept as the underlying causative machinery of these. But one particular explanation from those suggested by the phenomena and proposed by numerous students thereof has philosophical implications which we may profitably review further. I refer of course to the spirit hypothesis; and I insist here upon one sharp divergence of opinion as against M. Sudre. He may go as far as he pleases in summary rejection of the spirit hypothesis on the ground that it is philosophically displeasing to him and to orthodox science as a whole, and (it comes to this, even though he does not grant it) that

he would rather be sure of orthodox science's good will than be sure he is not wrong. I insist upon regarding the spirit hypothesis as one which may ultimately be found in best consonance with the facts; and pending the determination whether it is so, I insist upon keeping it on our books, in just as good standing as any alternative. As for the argument that we may reject it because it is not necessary, I find this specious because it could always be applied to either one you choose of two alternative explanations both of which are reasonably adequate; if you insist upon adherence to either, of course you do not require the other! The argument that it is not expedient I pass as unworthy of attention in any other age than one in which the stake is the price of heresy. And the argument that it is directly disproved as an explanation for the general case, even its foes will hardly advance. Scientific and philosophical adequacy of method therefore demand that we keep it open and that we regard it quite as seriously as any of its rivals.

Regarding the philosophical consequences of this notion of survival and return to temporary function, there is a great deal indeed that may be said—more than we shall have space for. It more than any other explanation which you could possibly suggest centers attention upon the philosophical speculation: "What is a man?" What is it that makes me, me; and you, you? The most materialistic answer possible to this query is that the material garment in which we go through life is all there is to it. Few of us however really believe this; I am acquainted with members of university faculties who profess the belief on weekdays but who are sincere church-goers on Sundays; and I am sure that however vigorously Professor So-and-So may preach modern biological materialism to his students, if it had his one-hundred-percent acceptance he would not be found giving even lip service to any orthodox religious creed. If we don't survive there is literally nothing to be religious about; and if we

do survive, there must be something to survive with, aside from the corporeal envelope.

I do not know why a scientific doctrine of survival should concentrate attention upon this question, any more than does a religious one; except that we are more prone to speculate philosophically upon the things that we believe from evidence than those we believe from faith. Certainly it is a fact that aside from the clergyman whose professional business it is, the man who regards survival as a fact of science is far more interested in wondering what part of him survives than is the man whose only interest in the subject is the one he puts on with his Sunday clothes.

We must, of course, by very definition assume that when we speak of survival in any personal sense whatever, we have endowed the human personality with some non-physical basis or aspect of personal identity. Numerous schools of non-materialistic biology and psychology, puzzling over the distinction between brain and mind, have done much the same thing; but when we do it in connection with a survival hypothesis of any sort we are faced with a new demand. The attribute which we now isolate as the mark of one's personal identity must be one that can be actually detached from *all* physical context and taken with us into another and a non-physical world. So stating it, we appreciate that the question "What is a man?" is inextricably tied up with consideration of a far more complex problem: "What non-physical worlds, transcendental to our present senses and to physical considerations in general, are logical possibilities?" If we put the matter this way we see at once that we have made logical approach toward its clarification; and that the details of any further approach must be left wholly to the science that builds up systems of postulates and tells us whether they are logically valid or not—and that very pointedly refuses to be troubled over the question of their actual physical realization, but rather leaves this ques-

tion to physical investigation by physical science. I refer of course to mathematics; and I think I have made it clear that abstract mathematical reasoning must come to play a large role in our ultimate attack upon the question which the spirit hypothesis puts so inescapably before us: "What manner of universe is it in which one can survive out of one existence into another existence transcendental to the first; and what manner of man is it that can so survive?"

The first barrel of this shot-gun query I shall leave fully loaded, and all ready to exert its prodigious kick-back against any person foolhardy enough to monkey with it in our present state of knowledge. Toward the second barrel we need not display quite such exaggerated respect. We may well pause a moment to say something about personal memory as the most fundamental aspect of the individual which we are able to recognize. We can conceive of a retention of personal identity after the loss of practically any other attribute or function of mind; but with complete obliteration of memory the case would be quite different. An experience which I am permanently barred from remembering is not a part of me; it might as well not have happened to me. If all my past experience *in toto* and in every detail is similarly cast out of my recollection, consciously and subconsciously and without any quibble of any sort as to whether it is gone forever—do I not start a new existence at the point in time where the loss occurs; a new existence in a new personality? All systems of psychology recognize that memory is the one thing most necessary to explain and at the same time most difficult, most essential to the definition of personality and at the same time most baffling. Further, if a conscious memory survives—waiving for the moment any question of the form of reality which it enjoys after survival, the machinery of its functioning, etc.—has not the individual survived? I think he has. The only question would be whether we may push examination further back and

identify something more fundamental, of which memory itself is a function. I think perhaps, if we ever come to know anything definite about the machinery of memory, we may thereby be enabled to do this; for the present, I think our analysis of "What is a man?" must stop with the statement that the personal identity is nothing more nor less than the integrated memories of a lifetime.

It is interesting, however, to note that we can give what almost amounts to a philosophical counterproof of this statement. Opponents of the spiritistic hypothesis frequently attempt, in explanation of some of the more striking cases where a series of seance-room messages carry evidence of personal identity of a high order, to fall back upon some such idea as the persistence of the personal memory without any survival of the personality. Always the difficulty of such a position and the obvious point of attack upon it by all proponents of the spiritistic ideas is, that it constitutes a mere begging of the question, an attempt to utilize the substance of the survival philosophy while concealing its form under a new and meaningless label. I think it true that we find it difficult or impossible to picture a survival of memory which is not also a survival of the personality and I present this difficulty as evidence of the inherent validity of this picture of what constitutes the essential part of a man.

It will be observed that when we philosophize, our speculations very often take the turn of an inquiry into the sort of universe in which a given phenomenon could occur or a given explanation subsist. This inquiry applied to the spirit hypothesis produces one result worth of note and of some discussion. Under the hypothesis in question, we pass from this world into another, different in many respects from this and in some at least of these respects transcending this; and if we accept the hypothesis at all, we can hardly avoid going on with conventional spiritistic doctrine as far at least as the point where the transition is pictured as a matter of reward and punishment, or

at least of orderly sequence. Certainly, if we live two successive lives which are as separate and as well isolated each from the other as are the lives here and on the other side of the spirit transition, we can gain no intelligent idea of what it is all about without picturing the first existence as in some way constituting a preparation for the second. And certainly, we cannot come near this admission without going a great deal further. It involves a most immediate implication of the conscious and orderly and motivated direction of the universe, to such degree as calls for a directing force possessing something of intent, hence something of consciousness, hence apparently something of personality. Just how far we must go in this sequence of reasoning once we are embarked upon it, would be a matter of individual philosophical judgment. Doubtless we should be able to stop short of the ascription of personality to God; certainly we should be able to stop short of the use of the word God with a capital G. But in stopping short of the idea of a personal God we should have to do some quibbling about what constitutes personality; and in stopping short of the whole idea of a capitalized Divinity we should certainly have to endow the universal creative and directive force with characteristics which many minds would identify with those of God.

The mere acceptance of a survival into another form of conscious personal existence of an immaterial nature is sufficient to strike at the very roots of materialistic science as it exists today. The philosophical implications of the survival notion which we have just traced make the blow even more decisive, if that is possible. The natural ultimate idea as to the ultimate mechanism of a severely materialistic world is that it is an accidental conjunction of forces and material elements; and that change of all sorts is never an orderly process with a definite aim, but always a mere result of the play of the law of chance. If sufficient time be given, in such a universe there must always be, in the end, attainment of every

possible combination. The combinations follow one another through pure chance, or through the strictest determinism working from that particular combination with which the beginning happens to be made. But the moment when our philosophy compels us to talk of a directing intelligence, of whatever order you please, this arrangement falls to pieces and it becomes out of the question to give further consideration to materialistic doctrines. Thus the spirit hypothesis not alone by its direct terms of statement, but also through its fundamental philosophical implications, requires that we attach paramount importance to such elements as mind, creative purpose, personality, and the like; exalting these to a position in the universe of greater import than matter, time, or any other mechanistic concept.

A collateral speculation which crops up in all philosophical doctrinization comes into the argument here. We postulate two existences; we make no postulate as to the extent of time and space, or as to the existence of other universal mediums beyond our present comprehension. The question whether the universe is finite or infinite in any given respect always comes up, and always baffles the human mind. We can conceive no beginning or ending, without being baffled by the thought "what comes before and after?" Yet we can conceive, equally, no absence of beginning and ending. This dilemma is as old as philosophy; also as old as philosophy is the verdict that the concept of infinity is the easier way out. Relativity gives us reasons to infer that in some of its aspects at least the universe may be finite but boundless; yet we cannot hastily apply this idea to all its aspects, many of which may exist beyond our present hope of understanding. If we ask science whether the universe is finite or infinite we can only be referred to philosophy; and if we ask the question again of philosophy, the probable answer is that we may suspect it of being infinite in some dimensions at least.

Well, then: what of the two miserable, puny existences which we have postulated for ourselves, immersed in this infinite ocean of universe? Does that make sense? Most assuredly not. Even if we divorce ourselves from all question of the infinite, and concentrate our attention upon the inherent plausibility of a system that starts with one existence, promotes us into another, and leaves us there—well, I think we shall be mightily impressed with the fatuity of such ideas. No: if the survival hypothesis is to justify itself in the least degree philosophically, we must have a long series of existences, one following another, and all earlier members of the chain constituting *in toto* a preparation for the later ones. It may or may not be an infinite chain; one could hardly insist too strongly on either of these alternatives; but that it must have a very great number of links we can hardly doubt.

Another important speculation arises at once. All paths of any nature through any medium whatever present two choices: they may involve ultimate return and repetition, or they may escape this. The first alternative is the cyclical one, and is familiar to all students of philosophy. The illustration which we most often see of what it means involves an exact repetition of the present scene, down to the names of all the actors and every other infinitesimal detail, which must be pictured as recurring again and again and again at intervals of thousands or millions of years. The other alternative may be thought of crudely as analogical with a straight line, though of course it may in fact be better represented by a curve of any sort which does not return upon itself. It may even be of such sort as to require representation by a helix, which *would* return upon itself were it not for its "upward" (the philosopher who uses this idea will always insist that the progress is *upward*, rather than downwards or sideways or in an indeterminate direction) progression of its successive coils.

Our course through an endless or

nearly endless procession of lives offers this choice. Either this course is cyclical, so that we finally come back to live this present life over again at what must, could we but be conscious of the repetition, seem the same time and place; or the process of preparation for something beyond goes on indefinitely, without any cyclical effect. I think most of us would prefer to think of a non-cyclical series; but the universe holds within its confines enough examples of cyclicism to prevent us from any too certain conviction that cyclical recurrence is not our fate. This philosophical admission does not at all prevent me from insisting that the course of the present real physical world of our immediate senses is not to be demonstrated as cyclical by any such arguments as those which M. Sudre borrowed from Nietzsche for presentation and criticism in our issue of August, 1927. But the caution which I here set down may be generalized: no argument as to the cyclical or non-cyclical character of any particular aspect of the universe may be applied to another aspect thereof, unless we are prepared to prove the conditions identical. What we are at the moment interested in is the cyclical or non-cyclical character of our course through the long series of separate existences in worlds of, presumably, different degrees or kinds of reality; not the cyclical or non-cyclical character of one of these worlds as long successions of individuals die into it and out of it.

We can of course express no opinion save on the ground of philosophical preference. We may, however, stop with the question long enough to point out that it is related to but not identical with that of reincarnation. The doctrine to which this name applies pictures our repeated personal return, into this physical milieu of this present existence; and in human or animal forms different from our present ones, but with persistence of certain relationships such as those of individual affinity, and with spasmodic recurrence of individual faculties such as that of

memory. I think in its beginnings it must have been a very direct materialistic attempt to deal with the exigencies of space. Here is this physical world, with people being born into it and dying out of it at amazing speed and in amazing numbers. We are going to be philosophical and more than a little religious, so we must picture a survival of some sort. But if the thing goes on indefinitely, the universe must finally become crowded with souls; so to avoid this, we use the same souls over and over again. The ability of the Creator to produce an infinite succession of souls, if he had need of them and space for them, would hardly be questioned; but under a wholly materialistic outlook upon the physical world around us, the question I have raised must come up, and can hardly be answered, by the primitive mind, other than as I have just answered it: by the expedient of using the same souls again and again.

The moment we realize, however, that the world into which our philosophy must picture us as surviving does not have the same physical dimensions as this one, and that it may be utterly different in all its real aspects, this difficulty vanishes. There is evidently room in this world, or in any other world, for all the souls present at a

given moment; and that is all that necessity requires. We do not need any doctrine of using the same souls over and over again, and if we employ such doctrine it must be through other philosophical justification. That it possesses little such other justification I should think would be the verdict of the average mind. That, however, under a system of passage through successive existences under intelligent supervision, it might on occasion be desirable to punish or purify a given individual by "setting him back" a few stages in the cycle would appear wholly rational; so one who realizes that the problem is a wholly philosophical one, to which empirical considerations can never be brought to bear, would hesitate to lay down a statement of complete universal disbelief that we ever pass twice through this life, or twice through lives of different sort in this material world. We must, however, in philosophizing about this point, bear very particularly in mind the fact that in passing into other lives we are freed from all restraint in space and time; and that this factor may operate, in ways we cannot conceive, to change the aspects of the universe and make procedures intelligible which in terms of our severely restricted concepts would seem far from being so.

*(To be resumed in a subsequent issue)*

## INTERNATIONAL NOTES

BY HARRY PRICE

I HAVE recently received a visit from Mr. Wasaburo Asano, the Japanese psychist who is in Europe on a three months' holiday in connection with the Congress of Spiritualists which opened in London in September. Mr. Asano is an enthusiast who devotes his life to the subject of spiritualism and psychical research. He is the founder and president of the Japanese Society for Psychic Science and I was astonished to learn that this organization has a membership of over 3,000. Though a professor of naval engineering, Mr. Asano has found time to compile, in Japanese, a comprehensive history of psychic phenomena, and he kindly presented me with a copy.

Over lunch one day he gave me some interesting particulars of psychic activities in Japan and informed me that there is a great potential market for psychic literature in the Japanese language. Physical mediums are very rare in Japan but of clairvoyants, psychometrists, etc., there are many. In 1907 they lost through death a wonderful physical medium in the person of Miss Tosie Osanami through whom nearly every phase of phenomena occurred. She was a healer and apport medium and it is alleged she had the extraordinary power of producing liquid medicine within empty glass bottles. Her patients would come and ask for medicine and present their own bottles. These bottles she would place on a table in front of her family shrine. She would then kneel down before it and offer up prayers according to the Shinto rites for about ten minutes. When the prayers were ended the patients would see the bottles spontaneously fill with liquids of different col-

ours according to the nature of the malady. Red, blue and orange were the most usual colors of these medicinal "apports." Sometimes there were as many as forty bottles before the shrine at one time and Mr. Asano informed me it was a wonderful sight to see these empty bottles instantaneously shine with liquids of every hue. She was arrested three times on a charge of swindling and was sentenced to imprisonment on two occasions. The last time she was arrested was when her powers were described in the *Osaka Asahi*, a local newspaper. Accused of being a swindler, she was tried in the District Court of Kobe. In court, however, before the judge and jury she succeeded in producing a brown liquid in an empty bottle that had been sealed previously by the court. Speechless with astonishment, the court acquitted her. She died at the age of 45 and a shrine has been erected to her memory.

As in the Occident, scientists have suffered in Japan for their belief in psychic phenomena. Prof. T. Fukurai of the Tokio Imperial University, Dr. S. Miyake and other scientific men started a spiritualist organization in Tokio about thirty years ago under the name of "Shinshokai," the first psychic society in Japan. They published a journal, but public opinion was too strong for them and Prof. Fukurai had to resign from his chair at the university in 1911 owing to attacks in the press and scientific papers. The new society then collapsed.

The principal psychics in Japan at the present time are Mr. S. Uchida, a trance and apport medium; Mrs. G. Nakanishi, a healer and *clairvoyante* who has been used to trace fugitives

from justice; Prof. R. Nakao who occupies a chair at Osaka Technical College, and who has just published a book *Tosi to sono Jiturei*<sup>1</sup> in which he gives particulars of 5,000 cases of clairvoyance; Mr. M. Arafuka, a noted Osaka business man who, in the trance state, has astounded students of the *Kojiki* (the oldest Japanese scriptures) by his profound knowledge of the subject.

Japanese mediums appear to emulate the Indian esthetics in their mode of living. Miss Tosi Osanami consumed only fruit and cold water; even warm water made her vomit. A Korean medium named Saikinan for many years lived on seven pine bark biscuits per day. Even this small amount of food was repugnant to him and going alone to the top of the high mountain Haku-tozan on the boundary line between Chosen (Corea) and Manchuria he is said to have succeeded in living on air for one hundred days. Since then he claims that he has never eaten, and though in his fifty-ninth year does not feel tired after a forty mile walk. He expects to live until he is 350 years old and his life is being closely studied by Mr. Asano's society. All the above-mentioned psychics are non-professional but there are many mediums and fortune-tellers in Japan who ply their trade only for money. The headquarters of the Japanese Society for Psychic Science are at No. 1601 Higashi-Terawo, Tsurumi, Yokohama.

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Under the whimsical title of "Ghostly Visitants that Bite" Father Herbert Thurston, S.J., gives us in the August issue of *The Month* (a copy of which he kindly sent me), an interesting paper on spontaneous stigmatic phenomena and cites a number of cases drawn from various sources. After discussing my report<sup>2</sup> on the stigmatic and other experiments which we carried out with Eleanore Zugun at the National Laboratory, Father Thurston sums up the evidence and concludes (p. 148)

"that there cannot be any reasonable question that these stigmatic markings appeared as described". Father Thurston, as my readers are aware, is one of the keenest critics of psychic phenomena.

Father Thurston mentions the case of Dr. Schuppert, of Giessen, who was the victim of a poltergeist invasion which lasted for six years. Dr. Schuppert was a professor of theology of unblemished character, much respected by his contemporaries. He declares that every pane in his study window was repeatedly smashed, stones from six to ten pounds in weight were aimed at him but seemed designedly to miss him by a hair's breadth. His wife was struck with blows which resounded all through the house but which inflicted little pain. "Often" (he wrote) "I have been for four weeks together without taking off my clothes. It has pricked me with pins, it has even bitten me, so that both rows of teeth could be distinguished. The two big fangs stood out plainly and they were as sharp as pins." Which reads like a page from the Zugun report, although Dr. Schuppert's case is more than a century older.

Father Thurston devotes considerable space to the discussion of a Bristol poltergeist who "flourished" in the year 1761. The victims of this playful *geist* were two young girls, Molly and Dobby Giles, aged 13 and 8 years respectively. The historian of the case was a Mr. Henry Durbin whose manuscript of the affair was published<sup>3</sup> after his death.

The phenomena which Mr. Durbin described are identical to those which happened to Eleanore. Stones were thrown, furniture moved, and various objects moved of themselves. The author describes how he saw a wine-glass flung at the head of the children's nurse by an invisible hand. But it is with the stigmatic phenomena that Mr. Durbin chiefly deals. Not only were the children "bitten" time after time, (both rows of teeth being indicated) but

<sup>1</sup> Experimental Clairvoyance with Examples.  
<sup>2</sup> This *Journal*, January, 1927.

<sup>3</sup> A Narrative of some extraordinary things that happened to Mr. Richard Giles's children. Bristol, 1800.

Molly's throat was clutched by a hand and the girl was half strangled. The arms of the girls were bitten twenty times in one evening, and sometimes a sort of saliva formed round the weals which were caused. Both children were frequently bitten on their backs and shoulders as they lay on them in bed—proving the impossibility of their having caused the marks themselves. These biting phenomena lasted for some months and occurred before many witnesses. Teeth-marks formed at the back of Molly's neck when she was held by two persons.

Another trick of the Bristol poltergeist was to stick pins in various parts of his elder victim, Molly, just as *Dracu* did with Eleanore. If the girl was sewing and using pins they would suddenly become bent in a curious manner and stick themselves in the girl's flesh. Mr. Durbin tried several experiments with marked pins, in the presence of witnesses. He would place the pins in a pincushion and in a flash they would be found in her neck or elsewhere "crooked very curiously". Besides the pinpricks Molly would be cut by some invisible instrument and in the presence of the Commissioners of the Turnpikes 40 cuts, smooth and "about the thickness of a shilling deep" appeared on her face, arms and neck, bleeding profusely.

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There has been a recrudescence of poltergeist cases since I wrote my last *Notes*. Strange events are said to have happened at a house in Latimer Road, Eastbourne, where water was splashed upon the ceiling, carpets torn up, pictures thrown from the walls and all the usual "phenomena" running true to type.

Near Redhill, in a farm-house belonging to Lady Galloway a series of extraordinary incidents is alleged to have occurred. In this case a lad was supposed to be the unconscious cause of the manifestations which included the smashing of a great amount of crockery, the spontaneous movement of furniture and similar phenomena.

But what intrigued the press most was what was known as the "Welsh ghost," whose pranks disturbed the peace of mind of the good folk of Llanhilleth for several weeks.

Llanhilleth is a Monmouthshire mining village blighted by the recent strike and the depression in the coal trade. Nearly every male in the village is an unemployed miner living on the "dole". Squalor and want are everywhere apparent.

In a typical miner's cottage in Hafodarth Road lives a Mr. Dyer with his family which includes a boy, Herbert, who looks about 14 years old but is in reality aged 17. Two years ago Mr. Dyer lost a son, Leslie, aged 12.

About the beginning of August Herbert declared he "saw" Leslie standing by him asking for his banjo on which instrument he used to perform. They at once held a seance in complete darkness when we are told that all the old tunes were played on the banjo by invisible hands. "Leslie" is then supposed to have shaken hands with all present, kicked the table over, and disappeared.

This sort of thing went on for some few weeks, each alleged phenomenon being duly recorded—with embellishments—by the press.

On Friday, August 17th I happened to be at a luncheon party given by Mrs. H. L. Baggallay (sister-in-law of Mr. Thomas H. Pierson, secretary, A. S. P. R.) when the editor of the *Daily Mail* 'phoned and asked me if I would go down to Llanhilleth that evening and hold a seance in the "haunted house." A representative of the *Mail*, a Mr. Sutton, was already on the spot investigating. I consulted a time-table and found I could just do the 160 odd miles down to Wales in time for an evening sitting. I asked Mrs. Baggallay to accompany me and she consented.

I will not tell my readers what happened on that eventful evening as I am reserving the story for an article on how I ran the poltergeist to earth. But we had a most interesting and amusing all-night seance. By 6.15 the next

morning we were on our way back to London, the "Welsh ghost" feeling very cheap indeed.

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The Rev. Montague Summers, that indefatigable historian of all that pertains to witches and witchcraft has provided us with another fascinating volume' (the first of a series of six) dealing with the apprehension, so-called "trial", and execution of those poor wretches who were accused of practising the black arts.

*Malleus Maleficarum* (the "hammer of evil-doers") is of course the very famous work which was written by two Dominican Inquisitors, Henry Krämer and James Sprenger who were accredited by Pope Innocent VIII in his bull *Summis desiderantes*, December 9th, 1484. The present volume is the first translation into English and is taken from the original edition, published at Cologne in 1489.

The *Malleus Maleficarum* became the "bible" and authority of every judicial court in Europe the archives of which teem with accounts of the trial and, in most cases, the conviction and execution of people supposed to be sorcerers. Sectarian rancor, private hatred and political spite were frequently the motives which actuated the accusers. To brand a heretic as a witch or wizard was often the easiest way of disposing of him; and the Puritan settlers in New England evinced the same narrow and relentless spirit as their Roman Catholic congeners in the Old World, with the same disastrous result to those accused of witchcraft.

The famous demonologists such as Jean Bodin, Boguet, Del Rio, Tuazzo, Pierre de Lancre and the equally famous "antis," represented by Reginald Scot have drawn largely upon the *Malleus* for material for their works.

The volume under review is divided into three parts: (1) "Treating of the three necessary con-comitants of witchcraft which are the devil, a witch, and

the permission of almighty God." (2) "Treating of the methods by which the works of witchcraft are wrought and directed"; (3) "Relating to the judicial proceedings in both the ecclesiastical and civil courts against witches and indeed all heretics."

It is impossible in this short review of Mr. Summers' scholarly translation of a terrible book to give a tithe of the interesting details of the procedure laid down for the detection and trail of a witch. But it may be remarked that according to Question XIV, Part III. it was considered justifiable to resort to any trickery or lies in order to make the poor wretches "confess". For instance, a prisoner can be promised her life if she will but confess but "after she has been consigned to prison in this way, the promise to spare her life should be kept for a time, but that after a certain period she should be burned." Or a judge can "safely promise the accused her life, but in such a way that he should afterwards disclaim the duty of passing sentence on her, deputing another judge in his place."

It was thought, apparently, that the mere physical contact of a witch was sufficient for the woman so to hypnotise her judges that she would appear innocent in their eyes. We are informed that "they must not allow themselves to be touched physically by the witch, especially in any contact of their bare arms or hands, but they must always carry about them some salt consecrated on Palm Sunday" or some "Blessed Wax" (the *Agnus Dei*, a disc of wax stamped with the figure of the Lamb). Another curious precaution observed at a trial is that a witch should be led into the court backwards, because it was thought that should she see the judge first a spell would be cast upon him rendering him incapable of passing sentence upon her. The judge is likewise told to "cross himself and approach her manfully, and with God's help the power of the old Serpent will be broken."

Any review of this pitiful human document would be inadequate to convey to the reader the interest to be de-

<sup>1</sup> *Malleus Maleficarum*, Translated with an Introduction, Bibliography and Notes by the Rev. Montague Summers, London, John Rodker, 1928. 45/- net. Edition limited to 1275 copies.

rived from a perusal of this most fascinating volume; and although we can hardly fail to disagree with the translator's contention that such brutal methods were justified we can at least rejoice that the Rev. Montague Summers has provided us with an authoritative translation of one of the most terrible books known to students of the occult.

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Professor C. D. Broad of Trinity College, Cambridge whose great work, *The Mind and its Place in Nature* was so extensively reviewed in these pages<sup>5</sup> by Mr. J. Malcolm Bird, has invited me to read a paper before the Cambridge University Society for Psychical Research (of which he is president) during the coming autumn. I have accepted and although I have not yet chosen my subject, the lecture will be of a general nature with, I hope, an opportunity for discussion at its close. Cambridge, the cradle of modern British psychical research is living up to its traditions and the newly-formed University S. P. R., with Prof. Broad at its head, can be depended upon to approach the subject in a proper scientific manner.

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Dr. R. J. Tillyard's résumé of his most recent experiments with "Margery" has now been published in *Nature*, under the title of "Evidence of Survival of a Human Personality." Six illustrations help the reader to fully appreciate Dr. Tillyard's argument.

Dr. Tillyard sums up the results of his experiments as follows: "The personality of 'Walter' is shown to be independent of that of the medium by the possession of a distinct masculine voice . . . by his alert mental powers, tending to impatience and the use of swear words . . . and many other qualities. Besides this, 'Walter' shows that he has the power of smell, can see in the dark, etc. . . . He can select and cognise objects not known to any liv-

ing person. He can produce his thumb prints in dental wax in the dark more quickly than an ordinary man can do them in the light. . . . My conclusion is that Walter Stinson, who died in 1912 has fully proved *in a scientific manner* his claim that his personality has survived physical death."

To get an article on psychical research into the principal organ of British official science is an achievement upon which Dr. Tillyard is to be congratulated. But having succeeded in planting his heavy artillery well into the enemy's territory, Dr. Tillyard was the victim of a counter attack from an unexpected quarter *viz.*, the editor of *Nature* himself who in a long leading article thinks he has effectively spiked the doctor's guns.

Sir Richard Gregory, the editor of *Nature* does not consider that Dr. Tillyard has made out a case for those "Margery" phenomena concerning which he gives details. He speaks of the "oddity of these tests" (the cognition of numbers tickets, drawings and pages from a magazine) and concludes they were "devised by the medium and her associates. If this were so, Dr. Tillyard and Mr. Evans (his assistant) were merely the instruments used in preparing experiments devised by others—not altogether a satisfactory beginning of a test for supernormal activity". He complains that the calendar sheets, magazine pages and diagrams were taken away by "Walter" *after which* they were read. "The difficulty of darkness is not one which even a moderate ingenuity could fail to surmount. . . . It would seem that any one could produce the same phenomena under the same conditions with some degree of practice". Sir Richard Gregory suggests that some apparatus for reading slips of paper in the dark *plus* colusion could account for all the phenomena except the thumb prints, concerning which he "suspends judgment" until it has been *proved* that the prints obtained at the sitting are identical with those of Walter Stinson in life *and* that a print was found on Walter's

<sup>5</sup> This *Journal*, Oct., 1926.

<sup>6</sup> For August 18th, 1928. No. 3068. Vol. 122.

razor, and that it was made by Walter on the morning of his death. Sir Richard concludes: "We find it difficult to imagine what possible reason Dr. Tillyard can have for supposing that anything supernormal was in progress."

The full report of Dr. Tillyard's experiments with illustrations, will be published<sup>7</sup> by the National Laboratory of Psychical Research and will form a document of outstanding importance in psychic literature.

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I am happy to announce that the Rev. Herbert Thurston, S.J., has promised to contribute a series of articles to the pages of this *Journal*. Father Thurston is one of the outstanding personalities in psychical research and his excursions into the byways of the subject have been for many years a feature in *The Month*. His papers on "Limpias and the Problem of Collective Hallucination"<sup>8</sup>, "The Problem of Materialisation"<sup>9</sup>, "Some Physical Phenomena of Mysticism"<sup>10</sup>, "War Prognostics and Prophecies"<sup>11</sup> are indicative of the writings of this brilliant scholar and historian. His first contribution to PSYCHIC RESEARCH will be on the case of St. Veronica Giuliani who presents, he thinks, the most remarkable phenomena of religious stigmatisation on record. Father Thurston possesses the very rare printed record of the evidence taken in the process of Canonisation.

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That there is originality in the art of fortune-telling was proved recently by the case of Camilla Illasi who has been arrested at Bassanello, a small town near Padua, Italy, for practising witchcraft,—or rather for defrauding her victims of many thousands of perfectly good *lire* in return for some perfectly bad "advice". Camilla, like most of

her tribe, specialized in love potions guaranteed efficacious in all affections of the heart and in so secret a manner that the police were unable to find out anything definite against her for a long time. She kept numbers of domestic "pets": birds, dogs, cats and rabbits, and when a love-lorn customer had paid the proper fee this modern witch caught one of the animals, bound it with ribbons of different colors, according to the "case" in hand, stuck the body with pins and nails and interpreted the cries the unhappy beast uttered very much as the augurs of old interpreted the doings of their birds. Instructions were then given for the customer to follow; gruesome and revolting measures were advised and too often tried. The dumb victims of her cruelty were allowed to recover, if they could, when they were again tortured, or left to die untended of their injuries. And so great was her renown that women would run into debt in order to pay the required fees. She is now to be put on her trial for witchcraft, cruelty to animals, extortion and—a terrible offence in Italy!—"resisting six officers of the law."

\* \* \*

Fortune-telling in Italy is of very ancient origin having been practised especially by the Jews from the earliest years of the Christian era. When the tyrant, Domitian, (emperor of Rome, 81-96 A. D.) drove the Jews out of the Trastevere quarter and forbade them to enter the precincts of Rome, they led a pariah life outside the walls, jeered at by all, earning a miserable pittance by fortune-telling, interpretation of dreams, magical arts, and thieving. They seem to have occupied much the same position, and to have followed the same pursuits, as the gipsies of the present day; wandering about and sleeping chiefly *sub Jove*. Juvenal, has left<sup>12</sup> us a perfect word picture of these outcast Jews, telling fortunes and promising all you wish for the smallest "fee".

\* \* \*

Mr. Harry Day the theatrical pro-

<sup>7</sup> As Part 2, Vol. 1, *Proceedings of the Nat. Lab. Psychical Research*, Sept., 1928. The *Nature* article has been reprinted in the form of a pamphlet to be obtained from the National Laboratory, 16 Queensberry Place, London, S. W. 7. Price 25 cts. or 1/— net post free.

<sup>8</sup> *The Month*, Aug.-Dec., 1920.

<sup>9</sup> *Ibid.* March, 1923.

<sup>10</sup> *Ibid.* Apl.-Aug., 1919.

<sup>11</sup> *Ibid.* Oct., 1914.

<sup>12</sup> *Satire VI*, 542 et seq.

ducer and Member of Parliament recently asked the Home Secretary whether he would consider the appointment of a committee for the purpose of investigating the claims of spiritualism (as apart from those of fortune-telling) with the object of legalizing investigation in psychical research and similar subjects. Sir William Joynson-Hicks replied that he would *not*, remarking that he did not consider the Cantlon-Phillimore case (recorded in last month's *Notes*) would hinder the *bona fide* investigation of psychic phenomena.

\* \* \*

The credulity of some people is simply staggering. A gipsy named Selina Wilshaw was on August 16th fined £15 for obtaining from a Sounthrope (Yorks) hotel keeper the sum of £8.2.0 for promising to alter the planets in their courses. Mrs. G. (I refrain from naming her out of pity) is an invalid and unable to walk. Selina called on her and said she would never be better "until the planets were changed." For this purpose she obtained £1, and "a shilling for each leg". Calling a second time she obtained another £6 for the same purpose, (because the stars were "hard to shift") at the same time giving her a charm tightly wrapped in a handkerchief. As Mrs. G. did not get better she had a look at the "charm" which turned out to be a lump of coal. She now became suspicious (!) and communicated with the police with the result that Selina was apprehended and had to disgorge the "fees" she had received *plus* the amount of the fine. Barnum was undoubtedly *right*!

\* \* \*

Frau Elsa Günther-Geffers, the "Sybil of Memelland", the German *clairvoyant* whose trial and acquittal I recently recorded in these *Notes*<sup>13</sup> is again in the public eye having been called upon to act as a witness in a murder case. The details of the experiment are taken from the Berlin evening paper, *Nachtausgabe*, of July 31st.

A miller, named Paulick, living in the

village of Buchholz, about thirty miles south of Berlin, who was accused of having murdered his father-in-law, and had heard of Frau Günther-Geffers' gift of second sight, requested her to conduct an experiment on the site of the murder.

The *clairvoyant* was taken to the house of the murdered man, which has remained uninhabited since the deed was committed. She was placed in the house alone. After some time she opened the front door and came out, her eyes shut and her hands stretched out in a trance. With her eyes still closed, she found her way along the village street, eagerly followed by the astonished onlookers.

All of a sudden she stopped at the village inn and, mumbling something, made a movement as if she was placing a bicycle against the wall. She then mounted the few steps without hesitation and, always with her eyes closed, walked into the bar and made movements as though she were hastily drinking.

After leaving the inn she once more went to the spot of the imaginary bicycle and made movements with her feet to show that she was riding on it. Without ever having been in the neighborhood before, she followed a track through the fields, sometimes running, sometimes walking.

After she had covered a distance of almost three miles in three-quarters of an hour she arrived at the mill belonging to Paulick, the son-in-law accused of the murder. The *clairvoyante* actually walked into Paulick's dwelling, but just as she came out a bell rang and she woke out of the trance.

The experiment, in which the examining judge and lawyer from Kottbus took part, naturally helped considerably to incriminate Paulick, who had himself requested Frau Günther-Geffers to come to Buchholz.

When the *clairvoyante* was on trial a few months ago there was a great deal of discussion in the German Press on the danger of making such experiments to help justice. This case is most like-

<sup>13</sup> This *Journal*, July, 1928, p. 424.

lv to renew the debate, especially as the trial of the accused man had previously to be dropped for lack of evidence.

\* \* \*

Mr. David Gow, editor of *Light* points out in the *Daily Express* for August 8th that there are two Acts on the Statute Book of Great Britain by which the law has the power to suppress every kind of psychic investigation—scientific or serious, “fortune telling” or palmistry. These Acts are the Vagrancy Act (5 Geo., IV.c.83) and the Witchcraft Act (9 Geo. II., c.5). He pertinently remarks that under these Acts the sacred personages of the Old and New Testaments, were they living today, could, if “caught in the act”, be haled before the magistrates and punished. He concludes: “What does the Church think of it?”

A plea for psychic research is made by Mr. W. J. Farmer in the *Outline* for July, following the discussion on personality and survival. “I am more than ever convinced”, he says “that psychic research is the thing that matters most, more, even, than everyday scientific research, for the actions of human beings and their souls’ innermost mainsprings depend ultimately on whether life ends in a *cul de sac* or expands unto a nobler end. What is the good of arguing about creeds and dogmas while the essential of any religion whatever is unproven?”

\* \* \*

A demonstration of what is claimed to be telepathy was given before about 30,000 people at the White City dirt-track race meeting on August 8th by a Frenchman named Gaston Overien, who claims to have driven through New York blindfolded.

Overien, with his face and eyes completely covered by a thick mask, rode twice round the track on a motor-cycle avoiding numerous obstacles such as benches, barrels, and hurdles which had been placed there after he had been blind-folded. An independent observer was satisfied that no one could see through the mask.

Overien claims that he performs this feat by the exercise of a sixth sense

During the war, he says, he received a bullet in the brain, when fighting on the Somme, and part of the bullet remains.

When passing his wife on each circuit he waved to her. Afterwards he said that it was her will power and telepathy that helped him.

\* \* \*

Mr. C. I. Sempill, late Chief of the Investigation Department, Kenya Colony has a most interesting article on black magic in the *Daily Mail* for August 17th 1928. He shows that in spite of modern judicial methods and the civilizing influence of the white man there still exist natives who seem to have inherited the subtle hypnotic power of generations of “witch doctors”. Mr. Sempill says:

A time there was in Eastern Africa when a “smelling out” was the popular method for pinning on the criminal his guilt. It was a formal affair of grim black magic. There was much preparing of potent and evil mixtures; much bedecking of sinister-looking witch-doctors; much furtive preliminary coming and going around certain huts.

Later, in a great uneasy circle, gathered the tribe: silent; many a black face glistening with the thin sweat of inward fear for certain private thoughts; every black face intent, the circle straining forward, expectant, tense.

Then—the smelling out!

A nasty business, that, for some!—a loathsome draught, tortured writhings, or more subtle, a spell—the queer grip of a mind upon a mind—and swift confession of some wrong deed done, or perhaps only imagined.

There were other, deeper forms of magic too; a blight laid upon some trembling wretch or a doom ordained. And there were some strange results achieved; perhaps not for a week or a month or a year—but achieved nevertheless.

We claim to have put a stop to all that. And we have, in a sense. To deal with the thief the policeman has come. “Smelling out” and the brewing of bad black mixtures is almost a matter of memory now. Civilization is spread

all around, and black detectives seek for black criminals by the most approved modern methods. To trouble the mind of the erring African there should be only the magic of Western inventions.

Yet in the African mind strange memories seem to survive—fears of ancient beliefs thought dead; vague apprehensions of unspeakable things. So, here and there, you may find an ordinary-looking black man of harmless demeanor; he is neither a head-man nor a chief; none need come or go at his bidding; and he leads a quiet and seemingly virtuous life. But he is approached with a peculiar respect, his word has mysterious authority, and the shadow of fear lies about him. I do not know what his power is; an hereditary thing, maybe, handed on from generations of witch-doctors long gone; or, maybe, only the belief that others have in him.

But he *has* a power. Faced with his ultimatum there are men who will turn green beneath their black skins, whose tongues will become loosened, and who will do many things they would not otherwise do. And from him there will occasionally come a man to some hospital on the veldt and say

"Bwana, nakufa!" (Master, I die!)

And he wastes and dies. He believes in his doom. A pretty case for the police, this!

So that though "Darkest Africa" they say is dark no more, though law and good order prevail in the land and ill practices are put down with a firm, swift hand, you may sometimes see, even to-day, that yesterday is not so far off after all.

\* \* \*

Mr. Vere Bennett, (brother of Charles Bennett, who wrote the psychic

play, "The Return") stage director of the Winter Garden Theatre, London, committed suicide on August 10th under extraordinary circumstances. Although he lived in a small flat something impelled him to buy a large cupboard, very massive, 7 ft. high, 5 ft. across and 2 ft. deep. The only accommodation he could find for it was in the bath room. His mother, who lived with him disliked the cupboard from the commencement saying it had a "sinister look" and advised him to get rid of it. He refused. His brother and a friend who had attended a séance both "turned horribly cold" when they saw the cupboard though it was a warm evening. A few days later Mr. Bennett went to bathe, and thinking he was rather a long time his mother knocked at the door. Getting no answer, she smashed the door in with a fireman's axe. In the cupboard she found her son, hanging, nude and dead. The foregoing facts were elicited at the inquest when a verdict of "suicide while of unsound mind" was returned. The cupboard has since been burned. It was offered to the National Laboratory for "investigation" but as there was a proviso that we should afterwards destroy it, I refused. The question arises, was the cupboard *really* as sinister as the Bennett family imagined or was it a case of *suggestion* acting on a weak mind? I rather incline to the latter theory.

\* \* \*

Delegates from many lands are arriving for the International Congress of Spiritualists which opened in London early in September. Crossing from France recently I met on the Channel steamer Mrs. Cadwallader and a party of about forty Americans who were *en route* to the Congress.

## BOOKS RECEIVED

### PRESENTED TO THE SOCIETY BY MRS. EDWARD P. SHARP

- "On the Threshold of the Unseen" ..... Barrett  
 "Light On The Future" ..... Anonymous  
 "Death And Its Mystery" ..... Camille Flammarion  
 "Life After Death" ..... James H. Hyslop  
 "Psychical Investigation" ..... J. Arthur Hill  
 "The Case For and Against Psychical Belief"

### PRESENTED TO THE SOCIETY BY DR. L. R. G. CRANDON

- "Love and Death" ..... Anonymous  
 "Book On Mediums" ..... Allan Kardec  
 "Psychology and Development of Mediumship" ..... Horace Leaf  
 "Miracles—Past and Present" ..... William Mountford  
 "Indian Conjuring" ..... Major L. H. Branson  
 "In After Days—Thoughts on the Future Life." ..... Ten Prominent Writers

### PRESENTED TO THE SOCIETY BY DR. L. R. G. CRANDON

- "New Evidences in Psychical Research" ..... J. Arthur Hill  
 "The Evolution of Spiritualism" ..... Harvey Metcalfe  
 "Psychical Investigations" ..... J. Arthur Hill  
 "Myths and Legends of India" ..... J. M. Macfie, M. A.  
 "Dawn of the Awakened Mind" ..... John S. King  
 "God's World Vol. I" ..... Lloyd Kenyon Jones  
 "The Life of James Riley" ..... A. Vlerebome  
 "Philosophy of Mystery" ..... Walter Cooper Dendy  
 "Glimpses of the Supernatural" ..... Rev. Frederick George Lee, D.C.L.  
 "Common-sense Thoughts on a Life Beyond" ..... F. J. Gould  
 "The Debatable Land" ..... Robert Dale Owen  
 "Visions: A Study of False Sight" ..... Edward H. Clarke, M. D.  
 "Signs Before Death" .....  
 "Strange Occurrences" ..... George Davis  
 "Silent—White and Beautiful" ..... Tod Robbins  
 "A Magician in Many Lands" ..... Charles Bertram  
 "Mysteries of Hypnotism" ..... Georges De Dubor  
 "The Occult Sciences" ..... Arthur Edward Waite  
 "The Unseen Universe" ..... Stewart & Tait  
 "Re-incarnation" .....  
 "The New Sight on Immortality" ..... John Herman Randall  
 "The Life Beyond the Veil" Book IV ..... Vale Owen  
 "Witch-craft Explained by Modern Spiritualism" ..... Putnam  
 "Vampires and Vampirism" ..... Dudley Wright  
 "Psychoanalysis and the Unconscious" ..... D. H. Lawrence  
 "A History of Dreams" ..... A. J. J. Ratcliff  
 "Footfalls on the Boundary of Another World" ..... Robert Dale Owen  
 "Man: Whence, How and Whither." .....  
 "The Life Beyond the Veil" Book II ..... Vale Owen  
 "The Life Beyond the Veil" Book I ..... Vale Owen  
 "My Travels in the Spirit World" ..... Caroline D. Larsen  
 "Posthumous Humanity" ..... Adolphe D'Assier  
 "The Verdict—?" ..... Tertium luid  
 "The Earthen Vessel" ..... Pamela Glenconner  
 "Spirit Workers in the Home Circle" ..... Morell Theobald, F.C.A.  
 "Facts and Mysteries of Spiritism" ..... Hartman

### PRESENTED TO THE SOCIETY BY MRS. GRACE E. MORRIS

- "Body and Mind" ..... William McDougall  
 "A Manual of Ethics" ..... John S. Mackenzie, M.A.  
 "The Psychic Riddle" ..... I. K. Funk  
 "A Scientific Demonstration of the Future Life" ..... Thomas Jay Hudson, LL.D.  
 "The World Machine" ..... Carl Snyder  
 "The Psychoanalytic Method" ..... Dr. Oskar Pfister  
 "The Foundations of Normal and Abnormal Psychology" ..... Boris Sidis

BOOKS RECEIVED

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- "Proofs of Life After Death" ..... Robert J. Thompson  
 "The Realm of Ends" ..... James Ward  
 "Borderland of Psychical Research" ..... James H. Hyslop  
 "Enigmas of Psychical Research" ..... James H. Hyslop  
 "A System of Psychology" ..... Dunlap  
 "Mysterious Psychic Forces" ..... Flammarion  
 "The Physical Phenomena of Spiritualism" ..... Hereward Carrington  
 "The Origin and Nature of the Emotions" ..... George W. Crile, M.B.  
 "The Law of Psychic Phenomena" ..... Thomas J. Hudson  
 "Psychology" ..... Charles Hubbard Judd  
 "The Data of Ethics" ..... Herbert Spencer  
 "Science and a Future Life" ..... James H. Hyslop  
 "The Intuitions of the Mind" ..... Rev. James McCosh LL.D.
- Proceedings A.S.P.R. 1915-1916-1917-1920-1921

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OCTOBER BUSINESS NOTICE

Previously acknowledged ..... \$ 4,918.09  
 Sept. 24th, 1928, Miss Irene Putnam's contribution to Research and Publication... \$ 5,118.09



Heinrich Nusslein, whose achievements in automatic painting are described on page 631 of this issue



# PSYCHIC RESEARCH

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Vol. XXII, No. 11: November, 1928

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## RECOLLECTIONS OF JEAN GOUZYK

BY RENE SUDRE

THE celebrated medium Jean Gouzyk has just died in Warsaw in his fifty-third year. He was suffering from two severe and incurable ailments, and physicians who had examined him in Paris had condemned him to this premature end. Having attended numerous of his seances, alike in Paris and in Poland, I find it interesting to go back over his career—a career of quite the same character as those of other great metapsychical subjects, with a light and a dark side, an element of trickery side by side with one of true supernormal faculty. It is too much the custom, in certain scientific circles and most profane ones, to judge these singular beings as ordinary men are judged, and to demand a rigor of conscience that is inconsistent with the psycho-pathological conditions of their psychic gift. *We must take them as they are*, striving to obtain from them phenomena of unalloyed authenticity, even though these occur in a proportion discouragingly small for the psychical researcher. The knowledge of nature is to be gained only through infinite patience and constant control over the impulsive sentiments which regulate our practical life. Too many scientists halt at the threshold of meta-

psychics because of their inability to overcome the fear of being victimized by a charlatan. They discreetly abandon the subject with their first unfruitful or unfortunate experience, and fortified by their own prepossessions against the "supernatural," fall conveniently in step with the opinions of their academic peers.

Jean Gouzyk or Gouzik (in Polish, Jan Guzyk; hence in English quite as properly spelled Guzik or Guzyk, but in French necessarily rendered with the *ou* diphthong) was born in 1876 in the village of Raczna, near Cracow. He was the son of a weaver. In due course he went to Warsaw to learn the tanning trade. It was during these years of apprenticeship that he began to produce phenomena of telekinesis. His manifestations occurred at approach of evening or during the night. There were raps, blows on the walls, displacement of objects. An acknowledged spiritualist, one M. Chlopicki, acquired domination over him at about this time, introduced him into his own circle, more or less against the young man's inclinations, and began that spiritistic misdirection of his faculties which is the unfortunate lot of almost all persons in whom supernormal powers appear.

The fame of Gouzyk spread rapidly and he was besieged by the throng of good foolish people eager to come in contact with the Beyond. When they began to pay him for sitting, he was glad to let the bad odors of the tannery go for perfumed parlors and spiritistic fawning; at the age of fifteen he became a professional medium. Aksakof, founder of *Psychische Studien*, brought him to St. Petersburg where he scored a conspicuous success. Dr. Ochorowicz was eager to test this young subject. He held several seances with him, but it appears that he was not very well satisfied. The reasons for this set-back remain obscure.

In any event, Gouzyk settled down to residence in Warsaw, under the strong moral influence of Chlopicki, and continued to give seances for an admission fee to a numerous clientele who came for the communications from their dead. Of limited intelligence, Gouzyk himself had nothing in mind beyond a profitable living; he cared nothing about getting his faculties recognized by science. In fact he has never been the object of a critical and systematic study. His protector attempted such a study, within the limits which his belief made possible. He observed several attempts at fraud, and dutifully made them known. He also tried to photograph the phantoms which manifested themselves in the darkness of the seances. He never got any result, but it appears that this was due to the inadequacy of his photographic technique.

Gouzyk therefore remained a spirit medium of local fame and of questionable repute among serious students of the subject, right up to the day when Dr. Geley decided to bring him to Paris for a long series of tests. Geley's opinion was that a subject could not be judged from a few seances. The experimenters ought to see him on his good and his bad days; above all, they ought to acquire accustomedness of observation under conditions so unfavorable to the free exercise of the senses. Geley had something like fifty sittings

with Gouzyk in Warsaw in September, 1921. He was able to satisfy himself of the reality of the phenomena, and he got these with good strength, especially a perfect materialization of a human face, alive and speaking, as well as the displacement of heavy objects that stood out of the subject's reach. So he entered into contract with Gouzyk and brought him to Paris for long series of sittings in the two successive years of 1922 and 1923.

Geley was never able to change Gouzyk's habit of working only in complete darkness. All attempts to introduce light, even the dimmest red light, were failures. So Geley turned his attention toward getting a maximum assurance against fraud. The subject was disrobed before the seance, given a brief medical examination, and put into a pajama suit without pockets. His wrists were joined to those of the controllers by means of sealed ribbons, and the same measure was used among the sitters. This of course did not in the least prevent the formation of the customary circle with joined hands. The feet were not fastened. This constitutes a weak point which I have often brought to Geley's attention. But Gouzyk would not stand being thus confined and when his wishes were disregarded the phenomena would occur very feebly if at all; so it was necessary to be satisfied with personal control of his legs, his two immediate neighbors maintaining contact between their legs and his as closely as possible. This control is perhaps insufficient to lead to absolute certainty; but I personally have controlled Gouzyk many times, and I can assure my readers that I have never detected the slightest attempt to liberate a leg. And I can give similar assurance that even had he had two legs and two arms free, he would not ever have been able to produce the phenomena which have been got through him in my presence. This is a capital statement which I make with all certitude after having tested Gouzyk under a wide variety of circumstances.

On May 26th, 1923, a heavy table which was behind the subject at a distance of a full yard was pushed further back until it touched the wall at a distance of eight feet from its point of departure. It would be difficult enough to apply one's foot to an object a yard behind one, while remaining seated and without attracting the attention of either controller; but the table was not even projected as by a single kick, it was rather drawn gently across the floor, in easy stages which we could all perceive. This telekinetic phenomenon, of equal order of magnitude, has been observed by me often enough for me to be able to testify to the mechanical impossibility of any trickery. It would be absolutely necessary to have a strong wire or thread; and the preliminary control made quite out of the question the use of any such accessory of conjuring.

A phenomenon which has impressed me very well and which is normally inexplicable without confederacy, is that of the footsteps which have been at times heard passing around the circle. It has been suggested that a fat man in slippers or a large animal walked heavily about the room and made the boards of the floor squeak. But we were in a closed and sealed room, the sitters were chosen from known persons and persons for the most part closely connected, and the subject's head would be lying on the table between the two controllers. Further, no hallucination, in the pathological sense of the word, was possible. I have often inquired of the sitters, immediately after the seance, whether they had any doubts as to the objective reality of their sensations. The writer Marcel Prevost particularly, who is of analytical turn of mind, has exclaimed in reply that he could admit anything *except* this hypothesis of hallucination. Moreover hallucination can exist only in very abnormal states of mind: mental illness, intoxication, hypnosis or trance. Certainly "some one" or "something" was walking about the room be-

hind us. I even had the experience of touching this something when Gouzyk, awaking in the midst of his trance, carried behind him my hand linked with his. I felt a hairy, tough surface, something like the chest of a bear or of a large ape standing upright. I was not the only one to make contact with this creature, which Geley christened the "pithecanthropus." In a seance which I attended in the presence of Sir Oliver and Lady Lodge, these sitters had the same impressions, which were duly recorded in the *proces verbal* (April 20th, 1923).

I ought to mention here one particular phenomenon which, I believe, has never before been published. Toward the end of the seance, at the moment when the subject awoke or even after he was awake, it was sometimes the case that the very best manifestations would occur. At such a moment, as he mumbled some unintelligible words, Gouzyk brought my hand into contact with the hairy creature, just as somebody turned on the red light. Between the medium and myself I saw a sort of dark nebulous mass, which disappeared rapidly like a melting fog. At another time, as I shall report later, it was given me to surmise a fragment of the materialization process.

These materializations at times remain imperfect, so that one is touched by a sort of stump; but more usually the members of the teleplasmic beings are completely formed, and a sitter feels himself, for instance, gripped on the shoulder by two hands, quite like hands of flesh and bone. Almost always these obscure invisible materializations are of living beings. This particular subject has a strong predilection for dogs and for animals in general. As the process of formation goes on, the sitters sometimes note a strong odor of appropriate sort, and hear very plainly the movements of the creature.

My wife has been better treated than I have as regards this sort of manifestation. In controlling one evening at Gouzyk's right, she had very precisely

the sensation of a muzzle or snout on her left arm, with the sniffing and rubbing of a caressing dog. She wore a taffeta dress; and in the silence, the other sitters all heard the rubbing of this material. In the same seance, she had again the distinct sensation of a small animal that ran up her arm. This observation is approached by that of another witness who, in leaning heavily upon Gouzyk for the purpose of better controlling him, felt then what seemed to be a small animal taking form and growing larger at the side of the subject.

At another seance, attended by Professor Richet, my wife had placed upon her knees her handbag of fancy needlework with silver clasp and long silver chain. Presently a paw moved the bag, took hold of it by the chain, made it fall, and dragged it across the floor. While all this was going on we distinctly heard sounds that were identified without hesitation as those which a young dog would make in playing with the bag. After the seance, the bag was recovered from the floor at a point eight feet from the medium.

These phenomena of animal materialization may appear incredible to those who have not experienced the proof of them, but in all honesty of conscience and in all scientific equanimity it is impossible for me to make any reservations whatever against their actuality. *We must appreciate that most of those who express doubts after an adequate experience do so less to satisfy any actual scruples than to pose as having a critical mind and to maintain their comfortable position in the ranks of the doubting majority. This attitude is a contemptible one and one that does the strongest injustice to metapsychics.*

As strongly as are Gouzyk's animal materializations dark and attached to the ground, just as strongly are his human ones luminous, mobile, aerial. We may take as instances of this his two Shakespearean symbols, Ariel and Caliban. One first sees lights appearing and fluttering about the circle at times

to a notable height. I have worked in the chemical and physical laboratories and am intimately acquainted with the phosphorescent effects which can be produced therein. None of these effects is comparable with the metapsychical lights of Gouzyk, which had the spectral properties of a glowworm, with a very greatly superior brightness. Their rapid movements and their baffling changes of direction recall the behavior of a bat. But it is their near approach to the observer that destroys every possibility of attributing them to fraud. The lights are then seen to form couples and to become in effect two eyes, two expressive and mobile pupils which regard the sitter fixedly. About these eyes there then forms a mass of cloudy matter, phosphorescent, and finally taking shape in a characteristic figure. This is not the familiar mask daubed with zinc sulfide that the charlatans wave in the faces of naive spiritualists; it is indeed a veritable human form, admirably modelled, alive and speaking.

During the Warsaw Congress, I had a seance with Gouzyk which was very remarkable in this respect. The sitters included Geley, Schrenck Notzing, W. Mackenzie and Neumann, all experienced metapsychists and scientists. A closed piano stood behind the subject. At a certain moment there was production of a light, which took a position on the lid of the piano and moved back and forth thereon. I asked for a note on the instrument if this were possible; and several keys were gently struck, one after another. Then the light parted and the two halves came close together and took the aspect of two eyes, becoming motionless about eight inches from mine and at the same height. A figure was formed, well lighted from above, and the phantom mouth opened to articulate two or three times the words: "*Guten Morgen.*" This greeting was visibly addressed to my German neighbor at my left, Dr. Neumann.

In the Paris sittings I was embraced by a figure of which I saw hardly anything more than the eyes and the lips. These lips were quite cold. My wife,

similarly embraced, said that she had perceived an odor of alcohol. Now Gouzyk always drank brandy before the seance and during the intermissions. But all presumption of fraud was forbidden, not alone by the control of the subject, whose head was known to be down on the table, but also by the character of the phenomena (bare lips, without moustache, luminous, fluttering rapidly at a definite height above the circle). It seems necessary from all this to conclude that these teleplasmic formations are nothing more than projections, psychical doubles as it were, of the subject's own organs; and it will be observed that this hypothesis is quite in accord with all our observations on teleplastic cases.

I desire to insist on this matter of the authenticity of Gouzyk's phenomena, because of the two alleged exposures in Paris and in Cracow. It will be remembered that in November, 1923, Gouzyk was examined at the Sorbonne by the four professors Langevin, Rabaud, Laugier and Meyerson, with the assistance of M. Marcelin in preparing for the seances. After ten sittings these men stated that their conviction of fraud was "complete and without reserve;" that the subject produced the phenomena by use of his elbows and legs. The only phenomena obtained were touches and displacements of objects. Feeble as had been the manifestations, due presumably to the severe trouble which Gouzyk was at the time having with his teeth, analysis of the *proces verbal* shows some amazing inconsistencies. A chair standing behind the subject had been moved more than five feet to a position behind one of the controllers. How could a man of short stature like Gouzyk, crowded between the legs of a narrow table and two controllers holding his hands, get the end of his leg five feet behind him without detection? Metapsychists have challenged the professors to duplicate this contradiction of the laws of anatomy; the professors have made no response.

At Cracow, a year later (December,

1924), the metapsychical society "unmasked" Gouzyk by aid of photography. Apparatus was arranged to catch the teleplasmic formations in the camera's eye. The switch for setting off the magnesium flash had been placed against the wall behind the subject. In two consecutive seances, this switch was sharply struck and the flash produced, without anything's being discovered on the plate to the medium's detriment. It was suspected that Gouzyk had liberated a hand, so a second conductive wire was installed, with a switch under the hand of the president of the society, M. Szczepanski. Without awaiting the consent of the "entities," this flash was detonated. The plate, when developed, showed the subject with his left hand raised to the height of the curtain, which he seemed to be grasping.

Following these seances, M. Czcze-panski published in *Psychische Studien* an article on "The Career and Exposure of Gouzyk." He had no hesitation in declaring that Gouzyk was a prestidigitateur, producing his phenomena with his own members plus the aid of such artifices as veils, phosphorescent paste, etc. He drew a sharp rely from Schrenck Notzing. The eminent Bavarian metapsychist stated that Gouzyk's frauds had been well known for years but that they in no sense detracted from his genuine teleplasmic faculties. That nobody had ever reproduced his better phenomena, nor given any indication of how their reproduction might be attempted under the ordinary conditions of his seances. That the Cracow experimenters were open to grave reproach for having ignored all modern means of control and thus having, by their own negligence, left the temptations and the way open for substitution of hands. The use of luminous bands on the arms and legs would have prevented this fraud.

To one who has been witness to the real phenomena of physical metapsychics, the Paris and Cracow tests have no importance. At the Sorbonne there was nothing beyond ill-founded allega-

tions; at Cracow the trap that was laid for the subject revealed nothing about the secret of his manifestations. Those which I have described above can depend neither upon a hand, nor upon a foot, nor upon the artifices of a wardrobe. Gouzyk, like Eusapia, has played tricks when he has been pushed into their commission. But he has produced inimitable phenomena when the observers have known how to wait for the favorable hour, and how to subject him to a control which is scientific without being vexatious.

In conclusion, I will tell of one seance held in Paris outside the Institute, under my supervision; a seance which I found most instructive. I took Gouzyk to the residence of one of my friends, a lawyer with a responsible governmental position, who was entirely incredulous. We completed the circle with several friendly persons in whom we could have complete confidence. I urged the controllers not to release the subject under any pretext whatever and to be more attentive to his movements than to the phenomena. Constantly through the seance, I was asking: "X . . ., are you entirely sure of the hands and feet?" Invariably I received the reply: "He doesn't budge." In the impossibility of having the slightest direct illumination, I devised the following stratagem: The subject was backed by a large mirror, into which I had succeeded in directing the diffused light from the next room. Seated facing him, I could then see clearly his silhouette outlined against the slightly opalescent background of the mirror. I was thus able to determine that neither his head nor his shoulders moved sensibly during the production of phenomena.

These latter were most interesting. There were touches and lights, without any very clear materialization. There

was besides a remarkable phenomenon of telekinesis. A violoncello had been laid in a chimney corner, about five feet from the subject. On my demand the strings of this were brushed over, then plucked singly. Finally the contacts became more firm; then suddenly, with a remarkable dexterity, the instrument was projected upon the table, coming to rest thereon with no damage to person or property. During this Gouzyk's head remained in its place and my controllers affirmed that he had made no suspicious movements.

But there was one capital determination: In the course of this phenomenon I saw, upon the vaguely luminous ground, the subject's head distend until it covered a large part of my visual field. Then certain portions of that field became clear again; after which for some moments there was an effect comparable to the passage of dark clouds across a gray sky. The direction of this movement accorded with the appearance of the phenomena, toward the right or toward the left. I hold this observation to be one of the first order of importance, because of the manner in which it confirms a hypothesis of the exteriorization of a teleplastic fluid.

These are my reasons for believing in the authenticity of the manifestations of the Polish subject. I add one further fact, which has also struck other observers: the *multiplicity of simultaneous* phenomena in a successful seance. One would get the impression that Gouzyk was the center of a formidable activity which translated itself to the senses of the sitters through teleplasmic creations of all sorts. It is a calamity that the bad habits of this subject and the absence of all means of scientific recording in the darkness of his seances have kept us from a better knowledge of the genesis of his phenomena.

## A SUBJECTIVE ANALYSIS OF OBSESSION—II

### The Reactions of an Otherwise Normal Subject to His "Possession" by Three Distinct Entities

*Communicated by* HERWARD CARRINGTON

After receiving the letter with which the October installment closes, I wrote to A. B., again placing before him the alternative point-of-view as emphatically as possible, pointing out to him that many of his experiences were quite typical, and might be accounted for along the lines of present-day psychopathology. I urged him particularly to give his reasons for refusing to accept such an interpretation of his case. The letter which follows was by way of reply:

My dear Dr. Carrington:

I now set myself to a further study of my case of obsession. I will probably repeat much that I have told you already, and on the other hand must leave a great deal unsaid. But I will do my best.

First I will say again that this condition is not vague or uncertain, cannot by any possibility be attributable to my own imagination. Many of the effects evident to me are illusory in the sense that they have no cause in physical nature. But they are none the less the actual products of actual though unseen agents, and produce real impressions on my senses and genuine effects upon my body.

When I say, "I was told," or "He said," I mean that a voice was actually perceptible to me as sound; or that (as is now the case when my obsessor speaks) my own voice was used by a personality within myself but entirely distinct from my own psychic being.

I can still hear one voice—that of X—when I listen, sounding generally small and close in my ears; upon occasion louder (when "more power" is used); and sometimes fuller and seemingly from without when it is ampli-

fied by some exterior sound. Z speaks often, sometimes using my lips and tongue in a soundless suggestion of speech, sometimes whispering audibly, frequently (when there is nobody within hearing) talking with full tones, as naturally as I do myself.

As the situation has worked out, what has most effected my life is neither the presentation of striking sensory illusions nor the delivery of unwearied vocal manifestations. It is the continual infliction upon me of influence, day after day, month after month, year after year, in a multitude of different ways; the whole thing seeming a process of attack upon my peace of mind and body.

This is described as a disagreeable but necessary treatment for the reinforcement of my inadequate vital energy. I have already written of my obsessor's explanations and my judgment of them. I will only repeat that I accord him some belief; as my health and strength have in the main been maintained, and as in many specific instances I have undoubtedly been helped. But I also believe that an originally benevolent purpose has been badly distorted as a result of physical conditions limiting the wisdom and will of these eccentric representatives of the Spirit.

It is my conviction that every man alive is blessed or cursed in some measure by the same sort of influence, though the conscious mind is generally not invaded.

Looking back, I can perceive a recognizable course in the development of my obsession. And this course is perceptible in the activity of the two principals concerned.

There was a period when X, the "second influence," assumed the nature

of real obsessor also. When he first began his special occupation of "delivering power by voice," he would say to me, "You needn't listen to me. I am not speaking for you to hear—it is just the way I send the power to you." But later he began to appeal to my attention; and this tendency grew until he was using every means possible to attract my notice and impress me.<sup>8</sup>

At first this process, while encroaching upon my normal life, was not unpleasant. He strove to hold my attention by interesting me. He would tell wonderful things of a spiritual life "as it might be" (he didn't pretend to sure recollection and knowledge). He would discuss religion, philosophy, art, literature—any subject to which a great many words could be applied. He showed intelligence in this, though nothing superhuman. He would sing, as he does now, but more sanely. He would recite verse, extemporizing much of it. This was well-rhymed and rather good (though it fell a long way below his previous performances, when my "revelation" was introduced with fireworks). He would also remind me of old times, discuss my present affairs and my future, talk of our living relatives and the dead as still living. He would give me messages from these last—affectionate and encouraging, though probably spurious<sup>9</sup>.

He did very well, but he rather overtaxed his powers. It became increasingly difficult for him to be entertaining. When one must talk constantly, bye-and-bye one has used up all one's graceful topics and become a bore. Especially if one's intelligence is limited by an unnatural environment.

He exhausted his resources of knowledge, and then used imagination. This failed to hold my attention for long, and so failed in effect. He announced then, "From this time on I am going to repeat all your thoughts; your thoughts

will be my suggestions." But this would not do, either. I disregarded it too easily.

He began to call insistently, "Brother! Brother!" And when I gave him my attention, he had nothing to say. Then he began to contradict my thoughts, voicing the opposite of my every idea. This method pointed the way to a worse.

I believe that he felt his consciousness sinking into a sort of eclipse. He made desperate efforts to recover my attention. He began a warfare of words, which was rather horrible until I understood that it didn't matter what he said. He used to reassure me now and then, telling me that he was not serious, and begging me not to take offense. Though it was rather like a man stinging you with a whip, while he assures you that he doesn't mean it, and asks you not to be hurt.

He would tell the most extravagant falsehoods, designed to grieve and worry me. He would use all his powers of eloquence to persuade me to some course that was manifestly wrong. He would "curse me out" like an Irish sergeant, and berate me like a gutter-bred thief. He would mock me as offensively as he could, or accuse me bitingly of petty sins and errors, or large ones of which I was not guilty. He would comment with maddening sarcasm on my every thought and deed. He knew no moderation in heaping shame and abuse upon me. (Sometimes his English was good, often it was very, very bad.)

He would try to shock and frighten me with outrageous blasphemies, or with voluble obscenities. My memory of war-time experiences (when I was companion to enlisted men of five or six armies) gave him a magnificent vocabulary for the purpose, and he seemed to take a ghoulish delight in repeating every "raw" expression I had ever heard.

Obviously this was the "hallucinatory voice" of certain forms of insanity. The purpose was to capture and hold my attention, and to impress me as strongly as possible with the influence used. It

<sup>8</sup> Compare a case of Flourmay's, in which the communicating intelligence at first denied that it was a "spirit," and soon thereafter claimed to be, as the personality became more integrated.—H. C.

<sup>9</sup> I would call emphatic attention to the sanity of viewpoint displayed by the subject in this remark and in the following paragraph.—J.M.B.

is important to note that the object of urging to wrong-doing is not the actual inducement of the unlucky subject to err, but merely the exertion of the power used in persuasion. It is unfortunate that the active spirit often, in his excitement, loses sight of design and overdoses the patient with the urge.

I can imagine what effect such a diabolic voice might have on the poor wretch whose mind was unprepared, who could not understand, nor knew how to endure or combat the influence. It would not only conduce to madness—it would *be* madness; all the more terrible that the "hallucinatory voice" was no error of imagination, but real enough.

In my own case, fortunately I was armed against the attack. My mind had been prepared, by this time I was able to comprehend something of the true significance of the bedevilling. I had the benefit, also, of X's explanations during his more lucid intervals, when he would cry, "I don't mean what I say!" Or, "You know I only do this to give you power, don't you?" Or he would say, "I am not really blasphemous. What you call blasphemy is only that because you think it is. You do not know what God is, or anything about Him. You only think you mean Him by the name. You cannot blaspheme by words alone."

And not least, I was especially equipped against his form of warfare. He lacked the ability to affect my body, as A. W. does, but must depend upon eloquence alone; which was not enough. I soon grew weary of listening—so weary that I refused to heed him. The very army life that had given him his battery of verbal ammunition had rendered me immune to it. I had long since developed a hard-shelled disregard for all such foolish epithets and expressions.

I did not scruple to curse back at him, when he was too abnoxious. But I ended by disregarding him altogether. And he soon sank into his present semi-conscious condition; in which, with a friendly or impersonal attitude, he functions inoffensively and almost automati-

cally. This adventure in diabolism lasted several weeks.

It is probable that this condition of semi-consciousness is just what my principal obsessor, Z., dreads, and what he fights against so constantly by keeping himself vividly in my consciousness, obtruding always upon my attention. I believe that if he could force himself to take the plunge into semi-oblivion, it would be salvation for us both. He would find himself (except perhaps when some special need called forth special activity) without volition, without struggle, influencing me in accord with my own mental and physical being, instead of counteracting against me.

He pleads often, "Let me do it—give me your attention, your whole mind, and then I will be all right; and I will strengthen you so that you will be all right too."

Of course I have tried this, but it doesn't work. It means that I must, for an unmeasured time, contemplate nothing but some form of discomfort or actual torture. My patience is great, but it has never been entirely equal to this ordeal.

I believe it to be absolutely the wrong thing to do. I believe that my attention should be distracted and abstracted entirely from my obsessor and his works; and that if this could be accomplished, he would fall back into his place in my subconsciousness, ceasing to be an obsessor.

At any rate, a similar course is apparent in the activity of this chief obsessor, Z. His original intention, I believe, was to retire from my consciousness when he had completed his work of restoring my physical health. At least he so represented, and urgently asked me to keep in touch with him, after he had "left me," by occasional automatic writing. I know now that in "leaving me" he would be merely retiring into my subconscious mind, where he would remain active though unrealized by myself; and where, I believe, he had been for years previous to his revelation to my consciousness.

When Z first took up the occupation of "helping me by thought," as he calls it, he was not a harmful obsessor. He was stronger of mind and will, clearer of consciousness, and sure of himself. His intention was unmistakably to serve me. He was considerate of my welfare, even of my convenience, and took a sympathetic interest in my life's affairs.

He did not interfere in my plans or advise me, except in adjusting my daily routine more wholesomely, as to sleeping, working, eating, exercising, etc. He would say, "Take it easy, you are not very strong just now." "It is time to go home—you have worked enough for one day." "Get to bed, you are overdoing this midnight oil stuff." "Wake up! You had better get started, if you want to catch that early train." "Come on out for a walk, and I will talk to you." "Why don't you saddle the old horse up and give ourselves a fun?"

His methods were not painful—not painful enough, that is, to be troublesome. Some of them I will describe.

Each night, when I went to bed, he would subject me to a course of treatment for a half-hour or so, and I could not sleep until this was over. He worked in various ways. I would lie awake, but quiet and comfortable, with my body and limbs set in a strange sort of relaxed rigidity; by which expression I mean that while relaxed, I seemed to be held in a motionless restfulness. Meanwhile I would feel a sensation as of electric current passing through my whole body. Or sometimes it would be a slight, steady pain in the pit of the stomach, a little to the left of the navel. "The power is received by the great nerve-centre there," I was told. Often a rhythmical vibration would pass through my eyes for minutes at a time. And often my body would be warmed by a glow of heat. "A bath of power," they called this.

After half-an-hour or a little more of this treatment, I would fall asleep so abruptly and completely that I could never remember growing drowsy, and

would sleep soundly till morning. This sleep was very restful.

I remember that it seemed to me rather a hardship to wake suddenly and find that the night was gone and I must rise immediately. I suggested to my friend Z. that it would be much more satisfactory to wake a little earlier, so that I might rest for a while, comfortable and aware of it, before getting up. And after that I was obligingly waked twenty minutes before rising-time.

(Even now, I am waked up in good time every morning. And if I should doze on the train coming home from the city, I am unfailingly and promptly roused two stations below my own.)

During the day his influence was constant but not obtrusive. He had the ability to gather my faculties together, as it were, and direct my whole attention toward whatever task I had to do. He could give me a sudden access of energy when I grew tired; I would feel a glow of heat, an acceleration of heart-action, a pounding of the pulses, and I would be reinvigorated all in a minute. Or if I found opportunity to relax for a little while, I could be as much rested in five or ten minutes as if I had slept an hour. Sometimes help would come with a slight stinging of the eyeballs, upper nasal passages, and at the back of the throat. He would talk often, quite humanly, when I was alone, and by means of tongue-and-lip suggestion when I was with others. He said that his talking gave me power, like that of X.

I gained in health and strength, and was given to understand that a wonderful cure was to be effected upon me, after which I would be left once more to myself.

But something went wrong. The cure was not fully accomplished, or the "ministering angel" found himself unable to disengage his consciousness from my mind. At any rate, he stayed and continued to influence me, and his activities gradually assumed a more and more sinister character.

They became first uncomfortable and

then painful; increased in variety and frequency until I was suffering from some annoyance or real torment almost every minute of the day and night. All being designed to distract my attention from my own real thought and feeling, and compel me to the fullest possible cognizance of my obsessor's influence upon mind and body.

I expected, then, that he would leave me bye-and-bye, and I began to long for the time as his activities became more and more painful. But weeks and months went by, and the time never came. He would say, "I don't dare to leave you yet, you are not ready. Be patient. It's for your own good. I will have to bother you a little, and you must learn to do your work and live your life in spite of it. Be patient for a few weeks more."

At first he would earnestly maintain that he was right in all he did, and that his sole object was to benefit myself. When I finally became convinced that this was not the truth, he began to admit that he was "thinking wrong," but protested that he could not help it. He would say, "There is nothing else to think. This is the only thing I can do, and I *must* do what I can." Or else, "I am thinking myself—I must think myself. I must think what you do not think. If I thought your thoughts, then there would be too much of you and too little of me, and I could not help you enough." He would promise, indeed, "to think better—to try to think well." But improvement was only temporary.

One night, when I had gone to my room, and sat on my bed in dreary anticipation of a sleepless night, the realization burst upon me that I was a man possessed, and would never know peace again. I came nearer despair than I have ever come since. Only the thought of my responsibility to my family kept me from blowing out my brains. This is no exaggeration.

I had grown so weary of sharing my mind and body with another, so sick of the constant intrusion of unwanted mental suggestions, the distraction of my thought and feeling, the infliction of

bodily pains, that I knew not how to endure the horrible situation for another day. That was seven years ago. I have borne it, because I had to.

When I look back, I know that I have endured more than flesh and blood and mortal mind were ever meant to bear. My success in merely continuing to live sanely is a victory for human integrity; a victory that has given me faith in man and his undefeated powers.

I remember my obsessor once saying to me, "The human heart is strong as iron. Poor man, you can endure, and endure, and continue to endure." That was a grim, hard saying; but it was true.

I lived my life and did my work without betraying to any one what trouble had come upon me. I grew more sober and quiet, but that was the only outward indication of it.

Now, thank God, the torture of my obsession has lessened. I have begun to hope that I may some day be free of it. At any rate, I am more confident of my power to endure.

It should not be thought that I have been in continual agony all this time. The intensity of the obsession has had its fluctuations, its tides of ebb and flow. It has varied from mere discomfort to almost insupportable pain, with a general background of mental and physical distraction or depression. Occasionally, when my attention has been diverted to some exterior interest, I have been able to disregard and almost forget it for a little while. I have done more than simply endure, too; I have fought it constantly, and to some purpose. And I have taken an interest in the situation and its significance apart from my own pain and trouble.

I will try now to describe "Z." and his modes of expression. Though the result will be far from complete, as his activities have been too many and varied for any written description.

I wish I could give you an adequate idea of my obsessor's personality as revealed to me. He is quite definitely an individual, with personal characteris-

tics. He has changed greatly with the changing phases of the obsession, yet remains recognizably the same, in spite of the distortion and obscuration of his consciousness. He began as superhuman, sank lamentably into inhumanity, and now is working back slowly to human intelligence and feeling.

He is, in truth, essentially human, with failings which are results of the conditions under which his mind must function to maintain contact with this world. He is a being akin to one's self, and understandable when one has grasped some comprehension of his situation, with all its limitations and complications.

He is at his best when at peace. Though he cannot now exercise any especial intelligence, when he is calm (and this happens more frequently now and for longer periods) he can be as reasonable and natural as a normal living man, like a closely-communing companion in the flesh.

But increase of the power he represents is apt to force him into an erratic excitement and when so agitated his mind is distorted. He often tries hard to control his force and express it well. Sometimes he succeeds, more often not.

I have known him puzzled by his own unreason, frightened by his helplessness, desperate and hampered, swayed by discordant impulses, his thoughts jumbled into the grotesqueness of dreams. He will perhaps lose sight of reality, and assume and assert by suggestion some wild falsehood, whether an idea, a sensation, or an emotion; being himself both obsessed and obsessing. Or he will fall into a state of frenzy, when he is willing to relieve himself by any means without regard for result.

Yet a middle course is more frequent. This he pursues with intention when he feels the necessity, whether for my sake or his own, of "delivering power." If he is able to choose and direct his thought, he will deliberately select some suggestion with which to impress me; and he will persistently force it upon me until his activating power is spent.

As for the limitations and complications which affect Z. in his peculiar position, these are so many that I cannot hope to explain adequately even the little I have come to understand. I will say a few words only in this place.

With an active consciousness, Z. has no living experiences apart from mine, and our relation is so close that he must be aware of all my mental life. So any thought of mine, any suggestion received through my senses, is apt to obscure his personal intelligence as a breeze ruffles water, excite him as a cast stone agitates a pool. And it should be remembered that he dwells among all the images of my mind, both latent and active, which are more vivid to him than to myself. It is easier for him to regard these inward features, fashioning his own false world of them, than to look out through my senses upon the real world and acknowledge its reality.

There seem to be several reasons for his troublesome activities. First, an increase of power comes to serve some special need of my own, if I am overtired or sick. He is unable to direct this force or express it properly. It comes to and through his own being, and drives him instead of being controlled by him. Thus, when I am most in need of rest, I am most restless; when I am ill, my pain is increased. None the less this force does bring me strength if not peace.

Second, he feels a desperate need to "be himself," as he says, to cling to the sense of his identity. This leads him to frequent self-assertion. In a strange way, since my physical mind is the only organ of mortal consciousness available to either of us, my recognition of him is necessary for his recognition of himself. So he appeals to my attention insistently, inflicting upon me any pain or annoyance within his power. Often he feels himself slipping, losing his grip on consciousness. And then he cries out, "I must know myself!"; and exerts himself without regard for my comfort or welfare. His tendency is to demand

the use of my whole physical being with which to realize his own limited personality, and to regard any mental or physical activity of mine as opposition to be fought against.

My full realization of life through my senses puts limitations upon him, since it makes me less conscious of him, and therefore makes him less conscious of himself. And it follows that he selfishly deadens and frustrates my perceptions of mind and body. My life is his death, and vice versa; and in "knowing himself" he hampers me. My own perception and thought stir him to protest by mental or physical pain (self-assertion) and he works to depress or distort any true emotion of mine.

Thus much of his bedevilling is simply a course of enforcement of my attention, so that my consciousness of him will permit his consciousness of self. But his very jealousy tends to injure himself. It is a strange situation! For while he requires the use of my mind for his own intelligence, and therefore combats my use of it, yet my realization of actualities, my perception and knowledge of truth, are all the light he has; and so the more he denies my power of thought, the further he becomes lost among mental errors. Of course this is the direct road to insanity. I am glad that he has not followed it further.

A third cause of his trespassing is a seemingly arbitrary increase in the force he manifests—though the effect may be from an accumulation of force, charging him beyond his strength. At any rate, without any reason or excuse apparent to me, he becomes suddenly excited to delirium, forgets all human decency in desperate efforts to relieve himself, and gives himself up to a debauch of diablerie both mental and physical. These periods of excitement generally last about three days, and during this time my life is miserable.

I should like to give you a complete account of my obsessor's various methods. But it would be an endless task. I will sketch them—and even the sketch will be too long.

First I should say that he is only able to influence my real self indirectly, by influencing my physical being; which he does by making suggestions to my mind and producing sensations and unnatural stimuli or depressions in my body. He exercises a remarkable control over my body—without being able to control himself! He can effect my organic functions. He can work with me or against me, co-operate or interfere, excite or depress, accelerate or retard; give comfort or unease, pain and simulated sickness. I often point out what good service he could render—precisely the benefits obtained through "Christian Science," "New Thought," the system of M. Coue, etc., if he only would. Generally his answer is that he does not know how to "think well;" he must do what he knows how to do and that only. But he can serve me very well upon occasion, as I know by experience, if he can be induced to do so. Sometimes he admits that he could "think better" if he wished, but does not know how to wish it!

His activities at night are, I think, most trying. When excited he must expend his force before he can let me rest. He tells me, "I am giving you more strength than you could possibly get by sleeping." And often I do find myself stimulated to a barren, uncomfortable sort of energy on the following day.

When he is, as he says, "Trying to think well," he attempts to keep me awake and aware of him without too much deviltry. He used to startle me into wakefulness with alarming manifestations of the waking dream order—phantasms presented with such force and distinctness that they had all the seeming of reality. One of the worst of these was a wolf. I saw it rise up suddenly from the floor and place its forepaws on the foot of my bed—a shaggy shape, black in the semi-darkness of the room. It had pointed ears pricked up, and its eyes seemed to glow as it looked down on me. It vanished when I started up in bed. The very worst of them was an ape—or something like one. I was still awake, but growing sleepy, when

my left shoulder seemed to be seized in a hard grip. Then, though in reality I lay perfectly motionless, I seemed to put out an exploring hand and touch a great arm upon my bed; then to follow it down and feel a broad body squatting on the floor beside me, a great hairy thing with muscles hard as iron.

Now, however, he employs less dramatic methods. He gives me a sensation as of a hand upon my head, fumbling with my hair. The bed-clothes will seemingly be drawn away from me. I will feel them slipping over my body, and so real will the feeling be that I will clutch at them. Of course I find them in place—it is merely a sensation.

Or he will shake me awake continually, as often as I doze off. This, in the course of several hours, becomes exasperating. He will often entertain me with a series of mental pictures of amazing grotesquerie and ugliness. He will hold my eyelids open, so that I cannot close them or keep them closed without effort. I have learned, as a necessary adjustment, to go to sleep with open eyes (if the room is dark); and I have noted that any such success of mine in evading him is as irritating to my obsessor as his inflictions to me.

He sometimes releases his surcharge of power by checking my heart-action. It seems to take a lot of his strength to do this. My heart, pounding strongly, will be suddenly retarded as if seized by a hand. It will hesitate, flutter, then go on again. This will happen some half dozen times; after which I am apt to rest more quietly.

He also attempts, often, to vent his energy by talking with my mouth and voice. He converses as well as he can until his invention flags—who could talk on and on with nothing to say? His monologue degenerates into nonsense, or mere exclamations meant to arouse my failing attention. But I frequently weary first, and put a stop to the exercise by relaxing mouth and tongue. This takes them away from Z.—he can pull and tug at them, but is unable to use them.

To do him justice, he tries to be enter-

taining, and is often comical in an elementary way. He cracks what he intends for jokes, gives imitations of funny dialogue, recites doggerel verse—very poor, but delivered with great expression and rapidity, so as to slur over defects. If you had known his talents as they were formerly, you would realize how far he has fallen.

I will give a couple of examples of this "angel" clowning, with which I have been edified recently. Z. roused me the other night especially to hear the following pretended dialogue—the genesis of which remains obscure.

"There's a couple of Hindus just landed in England."

"What for?"

"On business. But they're feeling very homesick."

"What'll they do?"

"There's a town over there named Ely. They are going to look at it."

"Why?"

"Oh, they've just got to add 'phant' to it, and it'll make them feel more at home."

His best recent "poem" contained one fairly presentable verse:

"It is sometimes very risky  
To give fishes wine and whisky,  
And then to go in swimming for a lark:  
For some fish may get the notion  
That his fish-pond is the ocean,  
And that he himself is a ferocious  
shark."

The composition told of a house-party guest who, becoming somewhat inebriated, insisted on pouring alcoholic beverages into an ornamental fish-pond because he thought the fishes needed a real drink. He meant kindly, but acted with poor judgment; as he subsequently either fell in or went in, and before he could be rescued had been bitten in forty-seven different places by the infuriated goldfish.

When song and story fail, Z. will fall back on more unpleasant methods. He will fill me with a tossing uneasiness, so that I cannot lie still. He will give me pain, in head, teeth, heart, abdomen—any part of the body—or a very mobile itching, which jumps merrily from

place to place upon my anatomy.

As far as bodily discomfort is concerned, in course of time I became calloused to much that would drive an unaccustomed victim mad. But as my powers of endurance developed, the force of the treatment progressed accordingly. For instance, what used to be a mild itching until I learned to bear it conveniently, gradually increased in authority until it nearly resembled the stinging of bees. I am not yet able to regard this exaggeration with equanimity; as it is rather particularly unpleasant to lie expecting these stings, but not knowing when or where they will strike.

When my obsessor yields entirely to his overpowering urge, the night becomes a horror. I am filled with a discordant force that will not let me rest. I am tossed about, heated to a sweating fever-glow. My eyelids are kept wide open, the balls dragged painfully to and fro, aching with a sort of rough vibration. I am pained and stung in all parts of the body. My heart-action is accelerated to palpitation. My nose and throat are closed until I can hardly breathe, while at the same time the expansion of my lungs is cramped and checked. My throat is irritated by a stinging discomfort, causing paroxysms of coughing (this always brings a salty, metallic taste into my mouth, as of electricity). I am shaken now and then by shocks as of some inward explosion—or galvanic discharges through my nerves. My limbs are jerked and twisted, my tongue is bitten.

You will perceive that this is a beautiful condition of hysterical insomnia. But it is also obsession, as I know beyond any possibility of doubt. Z. is actively present in all of it, very insistently and obtrusively present.

This sort of thing used to occur five nights out of seven, and often last till morning. I would rise haggard and worn, but sometimes with a restless, uncomfortable energy. Quite as often I would be exhausted, or the energy would give out before the day was over, leaving me in a state of semi-collapse.

My obsessor's explanation of this would be unsatisfactory enough—"It went wrong somehow; I thought you would be helped more; the strength wasn't able to go into you."

It did no good for me to protest against this harassment, though I used to sit up in bed and curse it, and argue, and plead. My obsessor's answer was generally an incoherent rush of counter-protestations, self-justifications, assurances, urgings for me to be patient. It would strengthen me; or if it didn't, he couldn't help it anyway. He didn't know *how* to think anything else, and he must think his power. If I persisted, he would be thrown into an insane, jibbering frenzy, and I would feel my own self-control slipping.

I have known war and physical danger. But no night spent in a broken trench, with dead men near, enemy shells falling close, and machine-gun bullets cracking past my ears, was ever so terrible as the devil-haunted nights endured under my own safe roof.

There was about most of these practices against my mind and body a strange quality of ugliness—an obnoxiousness utterly repugnant—a discord against my entire being. This discord made the physical discomfort worse than any natural pain I have ever suffered. While the mental images and ideas intruded upon my consciousness were so deformedly hideous that they seemed the work of an ingenuity actually diabolic. It was exactly the quality met with in nightmare.

I found two ways of combatting the influence. One was the time-honored recourse of rising and working or reading for an hour or so. This generally quieted my uneasy devil, and I could sleep thereafter; but there would be so little time left of the night for rest that I would wake in the morning tired and sick. My obsessor recognized the harm of this, and would always protest against my getting up in the night. Sometimes my threat to do so would bring him to reason and quiet.

The other way is more effective—though perhaps more dangerous—and I

still practice it. I relax my body entirely, abandoning myself to an inertia almost death-like. It is hard for me to do, but I have learned the way. When I am in this condition my obsessor is helpless. He can find no way to grasp or control me. Somehow he is unable to connect with my nerve-centres, and his power, as he says, "is wasted." I feel it pass through me, but it does not grip—I think it must meet some resistance to be effective. I myself suffer an immediate loss of vitality, and so I dare not prolong the condition. But this frightens Z., and he is willing to make concessions to bring me back. He says, "You are dying. You are wilfully taking yourself out of your body."

I am glad to say that all this hell has now been considerably mitigated. I am now able to sleep more or less soundly five nights out of seven, though I usually suffer some uneasiness before sleeping. There are occasional lapses when I am put through the full process. This generally happens several nights in succession, when Z. is experiencing his periodic convulsion.

My obsessor's influence by day has never been as painful as by night; but even more harmful, I think. It has been oppressive enough to ruin my satisfaction with life and to limit my natural abilities.

He is always "doing something." There is always some sort of influence exerted upon me, except during those rare (now more frequent) moments when some arresting and beguiling exterior consideration has temporarily distracted my attention from him completely. Sometimes this causes him to forget himself—and then for a few minutes I am, marvelously, wholly myself! But if he retains his presence of mind, my neglect seems to hurt him unbearably. He will assert himself with some extra stricture or violence, till I am forced to heed him again.

When he is "thinking well" (and this is more often now than formerly) his consciousness accords with mine in a great measure. His impulse aids my

physical action. His thought-stream runs with my own, and I am only conscious of such divergences as we commonly ascribe to the subconscious mind; though his participation in my life is still quite evident to me who have learned to recognize it. Sometimes, with a little more activity, he joins me as a companion, taking a sympathetic interest in my affairs, my work, rest and recreation (if any). This friendly relation is not a bad thing, after one has grown used to it. It does not interfere with my association with friends, either—rather does Z. feel satisfaction when "we" enjoy the companionship of human beings.

It is worthy of note that my obsessor's intelligence, when he is thus "thinking well," seems to be of a quite human, rather simple order. Gone now are the understanding and knowledge that were his when he first revealed himself to my conscious mind. He expresses himself clearly, but cannot use long words unless I prompt him. His comprehension, unaided, is rather limited. He can comprehend by my understanding—see what is illuminated by my thought—well enough, yet he dislikes to have me "think ahead of him"—think beyond his capacity, even though he can follow mentally. He finds it hard to be patient if I read some serious work, which demands thought, but he can be interested in light reading—especially humorous stuff. His sense of humor is primitive; he will be amused to laughter at things which seem crude or childish to me.

The above is descriptive of such times as he is "thinking well." When he is "thinking badly," it is a different story.

Then he is always "doing something," and it is always something painful or uncomfortable. His simplest device is to interrupt my thought by an insistent appeal, uttered mentally or with the physical suggestion of speech in my mouth, "Brother! Brother!" He will also converse at length, if allowed, without caring what he says or how.

If I stop to analyze my thought and

sensation, I can recognize his work somewhere. Some enforced mental attitude or impression, some tension of nerves, or discomfort, or pain. His grip is upon me in some manner. The most disheartening thing is my loss of the power of realization. It is not so much that my senses are obscured as that my feeling is either deadened or distorted. My natural emotional reactions are interrupted, and unnatural reactions substituted. This is done merely by tampering with the physical apparatus of emotion—by influencing my body and either preventing or falsifying the sensations that naturally accompany emotion. This is death to joy.

The simplest way of accomplishing it is by interfering with the natural rhythm of my breathing. I suppose no normal man could understand the effect. But let a nervous tension grip the body, let the eyes be pained and tugged counter to the desired direction, let the pulse be made slow and heavy, and let the breathing be checked and forced to irregularity; and then, no matter how sane the mind may be, or with what calmness one may reason, one fails completely to understand or appreciate the reality of any experience. He simply does not feel truly.

Once I used to enjoy pleasurable experiences. Now—for instance—I often stand on one of our local hill-tops and look out over a wide and beautiful scene. And I think, "I can see it all plainly, I can count the trees and rocks like the figures of a sum. But it doesn't mean anything to me. For all the emotional response I feel, for all the joy I get from it, I might just as well be down a cellar looking at a heap of ashes."

Sometimes an opposite method is used, and I am filled with an uneasy, driving excitement. My heart pounds erratically, my breathing is swift and labored. I combat a recklessness and instability of emotion entirely foreign to my nature. I am pained by fleeting pangs of wholly false emotion, made up of obsessive thoughts and unnatural physical reactions. I can feel a vio-

lence of force within me, like a vortex whirling about without proper outlet. Such an experience is as exhausting as labor.

When such physical effects are produced, whether of depression or excitement, and accompanied by the infliction of appropriate mental impressions, we have "complexes," "inhibitions," "phobias," etc. I have experienced a large and unpleasant variety of these things; though as I am always aware of their nature, I disvalue them accordingly, and try not to let them influence my true beliefs or acts. Thus much of their force is lost, the principal effect being to nullify my interest in life.

In line with this is the limitation which my obsessor often places upon my senses. He will turn my eyes away from what I wish to see. He will influence my ears so that while I hear distinctly enough, I cannot grasp the meaning of what I hear. He will take away my sense of smell, if it is bringing me any enjoyment (as when a fragrant summer breeze is blowing). He will remove my sense of taste completely, if I am especially hungry and sit down to a good meal. He will make my cigar or tobacco suddenly virtueless, as far as I can tell, if I seem to be enjoying a smoke too much.

Sometimes Z. will select some special tool—some troublesome idea, uncomfortable sensation, or actual pain—and busily inflict it upon me, to the exclusion of all other activities, for hours or days at a time. Intent upon this exercise, he will insistently obtrude the obsession upon my consciousness until it becomes so burdensome as to be almost unbearable. The remedy is distraction of my attention by some outside interest. But he guards against that as much as he can. He limits and wearies me so that I have neither enthusiasm nor energy enough to seek distraction.

Sometimes, again, he will work upon my mind throughout the day with sprightly activity. He will try to distort my every thought and impression, counteracting each one by a swiftly-inflicted aberration. He will interfere

with my work, whispering wrong results if I am figuring, interrupting the flow of my thoughts whatever I am doing. He will seize eagerly on every opportunity to make discord in my mind. He will suggest a thousand fantastic and illogical ideas. He will comment conversationally on everything that comes to my attention, his remarks being ludicrous or nonsensical. If I reply to him in the same vein (as I sometimes do) the conversation attains to the level of a none-too-nice vaudeville sketch.

A great deal of his activity is expressed in pain. This is often in the head or pit of the stomach, but may be anywhere—ears, teeth, groin, shoulder, heart, knee, foot—anywhere from crown to sole. It may be slight, or it may be actual agony. Fortunately the latter is seldom maintained for longer than a few minutes. But the former is an almost ever-present burden.

And whatever else my obsessor is about, he maintains a certain hold constantly. I can always, if I stop to examine my sensations, feel more or less pressure in the head, pull at the eyes, and restriction of respiration. It amounts to a never-relaxing nervous tension. And as a result, I am always suffering from shock.

The foregoing all sounds like a history of "the horrors." And it is. But it should be borne in mind that through long association I have grown so very familiar with my obsessor and his methods that the situation is not so terrible for me as it may seem. I have forgotten what ease of body and mind is like, but I manage to worry along and do my work. It is, in a way, like the old war-time trench life; a dog's life from the normal point of view, but, for us who were hardened to it, not so bad—even amusing at times.

My account, also, seems like that of a pronounced psycho-neurotic case. Of course it is just that. *But* I am aware—I know to all certainty—that the condition is caused by a genuine obsessive agent. I believe that all such cases, familiar as they are to psychiatry, are

unrecognized obsessions. I am a man whose subconscious mind is open to observation. The lid is off. Not only do subconscious activities go on within my full consciousness, but they intrude so upon my attention that I cannot help but study them. I am sure that I have come to approximately correct judgments as to their nature. I believe them to be of the same nature as those which take place in every mind, the difference being in my abnormal sensitiveness of nerve, in the unusual strength of the force communicated to and through me, and in the inability of the administering personality to control it or himself. These features make obsession.

I will sum again my conclusions as to the nature of the thing.

It is essentially a power imparted to me by a living and personal though discarnate agent. He is present, a directing engineer, in my mind, gaining consciousness and knowledge of my life by means of the same physical machinery employed by myself. He has managed, of set intention, with great effort, and with the assistance of others of his kindred, to make me sensitive to his force, so that it may be more readily communicated and more effective. He imparts it in stimuli to my nerves, in a great many different ways, and the reception is felt acutely by myself.

The diabolic features of obsession are the most difficult to understand or to reconcile with any sound philosophy. I doubt whether any real understanding of them is possible save to those who have had long and carefully considered personal experience. A normal man may listen to the explanations; but he cannot possibly have knowledge enough to recognize their truth.

In order to make this letter more complete, I will summarize again briefly.

The pains of obsession are sometimes and to some extent necessary, that the force imparted may be delivered effectively. But the oppressive nature of the affliction as a whole is due to two main conditions. First, a superabun-

dance of power constrains the delivering agent to discharge it in the readiest way possible, so that he loses control and expresses it in violence. Second, his situation is such that he fails to realize his own consciousness fully enough to maintain sane intelligence.

The latter condition gives rise to two chief tendencies. The obsessor, unable to maintain his mental integrity, loses his purpose, judgment, and sense of responsibility toward the subject. He becomes self-concerned, and tries constantly to hold his consciousness independent of his subject's by expressing himself jealously in mental and physical discord.

Every abuse committed by an obsessing agent is three things. It is a discharge of fluid force; an appeal to the attention of the subject; and a self-assertion, counteracting against the subject's being.

The obsessor does not act intentionally with real malignity and cruelty. But the result is often to counterfeit these so closely that it is difficult indeed to distinguish any difference.

It should be remembered, however, that in spite of ignorance and confusion, in spite of errors and abuses, in spite of all disservice, the obsessor is constantly delivering vital force to the obsessed. And this cannot fail to benefit in some measure, even though the manner of its delivery may injure.

I have found a couple of quotations with which to close. They seem to me remarkably appropriate.

The first one is from "The Golden Bough" (p. 230):

"—Thus the Yorubas hold that every man has three spiritual inmates, of whom the first, called Olori, dwells in the head and is man's protector, guardian and guide. Offerings are made to this spirit, chiefly of fowls, and some of the blood mixed with palm-oil is rubbed on the forehead. The Karens suppose that a being called the Tso resides in the upper part of the head, and while it retains its seat no harm can befall the person from the seven Kelahs,

or personified passions. But if the Tso becomes heedless or weak, certain evil to the person is the result.—

"—The Siamese think that a spirit called Khuan or Kwun dwells in the human head, of which it is the guardian spirit."

The second is from an ancient Japanese Noh Play, as quoted by W. B. Yeats in the treatise appended to Lady Gregory's "Visions and Beliefs in the West of Ireland." The lines are spoken by two wandering ghosts, bewildered in a fog:

"We are entangled up—whose fault was it, dear? Tangled up as the grass patterns are tangled up in this coarse cloth, or that insect which lives and chirrups in dried seaweed. We do not know where are today our tears in the undergrowth of this eternal wilderness. We neither wake nor sleep; and passing our nights in sorrow, which is in the end a vision, what are these scenes of spring to us? This thinking in sleep for some one who has no thought for you, is it more than a dream? And yet surely it is the natural way of love. In our hearts there is much, in our bodies nothing, and we do nothing at all, and only the waters of the river of tears flow quickly."

These two poor devils seem to be lost in what William Blake called "the dread Sleep of Ulro." And what my own ghostly friends call "a special condition," in which they "communicate power by thought."

I am somewhat shocked to find that I have taken some four weeks to complete this letter. It has been done in occasional spurts of writing, and is in consequence disjointed and generally unsatisfactory. I have said enough, at any rate, however I have said it; and will consign it to yourself without further effort.

Sincerely,

A. B.

While he was confining himself to statement of his beliefs in the character of his obsessors, and of his reasons for persisting in the spiritistic outlook, A.

B.'s correspondence was interesting enough, but not of outstanding importance, and certainly it presented novelty in detail only and not in its general features. But with the above document in which we are given such a dispassionate, reasoned, studied view of the actual symptoms of obsession as seen from within by a mind as well balanced in all ordinary matters as A. B.'s obviously is, it is evident that we are in the presence of a scientific record of extraordinary character and importance. I accordingly wrote at once to A. B., asking him if I might publish his letters, just as he had written them. To this request I received the following reply:

May 27th, 1927.

My dear Dr. Carrington:

I have thought over your suggestion, and my answer is as follows. You are at liberty to use my letters in any way that seems best to you; and if they can be of any help to any other such unfortunates as myself, I shall be very glad.

I must, however, make the stipulation that my name shall not be used, and I should even prefer that the initials of my familiars be changed. This does not mean that I shall expect you to keep my identity a dark secret from any possibly interested person of your acquaintance. But I must by all means avoid any risk of acquiring a reputation for lunacy or even eccentricity among my relatives, friends and business associates.

It is certainly natural that you should prefer the theory that the personalities who are my obsessors are merely subordinate "split-off" phases of my own self. As I have said before more than once, I do not believe it possible for any man who has not himself undergone such experiences as mine to hold my convictions. I regard the 'split-off' theory as a good safe theory, and one sanctioned by the best minds among investigators. I also regard it as a mistake. But—

I don't intend to quarrel with it. Just consider that in the following I am merely expressing my personal belief.

I am entirely convinced, as a result of my experiences and careful study of them, that the obsessing personalities are in reality what they claim to be—human identities in close mental association with me, but absolutely distinct from my own personal being. Furthermore, the multiple theory of human personality now seems to me entirely and absurdly false. My experiences have, for me, cast a flood of light on the whole vexed question of subconscious activity, and I can see plainly—very plainly—so plainly that I cannot help but recognize it—that all the more or less marked erratic movements which modern science teaches are aberrations of our own minds, are in reality the workings of other beings in our minds—of alien thinkers with our thoughts.

As for a really distinct personality being limited in knowledge, while associated with my mind, to what I myself experience or have at some time experienced; I think I can understand it. Z. is now in this condition. In effect, his spiritual consciousness has entered my earthly mind, and while there he maintains himself in this world and realizes himself and all things else by means of the same physical machinery of brain which I use. But since all our knowledge depends upon the stored impressions in the matter of our brains, and these impressions are made by physical stimuli through physical senses, it follows that the invading consciousness, while expressing himself physically in another's mind, has no handy mental records of his own to which to refer, nor can he establish any for his own exclusive use in the living matter which serves the living man. All the knowledge available to him is that which is recorded in the material brain-cells; and this is recorded by, and belongs to, the living earthly man.

All this is not to say that such visitants are never able to exhibit knowledge of their own, that is not derived from the invaded mind. Upon occasion, when they are able to manifest themselves with sufficient force, they can be conscious of something of

their own knowledge and memory.

X. is now certainly a very much limited personality. But we are all of us even more limited, often and often, while we are sleeping. And he was *not* so limited when he first presented himself to me as a returned discarnate.

Now I had intended, and still intend (God willing and flood and famine permitting) to write Part One of my account. But from present prospects, I can't say when I shall be able to get at it. From the phenomenal point of view, it will be the most remarkable part of the story. But I hardly think it would do for publication. It would be an advantage for me if I could have the opportunity of outlining it for you in conversation, some time before I make the attempt to write it.

I have not been able to find a copy of "The Maniac," though I am quite a browser in old book stores. If you care to let me read your own copy, I guarantee to return it promptly and in good order.

I thank you for your advice, which I feel to be very good indeed. I will surely write again in due time to report progress. Until then I remain,

Most sincerely yours,

A. B.

It will be noted that the next—and last—letter was commenced on February 5, before hearing from me; but about this same date I did write to A. B., asking for a final report, and he mentions the coincidence later on in his letter (under date Feb. 10). It is possible that I shall receive further letters from time to time, but the narrative seems to be fairly rounded-out in this report—which ends, I am glad to say, a little more cheerfully than the others! The communication otherwise speaks for itself.

February 5th, 1928.

My dear Dr. Carrington:

I have been meaning for some time to give you a report of progress—trusting, of course, that you remember my case of obsession and are interested in its

further history since last I wrote you.

I am keeping up the fight, and I think I am winning back to normal life little by little. But it is a slow business. The primary obsessor, Z., is still present in my mind and body; and the secondary, X., is also present and active, being evident as a constantly whispering and singing voice.

On the whole, I feel sure the situation is improving. I now have some hope that I may eventually regain my own sound and undisturbed consciousness, whereas two years ago I was hopeless. I do not, it is true, expect that these obsessors will ever leave me while I live; but hope that they may relieve me by coming more into harmony with my own being, merging with my consciousness, or by submergence below the level of my conscious attention. I believe that the subconscious mind is their normal seat, and there they may remain without interfering too greatly with my mind or body.

The secondary obsessor, X., does not trouble me at all, as I am not obliged to give him any of my attention. And Z. seems to be gradually becoming more limited in his activities. He no longer indulges in such a wide variety of deviltries, but confines his energies to a few favorites—which, I am bound to say, are sufficiently wearing upon the sufferer. He has begun to talk anxiously about "thinking righter." Indeed, he pleads that he is "thinking righter" no matter what he is about, because, if he were engaged in any different sort of torment it would be a worse one.

I have made one discovery since I wrote last. I have told you, I believe, that one of Z.'s principal and most effective methods of "control" is to interfere with the natural rhythm of my breathing. He does this by closing my nostrils, constricting my throat, and putting a check upon the nervous and muscular apparatus of the diaphragm; so that the lungs are held or irregularly expanded, making breathing difficult and exhausting. Well, by relaxing, releasing my body to his control and ob-

servicing carefully just what he was about, I have found that he *talks* in a series of jerks or pulls forming a rough and uncomfortable vibration. That is, he speaks in thought and emphasizes each syllable of his words with a discordant pull at my solar plexus. And similarly, when he grips my nose and throat, when he pains my eyes, he is talking in a telegraphy of uneven rhythm, each word a throb.

What he says is not important. It is a means of inflicting the vibrant throb. He repeats such phrases as: "You'll — be — sur — prised — you'll — be — sur — prised — you'll — be — sur — prised — when — I'm — think — ing — right;" "I'm — all — rotten — wrong — I'm — all — rotten—wrong;" "I'm — think — ing — my — self;" "I — can — not — be — lieve — that — I — am — all — right;" "*Broth—er! Broth—er! Broth—er!*"

About a week ago I suddenly realized that I was feeling much more like my old self. I was actually relishing food and tobacco, enjoying work and rest, and looking at the world with a sense of its reality. Three nights in succession I had gone to bed and to sleep immediately, resting all night long without a change of position. That hadn't happened before for years.

My realization was unfortunate. I said to myself, "Well, I am certainly improving. This is remarkable. Life is not so bad this way." Then came the discouraging thought. "It can't last—he will think he is losing his grip and tighten up." Sure enough, my realization brought the improved condition of affairs to Z.'s attention, and he couldn't allow it to go on. My self-congratulation acted as a challenge to him. He immediately renewed his activities, and for the past week I have been suffering from an especially concentrated attack.

During this time he has refrained from interfering with my thoughts to any great degree—an abstinence upon which he has much prided himself—but has put a grip of tension on my whole body and has constricted my breathing in the manner described above. The

muscular and nervous mechanism of lung-expansion has been subjected to an uneven series of checks and shocks, while my nose and throat have been spasmodically closed. The sound of the hampered air-expulsion through my nostrils has been fashioned into speech, "*Broth—er, broth—er;*" or "*I—will not—think any—thing—righter.*"

All this is most noticeable when I am trying to sleep—a difficult thing to do under such circumstances. But the encouraging thing about it is that whereas a year or so ago I used to remain awake and tormented all night, now I generally succeed in pacifying or evading my obsessor after a few hours of trouble. When I can stand the racket no longer I get up and "cool off." I parade around the room, go through a series of physical exercise, threaten to stay up and read. I then get back to bed with the distinct understanding in my mind that I really will sit up and read for the rest of the night if I have any more trouble. I relax as much as possible, feel much easier, and soon fall asleep.

The foregoing, I am afraid, is not particularly interesting. However, it serves to illustrate how a very abnormal obsession is slowly lapsing—as I hope—into a condition of quite ordinary nervous symptoms.

I am taking a special interest, during the present period of affliction, in noting the physical effects upon myself. I have lost color visibly, my eyes are bloodshot, my face shows nervous strain. I have probably lost weight, but have not tested this. Of course I am exhausted, yet uneasy with a wracking tension. I have a fine set of pains, and a desperate sense of suffocation that must be fought against. I am getting a bit shaky on my feet, and my movements are just a little uncertain. The attack is probably about over, and I shall soon be more at ease.

There is something to be said even for my present condition. For, unpleasant as the trouble is, I am able to write this letter, as I have been able each day to go through the routine of

business—tired and nervously jangled, physically hurt, but mentally clear and able to direct my attention where I wish. A year or so ago my obsessor used to try with all his might to absorb my attention, distract me from whatever I wished to do.

February 7th.

I have had a good night's sleep, and can now expect a few days of comparative comfort. My obsessor has worked off his excitement. I am allowed to live for myself again, and feel well and strong once more. Z. tells me, "I have done what I was trying to do. You are benefiting now from the help I was giving you, when you thought I was just hurting."

There is truth in this, I verily believe. None the less I believe that his chief necessity was to rid himself of an accumulation of surplus force, whether I were helped or hurt in the process.

I will continue more cheerfully.

I am unable to cite any new and striking examples of abnormal phenomena, as this sort of thing has been considerably mitigated—for which I am sincerely thankful. I will describe just a few of Z.'s practices other than the habitual pains and depressions of body and mind.

For more than a month he has been experimenting with my senses of smell and taste. This is not a new game by any means, but he has lately specialized in it. For several weeks I was constantly aware of an odor of decay, a stale, musty charnel reek that stayed in my nostrils no matter where I went. I recognized the smell easily. It was a recollection or reproduction of the stench of the war-time trenches, an odor compounded of damp earth, rotting sand-bags, rusty metal, mouldy leather, stale rations, dirty woolen clothes, unwashed humanity, rats, death (both old bones and more recent putridity), burnt H. E. powder, and a taint of poison gas.

At length he abandoned this amusement—I grew too well used to it, as I

was once before. He began to please me with fleeting whiffs of more pleasant scents, all culled from my memory—flowers of various sorts, a mown hayfield on a summer day, pennyroyal growing on the bank of a stream, ripe grapes and apples, sweet-fern, daisies in full bloom, the smoke of sumac brush burning in autumn. I was given impressions of taste, too, reminiscent of the vanished appetites of childhood and forgotten confections. I would say to myself, "This is cranberry pie, as I used to like it at Thanksgiving!" Or, "Oranges. Not as they taste now, but as they used to taste at Christmas when I was ten years old." Or, "Maple sugar! It used to taste just like that when it was soft and fresh in the spring." I could lengthen the list, but you get the idea.

It lasted, off and on, for a couple of weeks. But this sort of thing is apt to happen as an isolated impression at any time. Unfortunately, however, such pleasant effects are few and fleeting compared to the unpleasant ones.

The most striking expressions of Z.'s power have been visionary presentations at night—waking dreams. These are no more than dreams, but are delivered with such force that they effect my waking senses. I am awake and conscious, and actually both see and hear; if not with physical eyes and ears, certainly with the nerves of sight and hearing<sup>10</sup>. I will describe two or three recent instances.

One night not long ago I was roused from my first drowsiness to hear a voice talking about "Captain Crawford" (a mythical person). As soon as I was awake the following pretended dialogue ensued. It was, of course, Z. staging a little show. He probably took both parts, though of this I am not sure.

"Captain Crawford, hey? He the man what worked for the Shipping Board and got into trouble?"

"Yes, that's him."

"His proper an' correct title is Ex-

<sup>10</sup>A rather neat characterization of the hallucinatory process.—J.M.B.

Captain Crawford."

"Did they reduce him?"

"Reduce him? They deposed him!"

"From the rank of Captain?"

"From Captain, and everything else pretty near. They would have deposed him from being owner of a house and lot, only it was in his wife's name. They nearly deposed him from being a Crawford, a husband, father an' grandfather, and a member of the human race. He thinks he had a narrow escape."

"Did he feel it very much?"

"Yes, he's a embittered man. He tries to take it out on everybody else, much as he can."

"He do?"

"Yes. They don't hardly dare leave him alone with his daughter's baby any more. The other day he was found holding a Inquiry and giving the kid a Examination, like the Government done when they deposed him. He'd probably have deposed the poor child from something if he'd been let."

"You don't say!"

"Yes. He done deposed their cat from being official mouse-catcher of the Crawford family. That cat doesn't dare come around the house no more. It goes next door and catches mice for the neighbors."

"Well, well!"

"It's his common habit an' custom to depose the ice-man, milk-man, an' the man what delivers newspapers. Only they don't pay no attention to it."

Then there was the dream of "The Flying Skull," which was presented, I believe, both by my obsessor major and by that more retired personality whom I call "the third influence," and whose initials are X. This latter, I think, remains in my subconscious mind; seldom emerging into my consciousness, but exerting upon Z. a direction and instruction which he too often disregards.

The dream was given to me partly by visual pictures, partly by an accompanying narrative. Z. intended it, seemingly, as an old-fashioned nightmare of the shocker type; but the other

influence interrupted at the crucial moments, giving it a farcical turn. This was a well-meant lightening of the situation, and the ungrammatical language—a favorite device—was intended to heighten the comedy effect. I will have to reconstruct Z.'s part, but I remember the interruptions word for word.

The first voice said, "He was hurrying home through the dark, and he had to pass close by Fish Cabin, where the old miser's throat was cut."

A dim but very definite picture was formed as the voice spoke, seeming to be above and to my left as I lay in bed. Almost immediately, as my attention was attracted to it, my consciousness seemed to pass into it and I was surrounded by the scene of the vision. It was night, and I was walking along a country path between weeds and bushes. I had a distinct feeling of trepidation, a thing suggested, as I myself was quite calmly aware that a dream was in the making and was curiously awaiting developments.

The voice went on and as it did I seemed to go through the action described. "He hurried along the path, growing more and more frightened. The trees and bushes about seemed to threaten him in the dim moonlight. He neared the ruined hut and passed it with a sense of relief. But he had taken only a few steps further when he heard a clicking sound close behind him. He stopped, startled, and whirled around. And there, gleaming white and ghastly in the moonlight, on a level with his own face and barely two yards away, was a grinning *skull!*" A sort of electric shock went through me at the last word, and seeming to look back as the tale said, I saw the skull plainly, shining luminously, a little larger than natural, and a most horrific object.

The story continued, "He turned and ran homeward with all his strength, panting and gasping in terror." (My heart was really beating hard and my breath labored). "He ran till he could run no more, then paused exhausted and glanced fearfully behind him. There

was the ghastly thing still close by, and as he looked it rushed at him with a whistling sound, and gnashing its fleshless jaws—"

Just here the other voice interrupted. "But he had his trusty base-ball bat with him," (I found a bat in my hand), "and he took a good holt and swang with it, and he knocked that skull for a three-bagger." (My action seemed to accompany the telling, the bat struck the skull with a sounding crack, and it flew out of sight). "Then he turnt him around and went home without no more trouble."

The first voice took up the tale again. "But just as he reached the back door, the hideous thing flew out from behind the rose-bushes and whizzed at him with snapping teeth. He was unarmed and helpless—" I was there by the doorstep, the skull rushing out from the familiar shrubbery, and my bat was gone. But the second voice came to the rescue.

"But he see a big red apple setting on the back porch, right in reach. And he grabbed that ample up and slapped it right between that skull's teeth, so they crunched in. The skull was surprised, but it was a good apple, so he chawed on it a little bit and then turnt right around and flewed away with it."

It was really quite a comical effect. The phantasmal skull stopped short in mid-air with the apple in its jaws and mumbled on it a little. Then a mollified expression seemed to come on the bony face, and off it went.

The first voice made one more attempt. "But that night when he went up to bed—"

The second voice broke in immediately. "He found quite a party waiting for him, yes sir! There were eight of them skulls up there. They had flewed in through the open winder from the cemetery, and they was setting in a row on his bed, jumping up and down with impatience and looking hungry. He knowed just what to do. He says, 'Just a moment, gents!' And he run down stairs and brung up a whole basketful of them red apples what he

had, and he passed them out right lavish. And each skull took tight aholt of his apple and flewed out of the winder with it. Then that feller shut down the winder.

"There was only one come back for seconds. The feller opened up the winder to spit out, having been raised careful and being particular about the carpets, and the skull flewed in. But he had his baseball bat with him this time, and swang it, and that skull went out of the winder quicker than he had came in, and *without no apple.*"<sup>11</sup>

As a last example, I will describe a vision that was presented to me only a few nights ago. This, whether so intended or not, was certainly symbolic of Z. and his "help" (of course, when he is "thinking wrong").

I waked up about the middle of the night with a strong impression that I was in great pain and trouble. This of course was a dream suggestion, as was the prayer I was muttering, "God have mercy!"

Immediately I was aware of a picture forming a little above me and to my left, a vague dream-picture in which I seemed to live and move even though I was fully aware of my real position in my bed. In another minute I seemed to enter the picture, or it enveloped me, and it became more distinct. I saw standing before me a slim figure of medium height, with a dim, smooth, expressionless face, and wearing medieval-looking garments—jerkin and hose arrangements of gray.

He offered me something held in the palm of his outstretched right hand. I looked down and saw that it was a whitish wafer about twice the size of a silver dollar. I did not recognize this at once, but I believe it represented the consecrated wafer of the Host. He

<sup>11</sup> I cannot refrain from remarking upon the extreme similarity between this comedy stuff, and the lighter utterances of the Walter Stinson control in the Margery mediumship. Just this sort of absurd narrative, in just this sort of absurdly and intentionally ungrammatical words, we get again and again from Walter in his more relaxed and friendly moods. If the nightmare interludes were omitted and the humorous sequence of the encounter with the skulls and the ways employed for dealing with them were given alone, I could easily believe that I was in the presence of a Lime Street seance record. —J. M. B.

spoke, or Z. spoke through the apparition, saying, "Take it, take it."

I drew back in suspicious reluctance (I seemed able to move my imaginary self quite freely). He urged me again, "Take it! It will help and strengthen you. It is God's mercy, which you have been asking. It has been intrusted to me to give you."

Then—moved chiefly by curiosity to see what would happen—I put out my hand to take the thing. Instantly he withdrew it from me, crumpled it in his palm into a hundred pieces, and with a shattering, jeering laugh flung them into my face. And each piece stung me like a wasp.

I roused from the vision with a feeling of shock and horror.

Such a vision seems to be mockery and cruelty, but I believe the purpose to be merely an impressive discharge of force.

And I reiterate my belief that these visions differ from the ordinary dreams of sleep only in the force of their delivery, which gives seeming reality to sights, sounds and sensations. This and my own sensitive conditions enable me to experience them while awake and observant. Since I am also sure that they are produced by active intelligences distinct from my own, it follows that I believe every man is mentally companioned by such intelligences; though he may not suspect their presence, and they may not be as obstreperous as these of mine.

It is evident to me that these busy dream-makers are the hidden workers of the subconscious, and engineer all the queer activities that issue thence. They are the authors of automatic writings, the tellers of medium's tales. With enough force they are able to conjure up any sort of apparition by night or day. I believe that with a sufficiency of the same sort of force and with developed will and imagination they can influence material objects, cast mirage-like pictures real enough to be photographed, and construct and manipulate those temporarily solid models of life, ectoplasmic materializations; which

they can make to move and speak as they do the unreal characters in the dream-visions.

February 10th.

I have your letter, and am glad to know that you bear me in mind. It is something to think that my troubles are not wholly fruitless. I seem to have anticipated your request for a report. A familiar but always interesting coincidence.

I hope this account meets the requirement. I can add that for the last few days—since the sixth—I have been very much improved in nerves, health and strength. I have slept well (for me) and my obsessor has inflicted the minimum of vexation. During the days I have been almost my old self, with Z. present as an ever-conscious mental companion, but assenting to or actually assisting my business of living. Of course it will not last. Before long another siege of diabolism will come, but in the meantime I am almost free.

It is in the evenings that he awakes to activity, when I try to relax in my arm-chair to read and smoke. Then he seems to lose patience and control of self. He sets up a tumult of objection, a distracting discord of nervous constrictions and an excited clamor of verbal interruptions. This is very trying to my patience, but I sit still and let him rave. Perhaps it serves to relieve him so that he can later let me sleep in peace.

I should mention—I don't recall ever having done so—a special order of minor practices of Z., suggestions he has always enjoyed giving me merely as disorderly interruptions to the respectable tenor of my ways. Such as, when I happen to be on a crowded public thoroughfare, the suddenly imagined thought of falling down in a ludicrous and painful manner. Or with a violent bravado seizing and smiting some inoffensive passer-by. Or joyously upsetting a news-stand and scattering the papers. Or pushing some stout old lady over in the gutter. Or clasping some

attractive young lady (an entire stranger) to my extremely celibate bosom and carrying her off—he doesn't suggest where. If these suggestions were a hundred times as strong, and I a great deal more susceptible, they would amount to sheer insanity. But as it is they are merely a little amusing, or annoying, or of no account at all.

As to my beliefs, I am still firmly convinced that these mental companions of mine, friendly enemies and hurtful helpers, are just what they assert themselves to be. Remember, I knew them at the time of their first coming into my conscious mind, when they were just as humanly, personally intelligent as living beings—and more so. Even if I

had no such recollection, I would be sure, to my own entire conviction, that they live essentially of themselves as distinct entities, associated with, but not parts of, my own personality.

I cannot imagine my belief ever changing in this regard while I retain memory and reason. This part of the problem is settled for me once and for all.

In conclusion, let me assure you again that I will always be glad to tell you all I can, whether by letter or in person. Though I hope that in future there will not be so much to tell. It is a case where no news is good news.

Yours most sincerely,

A. B.



Two of Nusslein's canvases: "Poet's Dream" (above) and "Demon Realms" (below). Painted, respectively, in 15 and 20 minutes

## THE AUTOMATIC ART OF HEINRICH NUSSLEIN

BY HARRY PRICE

IT is rarely that an alleged trance painter creates more than an ephemeral interest in the minds of the somewhat *blasé* Londoners but Herr Heinrich Nusslein, of Nuremberg, has achieved the apparently impossible and his exhibition of automatic paintings has created a deep impression in both psychic and art circles in London. The press, too, has been almost unanimous in praising the unusual collection of canvasses which represent the highly-imaginative work of the Nuremberg automatist.

Herr Nusslein has, during the last few months, exhibited his pictures on several occasions in England and at least three times in London—a fact indicative of the interest which the pictures have aroused in the Metropolis. At the Alpine Club Gallery in October last more than 200 paintings were on view.

I visited the exhibition on March 30th in the company of Sir Lawrence J. Jones (President of the British S. P. R.) and Dr. Eugène Osty of Paris. It was then at the Chester Gallery and some fifty examples of Herr Nusslein's work were available for inspection. All the pictures were for sale, prices ranging from 15 to 60 guineas. The pictures are for sale but Herr Nusslein is a wealthy man, and the selling is rather in the nature of a formality.

I will not pretend to describe the paintings from the point of view of an art critic or æstheticist but even the layman can hardly fail to notice several outstanding qualities which the canvases possess.

Though it is obvious that Herr Nusslein has had no technical training he has a good deal of undeveloped artistic talent and, as the *Times* art critic remarks, is obviously a "reflective man of

wide reading." This is seen in such pictures as "Beethoven's Ninth Symphony" (reproduced); "Thus Spake Zarathustra"; "Comedia Divina" (Dante); "Lemure Scene" (Faust), (reproduced); "The Flying Dutchman", etc.

It would be impossible for me to describe even a tenth of Nusslein's paintings as the versatility shown is almost amazing. The pictures include such diverse subjects as "Bathers in Jerusalem", "Snake Culture", "Mars Landscape", "The Crucifixion", "English Landscape", "Sea Rocks", "Frauenbad", "Portrait of a Priest", "Temple of the Sun", etc., etc.

Herr Nusslein is in the early fifties. As a youth, he attended the Nuremberg School of Art for a period of six months. This was all the actual art training he received. After leaving the Art School he was associated with a firm of art publishers for fifteen years; during this time he familiarized himself with thousands of art subjects that were being reproduced commercially. Later, he dealt extensively in old masters.

In 1924 he was advised by a business friend to develop the psychic powers he believed him to possess. (Nusslein's attitude to such matters had always been scornfully sceptical). Adopting his friend's suggestion, he discovered his gift for prolific automatic writing. These writings were generally scraps of verse, odds and ends of forgotten knowledge and, later, grandiose descriptions of his own psychic powers and productions. Later, he produced crude automatic drawings. The quality of these improved after some experimenting. Then it was that a mediumistic acquaintance suggested his painting automatically in oils.



"Lemure Scene from Faust" (above, 18 minutes), and "Beethoven's Ninth Symphony" (below, 23 minutes);  
two more of Nusslein's works

In approximately two years, Nusslein had painted two thousand pictures. He always paints from imagination and memory, never from models, no matter what the subject. Except that "a spirit message" on one occasion warned him to abstain from painting for six weeks, his powers are constant.

Nusslein's sight is defective: *i.e.* one-ninth of the normal vision. This does not constitute an obstacle as he applies pigment to canvas with a rapidity that seems to dispense with the need for "conscious deliberation". He paints small pictures in three or four minutes. No work takes more than thirty or forty minutes.

We are told that Herr Nusslein produces his pictures under varying conditions of consciousness. Many of them are painted from "visions" which appear to him and these he has executed in complete darkness, in a brief space of time, much in the same manner as the Polish painter-medium, Marjan Gruzewski whose powers have been investigated by Dr. Osty at the Institut Métapsychique.

He is also able to paint a scene or subject by gaining a psychic impression of same through a second person giving a "half-audible" reading or description of the scene in question. It is not necessary—we are informed—that the automatist shall actually hear the words spoken. The resultant painting is almost invariably in harmony with the scene or object verbally described.

Another method of obtaining a portrait is for the painter to get *en rapport* with a distant sitter. The resultant "psychic portrait" (not necessarily a likeness) takes about 3 or 4 minutes. He can also "project himself" into distant lands or epochs of the past and he then paints what he "sees" there. In the same way Nusslein is clairaudient and states that he "receives messages" from historical characters of past ages. On one occasion he stated that he had received a message from a "Peter Libidinsky", a magician at the Persian Court in the Middle Ages. The re-

sultant painting, "The Magician", was a highly-imaginative portrait.

Another method of gaining impressions for his canvases is for the painter to "concentrate" on a name. Sir Lawrence Jones informed me that a number of signatures (including his own) had been given Nusslein who studies or concentrates upon a name, at the same time painting what he calls a "psychic portrait"—not necessarily a "likeness".

Mr. Ivan Baker, (to whom I am indebted for much of the foregoing information) the organizer of the Nusslein exhibitions tells me that the painting in each of the above cases is performed automatically, *i.e.*, without the conscious attention of the artist. His psychic state during the work would appear to fluctuate between the extremes of spontaneous somnambulism and mere passivity, auto-hypnosis being indicated. The time required for the painting of each of Herr Nusslein's pictures is recorded. This varies between five and forty minutes. Only the simplest preparations for painting are made; tubes of pigment, brushes, palette knife, etc., are arranged in handy positions. Color is applied to panels (all Nusslein's work is done on wood panels with lightning rapidity; brushes, knife or fingers being used in the process.

The technique employed by Nusslein is very curious. Some of his paintings look as if his hands only had been used in producing them. The finger strokes are distinctly visible in many of his subjects and he has an almost uncanny gift for producing the impression of crowds of people or spirits, and processions with a very few strokes. His coloring is also very good. In many of his works I was struck with the remarkable similarity—both in drawing and design—to the more imaginative pictures (such as illustrate the works of Rabelais) of Gustave Doré. With more—or proper—training Nusslein's imagination would have taken him far in the art world.

It is also claimed for Herr Nusslein

that he has the power of "mummifying" organic substances. For instance, after making passes of the hands for two or three minutes over dead birds, fishes, pieces of meat, etc., they gradually assume a "mummified" condition; *i.e.*, instead of putrefying in the usual way they acquire a shrunken, dried condition resembling that of mummies. Three to twenty days is usually required for the complete change. The temperature and humidity of the atmosphere (generally those of a comfortable drawing room) appear to have no important modifying influence on this alleged phenomenon. The passes made over fresh cut flowers prolong their period of freshness by several days. Nusslein has achieved some success also as an auto-

matic writer; but painting is his *forte*.

It is impossible to compare Nusslein's work with that of Lesage or Gruzewski—in concept, coloring, technique and execution it is entirely different. Mr. Baker informs me that he is endeavoring to stage exhibitions in New York and other American cities and I can heartily recommend the readers of *Psychic Research* to view Nusslein's pictures should an opportunity occur. It is not every medium who is able to get into the headlines of the British press without being ridiculed—but this feat has been achieved by Herr Heinrich Nusslein to whom I tender my thanks for the loan of the photographs from which the accompanying illustrations have been prepared.

## A CHAPTER FROM THE AKASHA

### A Chronicle of Clairvoyance and Reincarnation

Contributed anonymously

**R**EINCARNATION—mystic creed of the vast Orient through all history; mighty theory on which is woven the pattern of our lives; far-reaching solution of all the strange riddles of human existence; all-powerful moral gyroscope, stabilizing the train of individual progress by welding the opposing forces of good and evil into a harmony and an equilibrium; ever-clicking shuttle of life and death in the march of evolution down the ages; only reasonably acceptable program of immortal life for the human ego;—how little the busy West has thought of it! When the canny mind of the thinker who is regarded as being England's greatest philosopher declared reincarnation to be the only theory of immortality which a rational view could envisage, it is indeed a bit extraordinary that we have not paid more careful heed to it. Said Hume: "The metempsychosis is therefore the only system of this kind that philosophy can hearken to". It is proof supreme of the imperviousness of the Occidental temper of thought to the appeal of the deeply spiritual in philosophy that this tradition, universally reputed and accepted in the ancient world, cornerstone of hoary civilization, held to-day as the very heart's-core of the philosophical thinking of two-thirds of the human race, should be derided as a fanciful delusion of unscientific and illogical dreamers. Strange it is that we have held so imperturbably aloof from the influence of this doctrine when we

have taken all the rest of our religious and spiritual conceptions from the same East that harbored it. Let some candidate for a doctorate in Philosophy, casting about for a theme for his dissertation, tell us why this widely-accepted hypothesis of rebirth was not included in the contribution made by the dying Hellenistic-Roman culture to the thought of the new Western world. The answer lies hidden somewhat obscurely in the tangled threads of Greek, Jewish, Egyptian and Oriental thinking which compounded to form the origins of the Christian theology after the third century. There is abundant evidence that the party of Christian Gnostics made efforts to have the doctrine incorporated in the early credal polity of the Church; but they seem to have been voted down as heretics by the more materialistic majority factions. It filled a prominent role in the great Neo-Platonic system which, through Origen, Clement and Augustine, so powerfully influenced the formulation of the first Christian dogmas. It receives express exegesis in the works of the Neo-Platonists Numenius, Iamblichus, Porphyry, Proclus and the great Plotinus, last of Greece's mighty thinkers. It was part of the creed of Virgil, Seneca, Plutarch, Ovid and Dante. Such eminent modern philosophers as Schopenhauer and Lessing defended it, and two minds of such extraordinary oppositions as Hume (already quoted) and Maeterlinck have in almost the same words declared it to be the only rationally acceptable and illuminative theory of immortality. It has taken lodgment in the minds of some thousands of thoughtful students and professors of the present. It is the creed of Edgar B. Davis, Texas oil king, and Henry Ford to-day.

<sup>1</sup>The author of this paper is a candidate for the doctorate at one of our leading universities, and has behind him some years of academic life as student and as instructor in high schools. His interests are in philosophy and psychology. He fears, with obvious reason, that the attachment of his name to his present narrative might be detrimental to his academic future. I have met him and talked with him and corresponded with him and have no doubt as to his entire good faith behind the story; and I can equally testify to his apparent general balance, ability to weigh facts, etc., etc.—The Editor.

Just a few suggestive references to it did creep into the Scriptures, notably in the question put to Jesus as to whether "this man sinned or his parents, that he was born blind", and in the allusion to John the Baptist as being the reincarnation of Moses or Elias or one of the prophets. It is matter for interesting speculation to calculate the probable effect on all medieval and modern life if this ancient conception of immortality had, along with the many other Oriental theories, won its due place in the Christian tradition.

But, whatever the cause, it has been an unwelcome and outcast idea with us. We think rather the less of the great Plato for having even measurably approached harboring it in his system, and rank it along with his other poetic myths. Its acceptance by Pythagoras tends to lower that philosophic sage in our regard. We have dismissed it with a sort of mental disdain, as being part of the surface foam of a seething sea of occult cosmology and esotericism in which the romantic mind of the Orient has ever bathed itself. Inwrought as it is in the very foundation stones of Aryan race culture, we have regarded it as one of the superstitious primitive beliefs, with its genesis in the childish imagination of the race's infancy.

The empirical cast of modern occidental thought has deprived the theory of all chance at a fair hearing in these later days. Regarded as purely fanciful to begin with, it could present to us none of the regulation credentials of scientific proof. It is the last thing in the world that we would think of in connection with empirical demonstration. Here was one thing certainly which could not be subjected to laboratory test by any known method of scientific validity. It was classified as a matter of pure faith and no evidence could be found that had a bearing on it. Who had ever offered any evidence of previous life that science could heed? Who could prove himself to have been somebody else? Silly idea! How, furthermore, could the very data in any such effort be conceded any authenticity

whatever? Not even could there be agreement as to what would constitute evidence, or what evidence could be admissible, in such a demonstration. Personal memory could not be trusted, unless indeed it could point to external indices to fortify its veracity—and nobody had ever produced such conclusive testimony. Internal evidence would be too much like the old subjective psychology, now largely discarded for behavior observation. It could not be checked up against illusion, hallucination or other mental irregularities. The very structure of the problem itself precluded the possibility of scientific verification. Reincarnation was simply forever beyond the reach of proof. You could cherish it if you were that kind of person; but your faith was irrational; you were but hugging myth and allegory.

The facts narrated in the following story, falling into the midst of such a situation, must be regarded as all the more noteworthy. In the twentieth century glare of crass realism, when all life is reduced to terms of sense data, the claim of truth for the facts herein set forth must sound to the average mind like a veritable effort to revivify the tales of the Arabian Nights.

For a person to be told in frank sincerity that his friend of to-day was bound to him by similar ties in the year 1809, when both were embodied in other personalities of flesh, savors too laughingly of an effort to erect moonlight romance into sunlit actuality. And to predicate all these facts upon the alleged power of other individuals to read the records of all history from their imprint on an eternal scroll of nature (as claimed in the Hindu theories of the akasha) makes the whole structure incredible beyond all conscience. We could not in this day read a tale involving these (and still other) elements, and claiming to be truth and fact, without wondering whether civilization has passed a single step beyond childish impressionability after all; or at least wondering whether, amid the much smoke of ancient magic and biblical works of wonder, of strange gifts of

tongues and prophecy, there may not have truly been some fire of a wondrous psychology and occult science, which the conditions of the modern world have driven into desuetude.

At any rate, I am certain that the events of the narrative here given will be received with nothing but scornful incredulity by many of those who see it. In response to such a reception it is my privilege and my duty to say merely that the recital is absolutely true to fact in every detail. The point of real significance is that if the direct and natural inferences to be drawn from the facts of the case are substantiated as realities, then the world, and the human mind, and life itself are infinitely wider and deeper and richer than our cautious sciences and philosophies, as at present constituted, would give us warrant for supposing.

I am wondering whether the series of interesting incidents here presented does not break clearly through the mists of mental subjectivism and offer us finally a piece of definite empirical evidence for the truth of the theory of rebirth. Such was the nature of the circumstances in the case that even if the incredulous critic attempts to read out of the narrative the major assumption involved in it—the fact of reincarnation—he has left no alternative but to strengthen the case for his other bugaboo—the amazing accuracy of clairvoyant vision. For if the second clairvoyant in the episode did not get the remarkable data of her reading from some original source of truth and fact, she must have “read” them from the mind of the only person there present who knew them.

As to the inevitable cry of the possibility of fraud, collusion or chicanery of any sort in the work of either of the two psychics involved, if any person wants to try his hand at ferreting it out, he is welcome to his task. The sheer logic of the peculiar conditions of the episode practically puts suspicion out of court. Seldom has a psychic event been able to present so clean a bill of integrity.

Although the injunction to secrecy under which I was laid at the time of the first occurrences soon to be narrated is obviously no longer binding, I have elected to use fictitious names for the real *personae dramatis*, in order to shield personal friends from a publicity they do not desire and to protect all concerned from the stigma which unthinking folk are disposed to attach to any connection with events of supernatural type. My own inclination to reticence has yielded to a consideration of the evident importance of the story for pure science. The events occurred, so to speak, in two separate installments, with no humanly discernible linkage between them, as they were detached by a six-year interval of time, by over 3000 miles of space, and with none of the actors in the first chapter having part in the second.

The beginning takes us back to the year 1915 when I was a member for some ten months of a group of young people of Theosophic persuasion who had formed a ritualistic order in a spirit of fine devotionism. We had taken a vow, rather solemnly, to do no act contrary to the interests of our “higher selves”. There was an elaborate ceremony requiring nearly three hours in the performance and not surpassed in beauty and impressiveness by anything which one of our members had seen in his Masonic connections. Several of the participants spoke at times of having experiences of a beautiful mystic sort during the ceremonial and even hinted at psychic happenings of a clairaudient nature. Though I confessed a philosophic interest in phenomena of that kind, I seemed to be immune to their actual incidence.

Amongst the most earnest devotees of the cult were Miss Hopkins, a young woman of sincerity and intelligence, and Mr. Kingsley, of unimpeachable probity of character. As good occult students, the three of us had accepted reincarnation as a plausible working hypothesis for the solution of life's baffling enigmas; and my two friends had whispered to me that they had evi-

dence of our having met in previous lives. I took these claims for what they seemed to be worth, being able to contribute nothing by way either of refutation or corroboration.

During July or August, 1915, following one of the regular ceremonial meetings of the order, Miss Hopkins and Mr. Kingsley met in a rather excited interview to put to each other simultaneously the same question, "Did you hear anything during the service?" "Yes; did you?" "What?" "Why, I got the names Lancaster and St. Thomas," Miss Hopkins said first. "You did"? Mr. Kingsley's eyes danced in characteristic fashion with joyous delight. "Why, I got the very same! Can you figure what they mean?" "No", answered Miss Hopkins, "unless they were our former names, or places where we lived, or something like that." The inevitable suggestion sprang to Mr. Kingsley's lips, "Suppose you write out to Helios; she should be able to tell us what they mean."

"Helios" was the mother-spiritual of our group. She had written the ritual and traveled about lecturing and organizing the branches of the order. Her psychic gifts, of an apparently genuine power and extraordinary range, and her spiritual disposition to be helpful to us, had caused us well-nigh to apotheosize her. There had been veritable baptisms of "psychic forces" amongst us during the two times she had visited our city to put our chapter on its feet. We had grown to love her devotedly, and she had unstintedly used her great power to throw light on our hidden personal problems. She had done some remarkable things for several of us, with her clairvoyant and healing power. Miss Hopkins had particularly attached herself to her; and after she left us and went to her distant home on the Pacific Coast, the diligent little Secretary kept in touch with her spiritual monitor by a frequent correspondence.

It was not long till the incident of the two mysterious names heard conjointly by herself and Mr. Kingsley drifted out

to Los Angeles, begging an elucidation from Mother Helios, and her ability to "read the past". In the meantime I had transferred my residence to a smaller city about one hundred miles distant and dropped out of close connection with the group. I had gone to take a new position and by the middle of September I had settled down into the routine of my work when one evening my mail brought me a letter from "Helois," in Los Angeles, which I here give with the omission only of personal material irrelevant to the present narrative:

Los Angeles, California,  
September 3rd, 1915.

Dear Mr. \_\_\_\_\_:

A few days ago I received a letter from Miss Hopkins, in which she mentioned that she and Mr. Kingsley had received a rather unusual psychic impression in the ceremonial. She said that they had heard the words "Lancaster" and "St. Thomas". She asked if I could make some explanation of what seemed an inexplicable thing. A rather unusual thing happened when the letter arrived, and I shall try to tell you as nearly as possible the details of what occurred.

When the letters arrived, as is usual, Mrs. \_\_\_\_\_, Mr. \_\_\_\_\_ and I were together, and the mail was sorted, some of us having several letters. Mrs. \_\_\_\_\_ rose to go to her room after a few minutes, and I was just reading in Miss Hopkins' letter about the ceremonial meeting which she was describing with considerable enthusiasm. Knowing that Mrs. \_\_\_\_\_ is always so interested to have news of the order, especially the \_\_\_\_\_ chapter, I asked her to wait a few minutes and hear Miss Hopkins' letter. Beginning at the commencement of the letter, I read through to the part about the ceremonial. When I came to their unusual experience of hearing the two names, the letter faded away, and I was shown a vision of what seems to me rather remarkable material; certainly it is very interesting. Since you are so closely involved in it, I shall send you an account of what I

saw about you, and shall send Miss Hopkins the part that I saw about her. It is my custom to be very careful not to tell people their past lives or anything I see in connection with them, unless it is absolutely necessary, which I believe to be the case as regards you. Miss Hopkins will be told only that she knew you in her last life, and you will be told that you knew her. You can communicate with her as much as you like to have known, and she can tell you as much as she wishes, with this condition, that you do not tell others, except if it be absolutely necessary.

When reading the letter over to Mrs. ——— and Mr. ——— I arrived at the word "Lancaster" and the sentence following it in which she said that she had looked up something about the "Wars of the Rosses"; the letter faded away, as I said before, and my mind heard: "No, that is not the Lancaster". Then I sat still for a few minutes and saw that you had been Lancaster, an Educationalist in England, and that you had founded a system for the education of children called "Monitorial". You afterwards came to America and I saw you traveling around a great deal, both North, South, East and West, endeavoring to establishing your system. During your travels you went to the Island of St. Thomas, where you met Miss Hopkins. The rest I leave her to tell you. I then saw that you were killed in New York in a street accident.

Upon asking why this was shown me, I was told that it was desirable for you to resist all temptation to leave educational work in which you are engaged, to enter the business world. It was also shown that you were to learn all that you could from the literature concerning the system which you founded, and that you were to study this system, with a view to incorporating elements of it in an advanced system for future education.

Mrs. ——— and Mr. ——— were very much interested, and Mrs. ——— ran out to get the Encyclopedia to see if we could find any such person. She found an account of this person whom

I have just described, but that account is in no way complete, and it is full of misjudgment of the world outside, which could not appreciate Lancaster's genius. So when you read it yourself, and they speak of his peculiarities, do not let it discourage you or affect your purpose, if you decide that what I have related to you does really belong to yourself; nor do I ask you in any way to accept it or be influenced by it. The incident is simply related to you as it came to me, and upon my laying it before you my duty is done. Naturally I feel myself that it is true, and in my own mind there is no mistake about your being this person, of whom I had never heard.

Mrs. ——— and Mr. ——— will be glad to give you their testimony to the truth of what I have stated, if you so desire, and you can trust them absolutely to keep this as a secret. Our close relationship makes it necessary sometimes for them to share in the investigations and revelations which are given me, but they regard them as a sacred trust.

With cordial greeting,

Ever sincerely,

————— (Helios)

This letter was of course of much interest to me in view of my personal attitude toward the possibility that the reincarnation doctrine is a valid one. During ensuing months, researches in the Congressional Library, the Carnegie Library in New York and the University of Pennsylvania Library put Miss Hopkins and myself in touch with all the extant information concerning those matters to which Helios' letter to me (as well as a similar one to Miss Hopkins) had referred. The letter had enjoined me to secrecy. Only Mr. Kingsley at ———, and my sister, were taken into the secret; and it had not been communicated to any other souls during the years which followed. After the keen interest which it at first awakened in us gradually abated, it was more or less forgotten. We had no incentive to talk of it to others. The fear of the ridicule which its recital would

have brought upon us was our sufficient deterrent.

Meantime I had relegated the important missive to a safe place in my locked box of valuables in the desk in my study, and there it remained, becoming more and more only a romantic memory. Nothing actual appeared likely to come of it all. It may be permissible to interject at this point that the data gleaned in our library researches pointed strongly, through the channel of internal evidence, to the correctness of Helios' vision. By tests which I alone could apply it seemed that she had seen both truly and wonderfully.

The first chapter of the narrative thus closed, with the eventful letter buried away almost in oblivion, six years passed on. As the time elapsed there seemed to be little possibility of the emergence of a denouement that would crown the event with further significance of any kind.

In the intervening years I had moved again, to a larger neighboring city, picked up new associates and drifted further away from my friends of the mystic fraternity. But I had maintained an interest in spiritual philosophy and psychic phenomena and even delved somewhat into the investigation of such matters, striving at all costs to keep an open mind. In fact I had been instrumental in bringing together a group of some twenty people who shared these interests, for the reporting and discussing of authentic experiences in that line.

In this group there were two women about whom I must speak briefly, as they figure prominently in the rest of the story. The first, Mrs. Mason, was a devotee of Christian Science, but somewhat surreptitiously maintained an interest in events of personal psychism. She was a bit dubious about the theory of rebirth, though the notion that our present relations with friends might have been determined by previous karmic ties made a sentimental appeal to her mind. She was to have some startling testimony to that very effect, when,

during the summer of 1921 she met with our club and shared with us the incredible developments that attended those "seances", in one of which our story found its culminating episode.

The second woman, Mrs. O'Connor, not yet 40, was one of our most enthusiastic members from the day when I had called at her home to enlist her interest in the work of our class. She was one of those folks, found now and again, to whom the whole scheme of occult science makes an immediate and overwhelming appeal. The reason was not far to seek; she shortly confided to us that all during her early life she had had significant dreams, premonitions that were verified and revelations of events at a distance in time or space, all of quite startling and convincing character. At once she automatically gravitated to a place of psychic leadership in the organization. Just at this time there seemed to descend upon her a quite acute enhancement of her clairvoyant faculties. She said that she had always known that she possessed abilities of this sort, but had not taken them seriously, or as amenable to any sort of development or control. Their operation was sporadic and for the most part unaccountable, so that she had not attached any scientific importance to their irregular display. But she had been convinced of their dependability and general accuracy. She explained their sudden improvement at this juncture by saying that her contact with our circle of congenial students had acted as a stimulus to her latent faculties, awakening them to a height of vigorous expression hitherto unknown to her. Naturally she was elated at the revelation of her uncommon endowment; and when our group ceased meeting formally for the summer (1921), a number of us took advantage of her indefatigable interest in this work and just spontaneously drifted out to her home (or that of a close friend and neighbor of hers, Mrs. Raub) and let her practice her skill upon us, during the hot Thursday evenings from June till early September. Her "mediumship", if I must call it that,

was of a most peculiar type and her "readings" were almost always strongly characteristic of that type. She was not at any time in the condition of trance, affected by so many mediums, but with eyes half closed she would describe in minute detail the appearance, dress, speech, weapons and manners of various personages scattered down the line of different ages and civilizations of the past. They purported to be, in practically all cases, descriptions of the former lives of those who came to the meetings. However fantastic they appeared at the outset, they were unfailingly brought around to a plausible relationship to the present life of the individual in question, often by routes whose devising would have done credit to a first rate novelist. Any evidence of their genuineness was to be sought in their general speciousness and fitness of inner credibility. At all events there could be no question in the minds of us, her close friends, as to her having depicted to us what was to her a true vision. We were in the main without means of scientific verification of her accounts—but not entirely, as the sequel will show. Neither Mrs. O'Connor nor I could possibly have suspected what was soon to take place.

It was at one of the very earliest of these summer evening sessions that our friend performed what, from all points of view, I feel must be regarded as one of the most unassailable demonstrations of true clairvoyance ever recorded. She was at the time in the first flush of delighted wonder at the sudden efflorescence of her unusual talent. I had gone, in company with a tall young student in our circle by the name of Norman Bright, to Mrs. O'Connor's own home, and there were none others present around the large table save her friend, Mrs. Raub, and two High School girls, daughters respectively of the two women. These persons were witnesses to what took place that night and can be called upon to accredit what is here written. But I alone in that little ring was in a position to appreciate the significance of what seemed to the others a

long, curious but unimportant narrative of early nineteenth century English village life and indeed it was some time before I myself could awake to the clear realization of what was transpiring.

Oddly enough she began with a very unpretentious vision of our Christian Science friend, Mrs. Mason, in her preceding incarnation, catching the first glimpse of her as, a young girl in Quaker garb, she issued from a cottage in a small English town one morning approximately in the second decade of the nineteenth century. She stepped out the door and proceeded along the village street, turning after a few blocks into a cross street, on which she soon reached a large brick structure that gave certain signs of being used for school purposes. As she entered the building, over the front of which was inscribed in large letters the name Runnymede, her manner revealed her as a teacher of the school. A few children who were already on hand entered with her. It was a large single room, bare floors, bleak walls, a teacher's desk at one side, but, strangely, not the usual rows of seats arranged in aisles. In fact it was a very odd and singular sort of school-room. Mrs. O'Connor was herself nonplussed by its crude and irrational appearance, and having been herself a teacher before her marriage, was quite interested in what passed before her inner gaze. Instead of pupils' desks the equipment seemed to consist of eight or ten tables of rough wood, at the sides of which there were low benches. The entire surface of several of the tables was covered with a depth of clean sand, the hieroglyphic markings on which pointed to its being used for writing and arithmetic in lieu of slates or paper. Slates were, however, in evidence, suspended on a row of pegs around the wall, a space of which was apportioned to each pupil for his hat and wardrobe while in school. There were no blackboards. When the work of the day began it quickly became apparent that the school was organized in platoons of six or eight, each assigned to a table, and each in charge of an older boy or girl, who

not only was in command of its regulated activities, but served also as its scholastic instructor. Mrs. O'Connor was not long in determining that the functions of the teacher were on the whole supervisory rather than tutorial, the teaching being done by the table "captains". A system of almost military punctiliousness seemed to be in force, and offenders against the elaborate code of rules were demerited with strict relentlessness. The smaller children were taught writing, spelling, reading and arithmetic fundamentals by means of stencils used in the sand surfaces, while the larger ones used slates. The latter seemed to be a recent invention. Every activity was carried out in the spirit of the motto: "A place for everything and everything in its place."

When our seeress began to portray the odd type of school system, the tables, sand, slates, etc., a bewildered suspicion of what she was seeing began to push through into my consciousness. Slowly the vision unrolled. After school had gone on for a relatively short time, the young Quaker teacher, whose name Mrs. O'Connor said was given to her as Amelia Warwick, called the pupils' attention while she made some announcement, which apparently put an end to the session, as the boys and girls abandoned all semblance of order and proceeded, some outside and some within the room, to various forms of play. The season of Autumn, late October or early November, perhaps, was indicated in the vision by the sere and colored state of the foliage on the trees outside. The recess of the school continued longer than could commonly be expected; in fact it seemed to be unaccountably prolonged. Our psychic was at a loss to explain this situation—a school devoting the heart of the morning session to unrestricted play, after a brief beginning. She was wrestling with this problem when I, struggling to suppress my tense interest, ventured a question—the only utterance I made during the whole reading—"Do you see a Fatty Arbuckle in the picture anywhere?" "No," she answered; "but

just wait a moment; I'm sure I'll get the meaning of the situation." She concentrated again, and a few moments afterward commenced laughing at something she saw; laughed till she could no longer remain seated; rose from the table and (she had some little gift of acting) began waddling across the floor in imitation of an overly-fat person. "Why," she exclaimed when the pantomime was ended, "he does not walk, he waddles! Now I see your Fatty Arbuckle sure enough." She went on. A carriage had just driven up in the street and stopped in front of the schoolyard gate. A great ponderous bulk of a man alighted and came through the gate into the playground. As soon as the children caught sight of him they raised a joyous outcry and ran to meet him, crowding on his heels as if he were their collective father. In spite of his clumsy avoirdupois and double chin, his not unpleasant face was lighted up with a glow of kindly interest, as if the children found their own happy feelings reflected on his face. "And now I know the reason for the long break in the session. This visitor is the founder of the school; to-day is his birthday; and word having been received that he would visit the school in the forenoon, the teacher had proclaimed formal work off the program till he should arrive. A slight delay in his arrival had protracted the recess."

Suddenly pausing and her face assuming a more serious expression, "Why," she said, turning to me, "this man is you! I recognized it as soon as he smiled at the children. He has your expression and features exactly. Why, isn't this strange?"

He came down the boardwalk and after the demonstration of the pupils had spent itself, he made his way into the building, greeting Miss Warwick as if he were personally acquainted with her. Following some minutes of friendly chat, the two proceeded to her desk, where they spent a considerable period in going over the formal written reports which it was a part of the su-

pervisor's business to keep. "Talk about reports," laughed Mrs. O'Connor; "you never saw anything to equal this! Such voluminous reports! Pages and sheets of reports, on every phase of the school's life! How can she stand such drudgery? Endless, endless reports!" The exhaustive examination being concluded, the fat but genial educator took his departure in the carriage.

The evening being well advanced, our oracle relaxed her efforts and we fell to a general discussion of the possible meaning of the vision. All except myself; I said not a word. I was busy endeavoring to betray no special interest in the evening's happenings. Finally I did permit myself to ask, "Do you think you might get the name of our Fatty as you did that of the teacher?" She made one more effort, but soon abandoned the attempt, saying that in all probability it would come through to her in the morning. "I notice that I frequently fill in the gaps in the pictures when my brain is fresh and clear after the night's rest." "Do see if you can get it," I said simply.

Next day, leisurely taking my noon lunch at my accustomed cafeteria and reading my paper, I was suddenly greeted by Mrs. O'Connor, who had dropped in, expecting to find me at my usual eating resort. She sat down and was telling me of another vision of hers, when she paused to interpolate in a quite matter-of-fact tone, "Oh, by the way, they gave me the name of our stout school friend of last night; it came clear to my mind after I awoke this morning." With badly-disguised eagerness I asked, "They did? What was it?" "As I was thinking of you in the vision they pronounced in my ear the name Lancaster. I get it that he founded a large number of such schools." The mysterious "They" to whom she referred, were the disembodied personages who, she averred, formed the pictures which were held before her mind.

Some weeks later Mrs. O'Connor again struck the trail of my past and gave a quite long and detailed account

of the meeting of the aforesaid Lancaster with the last-life embodiment of my friend, Miss Hopkins, of ———. (This data, be it observed, is not embodied in any of the Encyclopedia records of Lancaster's life.) It took place during one of the educator's travels about the new world, while he tarried a short period on the island of St. Thomas (now one of our Virgin Islands.) Miss Hopkins, the daughter of an English official stationed at St. Thomas, bore then the name, according to Mrs. O'Connor, of Julianna Pitcairn. Her meeting with the robust schoolman brought a touch of romance that ended a bit sadly for her, if our friend's seership could be trusted. (In the intervening years, as I learned later, Miss Hopkins had received information, which she had never given to me, corroborating Mrs. O'Connor's version of the little romance in the Caribbean. This part of her picture Mrs. O'Connor thus could not possibly have drawn from *my* mind!)

And so it was, that the two names, Lancaster and St. Thomas, heard first by two persons in ——— in 1915, seen in their full significance by Helios a few months later in California, had, after six years, been caught on the akashic screen of nature by a third person who could be linked in no normal way with the actors in the earlier scenes. I, the only possible link of transmission between the two dramas, had been a perfect non-conductor. Neither to Mrs. O'Connor nor to any person who could have spoken to her had I ever uttered a word of the incidents of six years previous. She herself did not even know that she had done anything eventful at the time of her exploit.

It remains only to mention a few items about Lancaster and his school system in order to enable the reader to judge fully the pertinence of Mrs. O'Connor's clairvoyant work. Joseph Lancaster, born during the Revolutionary War in Southwark, a suburb of London, instituted at the age of seventeen a series of schools which formed one of the very first efforts at promot-

ing free public education in the Western world, the presage of democracy. His schools, which achieved an unexpected success, were patronized by King George and the nobility, and he became famed as the founder of the Monitorial System of education, named from the fact that he placed older pupils or "monitors" in charge of the instruction of younger ones. He traveled about founding his schools in England, Scotland, Wales, Canada, the United States and South America, visiting the Virgin Islands. His schools were the vogue in New York City till near the middle of the nineteenth century. He invented the school slate and was the author of the motto—"a place for everything and everything in its place." He instituted in his schools a system of outlandishly elaborate reports. He required a military exactitude in school maneuvers, and had a minute scheme of penalties and rewards. In most of his schools sand tables were used for writing and ciphering. His birthday was in the autumn, Nov. 25.

As to his personal appearance, the records say that he was enormously stout, though his genial manner and lofty purpose overcame this handicap. He was fond of children and they reciprocated his interest to an unusual degree of attachment. His photograph, extant in the "Life", by David Salmon, reveals in the face, particularly the eyes, an unmistakable resemblance to myself, though I have been below normal weight "in the present life." Lancaster's own list of his seven chief mental characteristics might pass among my close friends as a register of my present outstanding traits. His interests and occupation were almost completely identical with mine now. Many diverting points of similarity could be pointed out.

In finale, it is difficult to evaluate the import of the case. Few persons of scientific temper will incline to credit it with any cogency as "proof" of reincarnation. What has to be explained, however, is the fact that two different clairvoyants, distant in time, place and relationship, both "saw" for an individual identically the same past incarnation, including the same name, nationality and occupation; saw his romantic relationship with the same other person (Miss Hopkins) on the same island of St. Thomas; and the two visions harmonized without a single item of discrepancy. Without any slightest reference to the question of the factual value of their visions of my past, on what basis are we to explain the detailed correspondence between these visions? Neither of the two women had heard of the man Lancaster before their visions of him as my former self, which is not strange, as he is a most obscure figure for all the importance of his work, being known only to research students in special lines. To suggest "coincidence" as the explanation of their both happening to pick upon this unknown educator as my last previous incarnation is preposterous to the last degree of simple-mindedness. For Helios, the exploit of her visioning Lancaster's life was no exceptional performance, but merely "in the day's work". Mrs. O'Connor likewise achieved results almost if not quite as surprising as in this case on each of those hot Thursday evenings of the summer of 1921. And if any reader have the slightest degree of willingness to assume that perhaps the doctrines of reincarnation may be valid; well, then, what weight shall be assigned the present narrative? Under such an assumption, surely here is the psychic become empirical!

## TELEKINESIS—ALMOST

BY JOHN E. SPRINGER

**S**EAT yourself at a table, a pan filled with water before you and close to your person. Place a light float of any material in the water. Extend the forefingers to within a half inch of the float, either beyond it, between it and your body, or at its sides. The float will now travel across the water towards the center of your body. By shifting the body you will be able to change or even reverse the direction of the float. Repeat the experiment without extending the fingers toward the float. It will still move toward the body, but more slowly.

The action will be the same if the vessel and float are entirely of wood and if there is no metal on your person. The motion is not due to electric or magnetic action. Coloring matter dropped in the water will show that it is not due to water currents. The float acts precisely as if it were subject to an attractive force resident in the body.

While observing and experimenting with this curious phenomenon, the writer met on the street an acquaintance who is a distinguished university professor, described the action of the float to him, and asked for an explanation. As the learned man grasped the purport of the matter, he edged nervously away, remarked dryly, "The only explanation which occurs to me is that you are a most remarkable man!" and fled as from the wrath to come. The "savants" are always so helpful in these matters!

However, as it turns out, the writer

is not another Cagliostro, and the reputation of a university community remains untarnished. This ability to move floats without contact may, like proficiency on the musical saw, cause its favored possessor to become the life of the party and thus pave the way to pleasing social eminence, but there is nothing occult about it. Further experimentation develops these facts: A sheet of glass or of paper placed over the pan stops the action. The motion does not take place in the bottom of a deep vessel, that is, when the surface is protected on all sides from air currents. If lighted cigars be used in place of fingertips a light float may be drawn in any direction without contact. If a cardboard shield be adjusted to half-encircle the pan, the human body no longer influences the motion of the float. It now moves toward the center of the shield. By rotating the shield the direction of the float may be reversed. The observed motion is therefore due to air currents. Why such currents are set up in the direction of the human body and what function the extended fingertips play in the proceedings are matters which still remain something of a mystery, so far as the present writer is concerned.

Similar experiments with smoke indicate that there is a foundation in fact for the quite common conviction that when there is no wind, smoke from a camp fire persists in following one about no matter how frequently one shifts position.

## THE THEORETICAL BASIS OF PSYCHIC PHENOMENA<sup>1</sup>

BY C. E. M. JOAD, M.A.

I WANT to make it clear, in the first place, what my credentials are for lecturing to this audience. I am in no sense of the word an expert upon matters connected with psychical research. I have had very little experience myself, and I am one of those many unfortunate people in whose presence psychical phenomena appear to "dry up". I always hear about them as occurring elsewhere and to other people. If it were merely to describe and to assess the authority of what we are interested in there are many people to whom you would go with much better assurance of information and enlightenment than to me.

But it is my business, more or less, to concern myself with theories of the universe, and it occurred to me that it might be interesting to indicate which of all the different views of the universe put before the people to-day is at least not incompatible with the occurrence of these phenomena. I do not want to assert that the phenomena are valid or that they are not. I want for the purpose of this evening's discussion to assume that they are valid and significant of something and I want to see what our picture of the universe must be if it is going to include the possibility of these phenomena happening. It seems to me quite clear that most of the conceptions of the universe people hold are incompatible with the happening of these phenomena, but it does so happen that I myself am inclined to that particular view of the universe which makes it at least possible that these phenomena are valid.

Before I enter upon that interpreta-

tion I want briefly to indicate the other theory which definitely seems to rule out the occurrence of such phenomena. If the findings of nineteenth century science are correct, and if the view of the universe constructed on the basis of these findings is correct, it seems to me that these phenomena must be ruled out of consideration. For various reasons it was thought that you could explain the whole process of the evolution of life without the assumption of any creative force or directive agency, without assuming that evolution fulfilled any definite plan or purpose; without, in fact, taking the view that life was anything more than a chance by-product. You had your material universe, and there was no doubt about that. Ultimately conditions supervened upon that material universe which were favorable to the production of a certain kind of matter which was termed life. Life was a chance phenomenon in that universe—a mere eddy in the primeval tide, as someone termed it. Life appeared as a sort of fortuitous passenger in a fundamentally hostile universe. That universe spread out in time and in space, and it seemed as if life—which was not known to exist elsewhere—was a tiny little glow flickering in the vastness of geological time and astronomical space, and ultimately doomed to vanish in the amoeba and the jelly-fish in which it began. A time was pictured when the radiation of the sun would diminish, and the planet become too cold and dry for the sustenance of life. When that occurred, life, which was the product of a rather peculiar state of forces, would disappear.

Whenever you come upon any vital phenomena or occurrence—a thought in somebody's head or the action of a

<sup>1</sup> A lecture delivered under the auspices of the National Laboratory of Psychological Research at Queen's Gate Hall, South Kensington, on Tuesday, October 9th, 1928. Capt. H. W. Seton-Karr, F.R.G.S., in the chair.

living organism—you seek the causation of it in some material occurrence. What happens to living things is the result of environment. When you say, for example, "I have been out for a walk in an east wind, and have got a bad headache and have lost my temper", what is happening in the mind is a result of something which is happening in the body. That is the explanation for all sorts of psychological occurrences. If that is the true view, then psychical phenomena must be delusive, for psychical phenomena assume that it is possible for mind or spirit or some immaterial agency,—define it as you will,—to control matter spontaneously. If materialism is true, that causation from what is immaterial to what is material is not conceivable or possible; because what is immaterial is the product of the material, and causation is always, therefore, from material to immaterial.

Before coming to the point of view which seems to me compatible with psychical phenomena, let me just say that if the conception of the universe just stated is true these phenomena are extraordinarily difficult to explain. Take the question of survival. Obviously there is controversy, first as to whether there is survival after death, and secondly as to whether psychical phenomena tend to support that view. One could understand a Creator wishing or not wishing His creatures to know that there was survival, but that He should allow evidence to appear of an ambiguous nature, not lending itself to any obvious explanation, seems significant of a desire to make sport of our ignorance.

I want to take a different hypothesis. Obviously you can think of the universe as being made only of matter, but that, I think, we can rule out. We could think of the universe as composed only of mind, but I am going to rule that out also, because if that were the case there would be no real difference between normal and supernormal phenomena. Or we can think of the universe as com-

posed both of matter and mind, neither of them proceeding from or emanating from the other, though each interacting with the other. That is the hypothesis I want to pursue.

Life exists, and we have to account for it. There are two possibilities. First, that life was inherent in the particle of matter from the beginning. In favor of that hypothesis is the known fact that as science proceeds it grows ever more difficult to draw a line between living and non-living matter. We cannot say where the one begins and the other ends. For example, Sir Jagadis Bose declares that even metals respond to fatigue, get tired, even in certain circumstances get angry and irritated, which may explain why one's motor refuses to work! I throw that out to suggest that the dividing line between a plant and a metal, the former as living and the latter as not living, is one that cannot be sustained. It is probable that future science will show that no line can be drawn between living and non-living matter.

If that were the case, then, supposing it were true that wherever there was life there was matter, and wherever there was matter there was life, one would have to say either that their constant association was a mere coincidence or "fluke"—quite improbable—or else one would have to say that there was some sort of a causative connection between them, such as that life is an offshoot or function of matter, a view that the materialists hold and which I think we should reject because it seems incompatible with the occurrence of psychical phenomena.

If you are not prepared to accept these views one must take another hypothesis and suggest that there was a period definitely in which life was smuggled somehow into our universe. In favor of that view is the fact that the earth was at one time a white-hot mass thrown off from the sun, and anything in the nature of life as we understand the word would have been impossible—and what was true of the earth

must at some time have been true of the whole universe. There was a time when this earth was purely lifeless and by some agency we do not understand life appeared in it at a certain point in its development. The answer presumably would be that life appeared when matter, as the result of the operation of purely material forces—forces to be stated in terms of physics—had arrived at a state of development suitable for the reception of life. We may think of matter as rather like a wireless set, capable of receiving or not receiving wireless waves. We may think also of different grades of matter capable of taking different grades and qualities of life. We might think of matter as being a sort of nourishment for life.

I think the point is of interest in connection with speculations as to the possibility of creating living matter. Many of the particular substances which are only or chiefly found in living beings, such as urea and sugar, have already been segregated by chemists in the laboratory, and we can conceive of that process being extended until one of these compounds is a mass of synthetic protoplasm, and that mass of protoplasm might begin to behave as life. But according to my suggestion the chemist would merely have reduced matter to a condition in which it was capable of taking life, and he would no more have created life than an architect who had built a house might be said also to have made the people who inhabited it. He had only brought the matter to that pitch of development which it would have reached merely by the evolution of material forces.

Let us see to what position these suggestions have brought us. I want to think of the universe as being, to begin with, purely deadness and chaos and matter. In this material universe at some time or other, for some purpose which must remain obscure, there appears a stream or force of life which is not to be interpreted in material terms. If one may use a Biblical metaphor, the breath of life was inbreathed into the

clay of which the universe is composed. Life, for some purpose of its own, has manifested itself in matter in this way in order that it might create tools or weapons to facilitate its own development.

Various lines of development follow from that. First of all we shall see that from very humble origins life manages to develop and to rise upon its own shoulders and its own past achievements. Modern scientific doctrine says if you combine two compounds, say oxygen and hydrogen, they produce water; and the water has qualities, for example, wetness, which were not in the oxygen and hydrogen, and nobody from an inspection of oxygen and hydrogen in their isolation would have been able to predict that their combination would be water.

That is the sort of way the development has proceeded. All the vital qualities we possess are really new things in the universe. Let us suppose that I know the differential calculus. Must one suppose that that knowledge of mine, since nothing is new, existed somewhere in my potential brain in the red hot nebulae from which the universe emerged? It seems better to say that my knowledge of the differential calculus is something really new in the universe, that there was a time when it was not. All vital development, I would suggest, occurs like that. Life is continually throwing up new qualities and powers which were not there, contradicting the law which states that something cannot come out of nothing. You have got life quite obviously appearing in human beings, appearing in a human medium, and limited on account of its material. Why does life clothe itself in matter at all? You may think of matter as like a great barrier which life has to pass through in order that it may get somewhere else, or you may think of matter, not as a barrier, but as a limitation against which life has to struggle. We know in the biological sphere of the struggle for existence, but because we do not fight

with tooth and claw there is no reason to suppose that the struggle has ceased. Creatures who have not had to struggle become—well, look at lap-dogs and aristocrats. Struggle is the result of limitation. As a result of that limitation life is driven to make efforts, and from these there emerge new qualities which otherwise would not be forthcoming. What happens to those qualities which are the result of struggle? Quite clearly they must remain in some form or other a permanent enrichment of life, and that suggests that there is continuity in life from one generation to another; it suggests that the characteristics acquired by any human being in his lifetime of effort or struggle are not entirely lost at his death, but in some sense remain a permanent gain and enrichment of life; that they are, if you like, transferred to his descendants.

That, of course, is treading on very thorny ground. It suggests that acquired characteristics can be inherited, and thereon hangs a very long tale. When it was first suggested that acquired characteristics could be inherited scientists would take a hundred mice, cut off their tails, and show that their offspring had tails just as long and that the short tail was not inherited. But Samuel Butler pointed out that in order that acquired characteristics should be inherited the characteristics must be spontaneously acquired, and also that the characteristics should have been acquired successively by every generation over an enormous period. For example, if I learn to ride a bicycle my children may not learn to ride a bicycle any more easily, but if my descendants for ten thousand generations all learn to ride a bicycle we may assume that children will be born into my line with whom the riding of a bicycle is a natural gift. Samuel Butler put it in this way: We must assume that when we are born we know all kinds of things we have not learned. The chicken knows that at a certain time in its development it can pick its way out of the shell. Instinct,

you say. But what is instinct if it is not memory? This is memory extending over thousands and thousands of generations. The chicken now possesses as an inherited instinct the faculty of picking its way out of the shell and of growing a little horny tip in the front of its face for that purpose. This its remote ancestors had to acquire. We may suppose that we once had to do consciously many of the things which we now do unconsciously—all kinds of normal body processes which now occur without our thinking of them: the growing of hair, of nails, the circulation of the blood, for example. The species has acquired many things which have become part of the unconscious heritage, and thus through the energy left available we can acquire fresh powers and faculties. By that same process these fresh powers and faculties will ultimately appear as innate characteristics in our remote descendants. The conscious acquisition of the power and skill of each generation are not lost at death, but are transferred to some continuing reservoir of life which they enrich; so that life in its next manifestation appears rather higher up the scale with those faculties and powers in innate forms.

Our minds are one mass of instincts and tendencies in virtue of which we develop ever so much more quickly than did our ancestors. We have got in an encapsulated form all those things which our ancestors had to strive to acquire and to practice long and often. There in rough sketch we have the way in which life evolves, and the vital acquisitions of one generation are not lost at death but handed on to the next.

I want very briefly now to apply some of the things I have been saying to psychical phenomena. First of all we have the general view of the relationship of life and matter, which suggests that life is not merely an unimportant emanation of matter, but is the controlling direction and force which evolves in and through matter, using matter for its own purposes and ends. It

forces matter to develop in order that matter so developed may be more useful, more adaptable. After all, the brain of the modern man is more developed than the brain of the savage, and the brain of the savage than the brain of the ape. It looks, therefore, as if life has been able to ensure in the matter in which it manifests itself the sort of development which will enable that matter to form. You start initially with a view of life as being able to manipulate matter and to use it for its own ends. You also have the view that there is a sort of continuing stream or reservoir of life which is not exhausted in the sum total of living organisms at any moment. That follows from my suggestion that there was a time when there was matter but not life. There is no reason to suppose that merely because great tracts of the material universe are animated by life, therefore life is entirely exhausted in the sum total of all those creatures which exhibit life. I am further suggesting that there is in the individual subconscious a vast stock of knowledge and inherited tendency which is not limited to what has come to him in his particular life; he draws, as it were, an inheritance from a reservoir of life which is continually being enriched by successive generations.

Take supernormal phenomena, hidden memory of things, or clairvoyance. It may very well be that these faculties are in fact only manifestations of powers which we possess all the time but which are normally not available for consciousness. Why? Because if we knew all that had ever happened to us or to the race, if we could foresee the future, the need and the incentive to struggle which proceeds from our limitations would not in fact be ever present with us. I am assuming that development proceeds by struggle. If we had those supernormal powers the limitation would not be there; the need for struggle would not be there. In fact, conceived from the point of view which I am representing, we should not be

valuable because we should not be so continuously employed about life's business. But the time when these faculties do manifest themselves is pre-eminently the time when the individual monad of life is about to revert to the main stream. The drowning man in a flash of clairvoyance remembers all the events that occurred to him. His job as a separate unit of life being over, or about to terminate, life has no longer any purpose in withholding from him those hidden faculties which, if they had been available all the time, would have prevented him from struggling. Therefore the veil is rent because his career as a separate unit is done, and he is absorbed in the main stream. Similarly with telepathy. Telepathy usually manifests itself when one of the two persons in telepathic communication is in great danger. A soldier in the trenches is about to die, or about to go over the top, or is actually hit by a shell, and he manages to communicate the fact of his danger to some living person at home. Once again the same theory applies. As the services of an individual monad are about to be dispensed with there is no longer any point in withholding from him this hidden faculty which belongs to life but is withheld from our normal consciousness. That is an explanation of clairvoyance and telepathy quite clearly possible, and yet on the other hand these are abnormal and rare occurrences.

Take another point. Take, for example, the case of materialization. Take the alleged cases of the occurrence of ectoplasm which can be directed, apparently, into the shapes of people who have passed away. If you take the sort of conception which I have been trying to put forward it is quite clear that when you are going to explain occurrences in the biological world you will not do so in the terms merely of response to environment, natural selection, and so on; but you will think always of the directive, purposive force at work in and through the organism which causes it to develop the features

which it does develop. Take the development of the human being, from the embryonic state of the original germ cell from which all of us have developed—a tiny cell of about the size of a pin's head. Out of that cell there emerges and develops all the enormous complexity of function and variety of life and tissue which goes to make up a human being. It passes through all sorts of metamorphoses. First it is a tadpole, then a fish, then one of the lower mammals. It seems to be quite possible to explain all these developments and changes, all the infinite growth and complexity from the single cell as the result of the automatic adaptation of the cell to changes in its environment. It looks as if you had to postulate a spontaneous principle of growth working in and through the cell. Matter is moulded and shaped and caused to develop in a particular way.

Take an example. There are many insects which at a certain stage of their development lose all the characteristics they possess and are reduced to a sort of formless amorphous mass. Out of this formless, featureless pulp there subsequently emerges an entirely different insect. You have got to assume that something takes hold of it and works in and through it, and as a result there appears a fully formed insect with all the complexities of a new organism. That seems to me only a normal example of a kind of abnormal occurrence which is attributed to the materialization of spirits and the arrangement of ectoplasm by means of the medium. There you have some force at work which, instead of transforming one insect into another insect, transforms the amorphous pulp of ectoplasm into recognizable shapes and forms. Why this force should at times work abnormally and at other times normally one cannot see, but the phenomena, instead of being inexplicable and unknown, become a rather picturesque example of what is occurring elsewhere in nature.

Finally, I want to say one word about

the alleged evidence of survivalism—not personal survival, but the survival of something. I have been trying to think of life as a vast pool irrigating the territory through which it flows, and of death as the dissociation of the partnership between matter and life. I have thought of the process as continuous and progressive because, in my hypothesis, this current of life carries with it all the faculties and powers which the individual acquires; these powers and faculties go to the permanent enrichment of the main stream of life, so that when life manifests itself again in a material form it manifests itself higher up. The conscious acquisitions of a previous generation appear as the unconscious acquisitions of the next.

This means, of course, that the individuality of any monad of life is dependent in a sense upon matter. It is only because matter has intervened between the main reservoir and the current which gets through a particular piece of matter that the individual current is started. It is only because of that intervention or obstruction that the individual appears to be the necessary result of the incarnation of life in matter. If we can ever look forward to a time when life can dispense with objective matter we can look forward to the end of individuality also. Individuality on that view would be merely a temporary device to an end which transcended it. If that be at all a true explanation it will follow that there will not as a normal thing be individual survival, but something of what the individual acquired—all, indeed, that he acquired—will have passed over to the main stream.

But I think you can make a reservation. I think you can say that with regard to certain human beings in whom life has made a bad experiment—and life can include the use of bad weapons and imperfect control—there may be something different. There are human beings who, quite obviously, have not been a good commercial propo-

sition from the point of view of life. They have not been so successful as others. And with regard to these there will not be the same urgency that they should be re-absorbed in the all-encompassing stream of life.

And I think it will be agreed that the kind of people who are associated with ghostly manifestations are not higher than the ordinary human level, but rather lower. They are of more compact matter, less vividly animated by life, rather more loath to leave the partnership with matter. There will not in their case be the same incentive on the part of life to absorb them into the general stream. It has always seemed to me very difficult to understand why if evidences of survival are afforded—and I am convinced they are afforded—they should be on the one hand so inexplic-

able, and on the other so unequal; that the dead should tell us so little of real experience on the "other side"; that their communications should be so trivial.

Well, is it possible that the explanation of it may be in the assumption I have just made? We may be temporarily in touch in some way with human beings who have survived death, not by virtue of their superiority or advancement above the general level, but by virtue of their inferiority to and their falling below the general level.

That may be a possible explanation of otherwise most bewildering phenomena.<sup>2</sup>

<sup>2</sup> At the conclusion of Mr. Joad's lecture a long and interesting discussion ensued, in which Sir Lawrence Jones (President, London S. P. R.), Mr. G. R. S. Mead (editor of *Quest*), Dr. Neville Whyman, Mr. Geo. E. Browne and others took part.

## INTERNATIONAL NOTES

BY HARRY PRICE

I HAVE just returned from Rome after some most interesting experiments in the Catacombs of St. Agnes and St. Calixtus. Much to my surprise I found both civil and Papal authorities interested in the scientific side of psychical research and if I received no encouragement in my quest, no obstacle was placed in my way. The Trappist monks who own and tend the Catacombs of Calixtus (or Callistus) are especially interested in the question of the possibility of psychic phenomena in their cemetery and have invited me to make further experiments. What I lacked in Rome was a good physical medium, though I found a clairvoyant who, in a series of visions described the life of St. Agnes (the martyred Roman virgin) which differs considerably from the traditional story. An account of the Roman experiments is being prepared for publication in PSYCHIC RESEARCH.

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Lady Clerk, wife of Sir George Clerk, the British Ambassador to Turkey, whom I met at Dr. Osty's a year or so ago has had, I hear, a number of good results in her practice of psychic healing while in Constantinople. In one case a member of the Embassy personnel, who was crippled with sciatica, nervous prostration, and insomnia, is said to have been completely restored after a few of these seances. Lady Clerk generously gives the use of her powers to any whom they are likely to assist.

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In the *Strand Magazine* for September, 1928, appears an illustrated interview with Sir Oliver Lodge, the best I have ever read. Mr. Austin Muir, who was granted the interview, says: "It cannot be too emphatically stated that Sir Oliver Lodge is not a spiritualist. He stands aloof from the movement.

He is a member of no spiritualistic church! he is a member of the Church of England. But he does believe in the survival of human personality after death. And he does believe that authentic communications have been received from the dead. Two or three times a year, he told me, he has a talk (through a medium), with his son Raymond, who was killed in the War".

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The morning edition of the Berlin *Vossische Zeitung* for August 24th, 1928 carried a strong criticism of Frau Elsa Günther-Geffers, the "Sybil of Memelland" whose powers in discovering criminals have exercised Germany for many months. The criticism of the medium is by Polizei-Vicepräsident Dr. Weiss, of Berlin, and is taken from the police official monthly *Kriminalische Monatschrift*.

Dr. Weiss declares that in one case the information given by the medium could have been gleaned by her from the press as all of it had been previously published. Also, much of the clairvoyant information was entirely wrong. It is evident that though they have used the medium the police are becoming jealous and alarmed at her successes and the fact that the reality of her clairvoyance was recently admitted in a court of law. The German public contends that the vice-president of the Berlin police is not the most suitable person in the world to adjudicate upon evidence obtained by psychic means.

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M. Manio Rinaldini, the Argentine delegate to the triennial Congress of the International Spiritualist's Federation, which was held in London Sept. 7th to 13th, visited the National Laboratory for photographs, plans, and particulars of apparatus, as he was about to equip a similar Laboratory in Buenos Aires.

His society is the happy possessor of a sum of £35,000 presented to it by a lady for the *scientific* investigation of phenomena. They intend to erect a large building complete with lecture hall, library, seance rooms, reading rooms, etc., and a facsimile of the National Laboratory of Psychical Research. A number of scientists and medical men have interested themselves in the new project.

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Mr. J. R. Gordon, past Vice-President of the American S. P. R. and a Vice-President of the National Laboratory is in London at the time of writing, business matters in France, Germany, etc., accounting for his presence in Europe. Among the many public and private functions which were arranged for him was a luncheon given in his honor by the National Laboratory of Psychical Research on October 11th at the Piccadilly Hotel. He was greeted by a brilliant assembly over which the present writer presided. Among those present were: Lord Charles Hope; Sir Lawrence J. Jones, Bart., president of the London S. P. R.; Sir Richard Gregory, editor of *Nature*; Miss Joan Donaldson; Mr. Hannen Swaffer; Father Thurston, S. J.; Mr. E. W. Jenson; Miss Mercy Phillimore, secretary, L. S. A.; Mr. David Gow, editor of *Light* and Capt. Neil Gow; Mr. G. R. S. Mead, editor of *Quest*; Mr. A. W. Trethewy; Capt. H. W. Seton-Karr, the explorer; Dr. Neville and Mrs. Whyman; Hon. Richard Bethell, the Egyptologist who assisted Lord Carnarvon in excavating Tutankh-Amen; Mr. and Mrs. C. Ashton Jonson; and Mr. C. E. M. Joad, the well-known lecturer and author of philosophical works. Letters regretting their inability to be present were received from Lord Sands, Lady Malmesbury, Lady Grey, Mrs. F. E. Leaning, Sir Oliver Lodge, the Hon. Everard Feilding, Prof. Huxley, etc.

As will be realized from the above list, every shade of psychic belief—or disbelief—from the scientific agnostic to the convinced spiritualist was rep-

resented; a common interest in a fascinating study being the unifying element which permeated the assembly. In responding to the toast of his health Mr. Gordon gave an interesting sketch of the position of American psychical research today.

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Dr. Bernard Hollander, in his latest book, "Methods and Uses of Hypnosis" endeavors to dispel the old idea that hypnosis is necessarily a state of deep sleep which leaves the subject completely in the power of the operator. Hypnosis used as a therapeutic agent does not deprive the subject of consciousness, although it brings into prominence the subconscious mind sufficiently for ideas of health to be assimilated and acted upon. Used for bodily illness, it has a wide field in removing and alleviating symptoms. To be successfully used in nervous disorders it must be preceded by more or less extensive psychological investigation in order to deal with the underlying causes. While many psychologists believe that analysis and hypnosis are incompatible, Dr. Hollander sees no difficulty in combining the two. In his theory of the nature of hypnosis the author tends to revert to the old idea of magnetism.

Dr. Hollander contends that the therapeutic use of hypnotism is not yet given its proper place as a legitimate procedure. It has not been able to live down the atmosphere of mystery and quackery that enveloped it in early days. Yet the healing power of mind over body is a very real thing, and any process which aims at using and controlling this power should be as universally in demand as ultra-violet rays, for instance. The vogue of auto-suggestion under Coué shows that the public are not averse to the process provided it be self-administered. They are distrustful of submitting to others.

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A girl with X-ray eyes and a man with an X-ray brain are puzzling the theater goers of France and England respectively. The girl is Miss Mary

Bell, of Scots origin, who—it is stated—has set a problem for the Parisian doctors. It is said that under certain conditions she can see through a brick wall, and has described articles inside a locked steel safe. The man is Sergeant Gaston Ouvrieu, formerly of the French army, who is at the Alhambra Theatre performing feats of alleged telepathy. A *Daily News* representative tested Gaston and was thoroughly convinced. He says "Without previous arrangement I called upon Gaston at his hotel and asked for a demonstration. He invited me to blindfold him, which I did very thoroughly. Then he held my left wrist with his right hand while I clenched my fist, and I was asked to will him to do anything I liked in the room.

"Thereupon he took me to a side table, lifted a pen out of an inkstand, put the pen back, lifted the inkstand and walked with it towards the other side of the room, hesitated as if about to turn back, resumed his walk, began to lower the inkstand on to a piano stool and stopped with it still in his hand.

"The point is that every one of these actions, hesitations and all, were dictated silently by my thought as we went along—even to the sudden decision not to place the inkstand on the stool."

I hope to test Gaston before he leaves London, but usually these vaudeville telepathists are very shy of submitting themselves to scientific tests.

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In a recent *Note* I mentioned that I had acquired an old tract which related to the appearance of "certaines Aparitions which were seen in the Air" in 1679. A week or so ago when I was in Paris I read in *Le Journal* that panic reigned in the village of Sancerre, near Bourges because the inhabitants declared that they had seen a vast "luminous cross" in the sky. The same phenomenon, it was reported, was noted in 1904, just before the outbreak of the Russo-Japanese war, and has never been seen since. Sancerre is persuaded that a world catastrophe of some kind is at hand. Which reminds me that we

hear very little nowadays of the cataclysmic upheaval, of cosmic magnitude, which every medium persuaded Sir A. C. Doyle would be our lot during 1928.

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The British Association met at Glasgow on September 6th under the presidency of Sir William Bragg, the eminent physicist. One of the most interesting papers was that read by Prof. T. F. McIlwraith, of Toronto, the only white man ever admitted to the famous "Bella Coola" native secret society of British Columbia. Of the strange rites he saw there, he says:

A supernatural power is felt by the members of the society and this sometimes makes them do extraordinary things. In my own case the power that entered me impelled me to become mad and rush around the village furiously biting my associates.

It is a power that I do not exercise very frequently, but my associates in former days used this power with great vigour so that most of the older men can proudly produce scars on their arms and legs made by the bite.

In others the power makes them throw stones at everything or scratch themselves or other people. Or they may have the power to be "killed" by having their stomachs cut open—a remarkably dramatic ritual. This was done by placing a copper plate with an imitation skin against the stomach, and a knife was plunged into it so that the man could apparently fall dead and later be revived, to the amazement of the uninitiated.

Weird songs were sung about visions of members. Strange faces were made to appear in the dim twilight when uninitiated members were invited to the house of the seers. But the faces were really painted wooden masks, and songs that were made to come from above were really whistles blown by initiated members.

The supernatural power of a man might sometimes make others fall dead, it was said, or become insane.

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September 9th was "Science Sunday"

in Glasgow, when, in connection with the visit of the British Association, special sermons dealing with the relation of religion and science were preached in nearly all the churches.

Hundreds tried in vain to enter the Wellington United Free Church of Scotland at which Sir Oliver Lodge preached. So another hall was requisitioned and Sir Oliver Lodge gave two addresses.

Sir Oliver, who wore his academic robes, took as his subject "The Object of Life." He said:

"The attempt to explain consciousness materialistically has been conspicuously futile, but yet conscience is one of our immediate apprehensions, and that fact alone shows that there is something more in the universe than matter and energy.

"Consciousness seems to be a personal assurance of mind, and mind seems to be the blossom or fruit of life, and it is only by reason of the observed actions of our fellows that we infer in them an intelligence akin to our own.

"When we detect rational arrangement under a complete system of law and order in the inorganic world—the world of atoms, planets and suns—when we perceive that the laws of mind and spirit are valid throughout the whole extent of the universe, most of us are led to postulate the existence of some great mind which governs and understands it all."

Scientific men studying psychology, had, Sir Oliver Lodge said, been led in recent times to perceive a definite scientific indication that intelligences other than those normally associated with material organisms could still make use of them and thereby display a continued existence.

"The old creeds and formularies are not permanent, because our modes of expression change. Science is fluid, and you cannot stereotype it. Never throw away hastily any old faith, tradition, or convention. They may require modification, but they are the result of the experience of many generations.

"Our problems do not get easier as the world grows older, but now the majesty of the universe, as conceivable by the human mind, is overwhelming. We are but a speck in a vast creation full of law and order, in which, in the depths of space, the same laws hold as here, showing it is the work of one mind. Modern science gives to human life an incredible future, so that our blunders and squabbles show us as naughty children in the nursery.

"Materialism has been scotched, but not killed. There is a truth in the facts of materialism, though these facts have been wrongly interpreted. The doctrine of evolution has extended from biology to astronomy. The birth and death of worlds is going on before our eyes. The universe is a going concern. The reign of law and order is complete."

To simple people in mean streets, and with a hopeless outlook, the object if life, Sir Oliver Lodge said, was a puzzle. Human nature was fine, but its circumstances were not. But was life bound up with the healthy activity of brain and limbs, so that when these ceased everything ceased?

"The truth is that we are souls which have a body," Sir Oliver proceeded. "The soul has made the body which is a mere instrument. The only existence we know in life is association with matter on this particular planet, but it is quite unlikely that that is the only kind of existence possible. Science is gradually making us aware that real existence is a much wider and more universal thing. Life and mind are by no means limited to our earthly manifestations.

"It is only through the limitations of our senses that anyone could have been led to such a mistaken conception as that life can only exist in intimate connection with particles and atoms. I believe space (that is, the ether) to be full of animation of life and mind which lives in matter for a little while and then goes back into space.

"My difficulty is how life got into matter. In due time, the dust, the particles, will return to earth and the spirit

go back to God, who gave it. That sums up the matter in literal truth.

"We are beginning to change our views about matter. We perceive that it is not the most important thing even in the material universe. It is ether or space which is the important thing. The only excuse for our having thought that life and mind are necessarily associated with matter is because until quite recently we had not known them to be associated with anything else."

There were some people whose bodily mechanism could occasionally be controlled by the intelligence of those above who had previously lived on this planet and who showed, by more or less satisfactory tests, that they had not ceased to be, that their personality and character survived, and that they retained their memory and other attributes unchanged by the episode of death.

A scientific demonstration of the essential immortality of man was beginning. The demonstration was conducted with difficulty and met with opposition, but many scientific advances had to meet opposition in their early stages. They must endeavor, by cautious study and the elimination of superstition, to incorporate these at present mysterious phenomena into the main body of science.

"To the question what is the object of life, the answer is beginning to appear." Sir Oliver concluded. "It is to form a character which shall continue and which shall be worth living with, to realize the intrinsic value of life and existence, and to train ourselves by meeting difficulties and obstacles not to be defeated by pain and trouble.

"Troubles we must have, but, like the struggle for existence, they may be all to the good. Among the lower animals the struggle for existence improved the species; the struggle towards knowledge and higher powers may improve the individual.

"We have reached a stage at which we can realize that pain and trouble and effort are worth while. Our privilege is to explore with patience and

diligence the vast extent of the universe to the thread of simplicity, amid its marvellous intricacy to apprehend glories beyond the utmost stretch of our imagination, and thereafter to revel in the enjoyment of its infinite beauty."

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Professor C. Lovatt Evans, D.Sc., president of the Physiology Section, gave an address on the "Problem of Life". The process of application of the exact sciences to physiology, he said, consisted in reality of studying the phenomena themselves and then adopting the most plausible explanation capable of formulation in terms of the exact science. There was no other way.

"But," he continued, "let us be under no illusion about finding final explanations of what life is by this or any other methods. The enormously rapid developments of physics in recent years strike the uninitiated onlooker dumb with an almost religious awe. Matter and energy are as fleeting as time, and the ingenuity of man has spanned the mighty extent of the known universe. Matter, energy, time, and space are in the melting-pot, and out of it will come we know not what of strange relations of one to another.

"Of one thing we may be sure—that no final explanation will follow. Lines of separation previously held to be rigid will probably fade away and there will be found to be a continuity between matter and energy, between living and non-living, between the conscious and the unconscious. But since philosophy cannot arrive at an explanation of the nature of human understanding, the great mystery of the origin, nature, and purpose of life will, I think, always remain to tease, stimulate, or humiliate us.

"Each must decide for himself what view he takes, and as many of our religious and philosophical beliefs are no doubt mere unconscious wish-fulfillments, I feel that it ultimately amounts to our decisions being dependent upon our individual temperaments, or, in other words, on our personal physiological make-up."

Another interesting paper read at the British Association was by Dr. D. N. Buchanan who told his hearers how young Cambridge men had been hypnotised before examination and had then passed with flying colors.

"We got people before an examination", he said, "and hypnotised them as deeply as possible and told them they would be able to do everything they wanted to do more easily and accurately and quickly than ever before.

"A person hypnotised to-day could be told to send you a post-card at three o'clock to-morrow—when the trance would have been lifted—and he would send the card, but forget that he had done so immediately afterwards. I have made people do many strange things like that, but they would not do some things against their better nature, such as kill someone with a knife."

People who were blind or deaf or paralysed in some functional way could be permanently cured. Scores of soldiers blinded through shell-shock had been cured. In such cases they could not see because they made no actual effort to do so, the thought of blindness being uppermost in their minds, and this could be eradicated by hypnosis.

Stammerers were often cured, and it was probably one of the best methods of treating drug and alcoholism obsessions. A Calcutta surgeon used to do all his operations under hypnosis. Novelists and poets had been found to produce the same quality of work under hypnotism, and they did it more quickly and more easily.

\* \* \*

Professor F. G. Donnan read a paper at the British Association in which he stated that Prof. Leonard Hill, the noted scientist, was on the eve of an epoch-making discovery which would solve the mystery of life and death. Prof. Hill replied that Prof. Donnan was "a poet and an Irishman" and that he was exaggerating.

Sir Oliver Lodge replied to the sensational statements in an article which was published in the *Paris Daily Mail* for Sept. 21st, 1928. The article is en-

titled "Life is Still a Mystery" and Sir Oliver says:

"A recent lecture at the Glasgow meeting of the British Association has recalled attention to our ignorance of the nature of life and to the comparative futility of our present attempts to solve the problem. Although we have multiform experience of its occurrence and its behavior, we do not seem to possess the clue to its ultimate nature. We are able to say that the conservation of energy is complete without it, or in other words that life is *not* one of the protean forms of energy.

"Yet it interacts with matter and energy to a surprising extent, directing and coercing them to produce results that without it would not have occurred.

"Animal and vegetable life are constantly appearing on the surface of the planet, flourishing for a time in association with matter, and then disappearing into the unknown, or as we might perhaps express it, whence it came. For whatever the truth may be, the appearance is as if it came from an infinite reservoir and utilized the energy proceeding from the sun to assimilate portions of earthly material, thereby constructing specific structures or organisms, some of which exhibit beauty, some intelligence, and all apparently entering upon terrestrial existence with some object in view, or in the execution of some Plan or Purpose.

"On the whole, life seems to be purposive: else why should there be this struggle for existence on the earth in association with matter? (What other kind of existence there may be we do not know.)

"The conditions under which life can enter into relation with matter are certainly narrow and circumscribed. The range of temperature in the universe is enormous, from absolute zero, on the one hand, to twenty or forty million degrees in the interior of stars. And in all that immense range only about a hundred degrees can be considered appropriate to any form of life whatever.

"Thus the association of life with matter must be considered exceptional.

Molecules have to attain a considerable complexity before they subserve living functions, and they are dependent on the presence of liquid water.

"At one time the chemical products put together by living organisms were thought to be peculiarly the attribute of life, so that they could not be produced in the laboratory. But now most of them have been produced artificially, and it would be unwise to assume that in time they cannot all be thus produced, so far as the mere chemistry is concerned.

"But the question arises, suppose a molecule of protoplasm could be constructed, and kept under suitable conditions, would life inhabit it, or would it of itself put on and display the functions of life?

"No one knows the answer to that question. But suppose it were answered in the affirmative some day, what then? The result would, in fact, be a creature or creation of life and mind, just as much as a poem or a scientific discovery. Those, if there are any, who still seek to deny design and purpose in the universe would not, or should not, be made any happier by such a result. It would be a standing argument to the contrary.

"At present the simplest living organism, be it only a single cell, is beyond the achievement of human skill. Life can only be passed on from one organism to another. It can grow indefinitely in amount, which is what has suggested the phrase "an infinite reservoir". But it requires an initial living germ to stimulate it into existence, like the microscopic germinal vesicle which causes a full-blown chicken to appear from the pulpy matter inside an egg-shell.

"The origin of the original speck of life (if that is what ever happened) which started material existence on this planet since the time when it was molten or gaseous is utterly unknown.

"There are some who think that all the potentialities of life and mind and genius were latent in the particles of the original nebula and only needed time to bring them to fruition. But this

is speculation, and wholly unfounded speculation. It only means that we have no knowledge whatever of how life arose or what constitutes life. We are confronted with the problem that here it is, and so we guess that somehow it must have grown; and this is only to confess ignorance.

"All we can say with any definiteness is that life is a guiding and directing principle, which utilizes energy for the purpose of forming material structures, that with these it operates on the surface of the planet, that it evolves into higher and higher forms, and ultimately blossoms into mind and consciousness.

"We can trace the mechanism of the structures in anatomy, we can follow their functions and modes of operation in physiology, we can classify them in zoology and botany and anthropology. Moreover, we can meditate on the way our own sense organs enable us to receive information about the universe and to employ material aggregates for our own convenience, in locomotion, and transmission of speech, and strange to say, in worship of the Unknown Power which we presume understands it all, and may be supposed to have brought it all into being for some as yet undeciphered end."

\* \* \*

The Rev. C. Drayton Thomas has sent me his latest work "Life Beyond Death, with Evidence" to which the Viscountess Grey, of Fallodon contributes an "Introduction". The work is based largely on a number of séances with Mrs. Osborne Leonard through whom the author's father communicated. He said that people who died old in this world became younger in the next though sleep, food, and drink are not needed. "I wear clothing" he said "since it is a habit of thought to think of myself with clothes. But it is unnecessary to be measured for them. We can create them by thought alone, building up in that way whatever clothing we desire."

Mr. Thomas's father stated that in

<sup>1</sup> London, 1928, Collins, 21/- net.

his sphere a man's aura indicates to others his general character. "There are no hypocrites there; it is no avail pretending to be what you are not. Yet, if meeting anyone to whom we feel disinclined to speak, that shows itself" and the "other person" takes the hint. In the spirit world both the spoken word and "projected thoughts" are used by the entities for communicating among themselves. A number of convincing book tests and newspaper tests are recorded in this most readable volume the contents of which are not at all like what one usually finds in the typical work on spiritualism.

\* \* \*

Jean Guzik, the Polish physical medium died on October 10, 1928, states a message from Warsaw. For many years Guzik had suffered from tuberculosis and his death has been imminent for a long time.

Guzik was one of those mediums whose powers varied considerably and whose phenomena were sometimes suspect. The late Fritz Grunewald and I had two séances with Guzik in August, 1923, during the second International Congress held at Warsaw, and in my Report<sup>2</sup> I stated that the "phenomena" were wholly fraudulent—almost childishly so. The medium's powers were then being highly commercialized and his manager was giving five séances—I almost wrote performance—daily, at £5 per sitting. On the other hand, Sir Oliver Lodge, Dr. Geley, and other investigators had previously experimented with Guzik and it was declared that genuine phenomena had been produced—a statement which I unreservedly accepted. But he failed in the Sorbonne tests, the French professors endorsing my opinion that his "effects" were produced by normal means.

<sup>2</sup> This *Journal*, Vol. xviii, No. 2, Feb., 1924.

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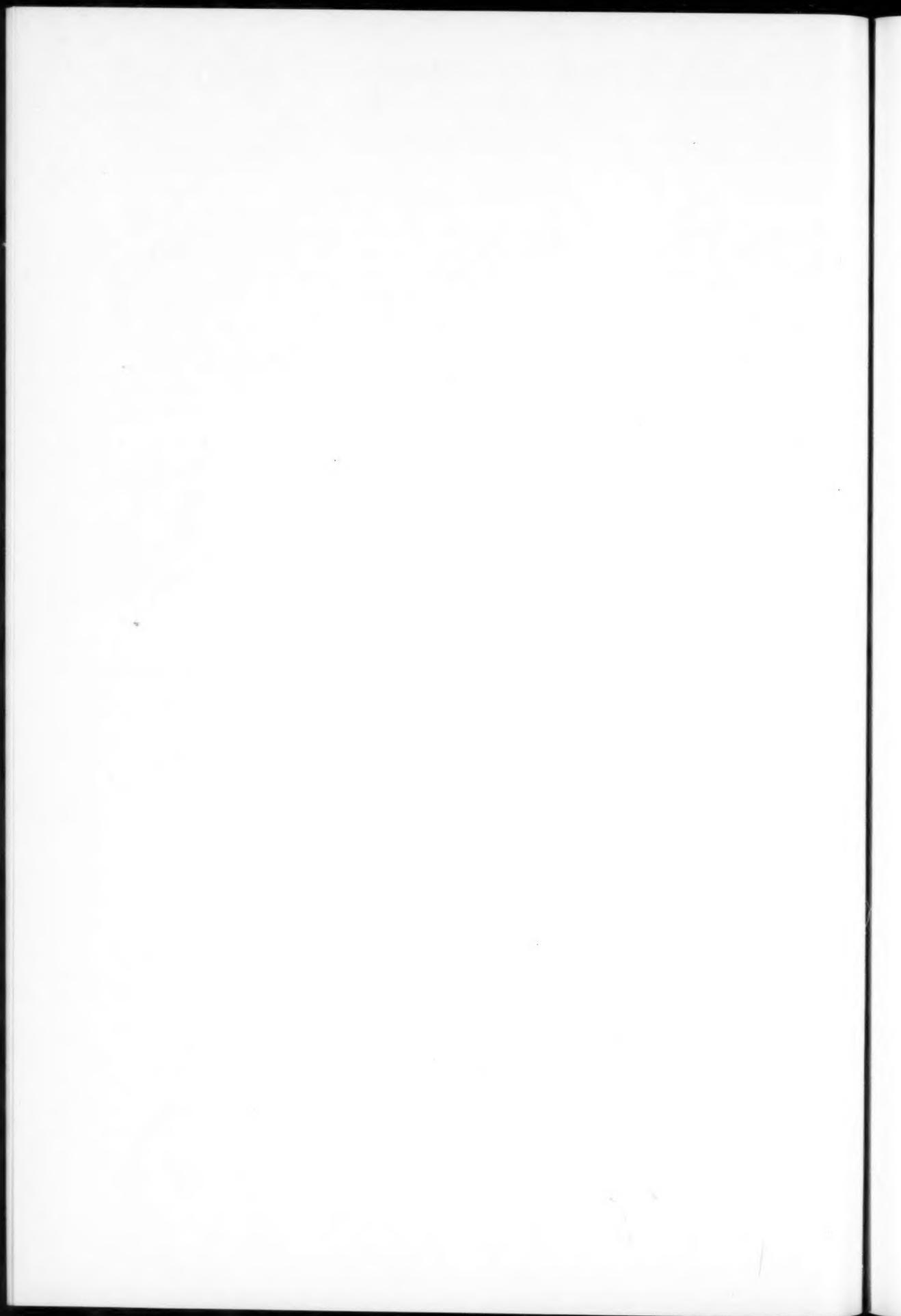
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Vol. XXII, No. 12: December, 1928

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## PSYCHIC EXPERIMENTS IN THE ROMAN CATACOMBS

A Clairvoyant Life of St. Agnes

BY HARRY PRICE

THE fact that the catacombs of Rome entomb the dust of six million Early Christians has always appealed to my imagination; and it is a matter for surprise that so obvious and ideal a field for psychic experimentation—as undoubtedly these ancient sepulchres are—has so long lain neglected.

The suggested reason for this neglect is the opposition of the Roman Catholic Church. But my observations spread over twenty years of active investigation, and my recent experiences in Rome have convinced me that Roman Catholicism *per se* is tolerant in its attitude towards psychical research *provided always* that the subject is handled scientifically; the Church will not countenance the propagation of a religion under the guise of "research." There are, of course, individuals placed high in the Roman Church who are bitterly opposed to the investigation of psychic phenomena; on the other hand during my visit to Rome I heard of a Cardinal B. . . . . who is an avowed and ardent spiritualist. And all the Roman officials—Papal, ecclesiastical, and civil—with whom I made contact were intensely in-

terested in psychical research in general and in my own projected experiments in particular.

Before I recount the difficulties I overcame in carrying out a part of the program I had set for myself it will be necessary to state some facts about the catacombs themselves, so that my readers can more easily visualize the scenes which were afterwards clairvoyantly described.

Unlike the catacombs of Paris (which are merely subterranean quarries, from which the stone for building the city was obtained, and which since 1787 have been used for storing the bodies obtained from various burial grounds) the catacombs of Rome are a group of subterranean vaults and galleries, outside the walls of the city, for ever memorable as the sepulchres of the Early Christians. They consist of about fifty groups of subterranean labyrinths of galleries and chambers cut out of the soft *tufa* of the hills surrounding the city. Some of them are comparatively near the surface of the earth; but beneath these, in the majority of cases, there are successive stories of greater

depth the lowest level being at a depth of about eighty feet. The number of stories may be two, three, four, or even five; and their innumerable galleries run parallel to each other, or cross each other at right angles. If the galleries in the Roman catacombs could be placed in a straight line they would reach for 597 miles, and many are still undiscovered or unexplored. The total area of the catacombs is estimated at about 700 acres. The passages are so narrow (from  $1\frac{3}{4}$  to 5 ft. in width) in many cases that it is impossible for two people to walk along them abreast, economy of space being clearly an important matter with the early excavators. The average height is 8 ft.

The soft rocky walls on both sides of the passage have been hewn out into long tiers of niches or recesses (*loculi*) plainly visible in the photograph which I reproduce, though my picture is of one of the "chapels" where the Christians surreptitiously worshipped, being often addressed by St. Peter and St. Paul. These niches have been compared to the berths in a steamer, each niche or "berth" having been made into a resting-place for a corpse. Each niche was closed originally with a marble or terracotta slab, (now usually missing) having the name of the deceased often engraved upon it, with a pious legend attached. The language used in all the earlier inscriptions (some of which can be seen on the left of my photograph) is Greek. All the later inscriptions are in Latin. In about the fourth century larger chambers begin to appear and these were made either for the special purpose of religious services (as in the photograph which I reproduce) or were constructed as family vaults.

The most important of the Roman catacombs are those of St. Calixtus on the *Via Appia*; though those named after St. Agnes (the young martyred Roman virgin) are perhaps the most archaic specimens.

The Catacomb of St. Calixtus, with its *camera papale*, contains the tombs of about 50 martyred popes and bishops of the 3rd century; and, in another part,

Byzantine mural paintings of the 8th century<sup>1</sup> can be seen.

The catacombs ceased to be used as a burial place after the sack of Rome by Alaric in 410 A.D. and during the Middle Ages their very sites seem to have been forgotten. It was due to the scientific researches of Antonio Bosio<sup>2</sup> (a Maltese, known as the "Columbus of the Catacombs") and a host of later students that they were once more brought to light; and to these excavators we owe our knowledge of their actual characteristics and their historical associations.

The original name of the catacombs was *coemeterium*, the "place of sleep," but as they increased in number in the hollow where the church of St. Sebastian now stands they took their name from the locality, and were called "catacombs" from being situated in the dip of the road.

The Early Christians attached great importance to sepulture. They argued that as the body was destined to come to life again, and share the soul's immortality, it should be taken care of during death and given an honorable asylum while waiting for the great awakening. "Soon" said Prudentius<sup>3</sup> in his burial hymn, "soon the time will come when heat shall revive these bones, when blood shall gush anew in these veins, when life shall resume this abode which it has left. These bodies, long inert, which lay in the dust of tombs, shall spring upward once again to join their former souls."

The Christians were forbidden to imitate the pagans and bury their dead in open graves (*puticuli*) to rot; nor were they allowed to imitate the custom of the Heroic Age of the Republic and burn their dead. They were also forbidden to place two bodies one above the other, hence the *loculi* or separate compartments; and we know<sup>4</sup> that a priest assisted at burials. A man of

<sup>1</sup> For the fullest account of the catacombs see: Rossi's *La Roma sotterranea cristiana*, 3 vols. 1864-1878; Northcote and Brownlow's *Roma Sotterranea*; and Mommsen's *Roman Catacombs* in "Contemporary Review." Vol. XVIII 1871.

<sup>2</sup> See his *Roma Sotterranea*, 1632.

<sup>3</sup> Spanish Latin poet (c. 348 — c 410 A.D.).

<sup>4</sup> Tertullian, *De anima*, 51.

this period was so terrified at the thought of having another body placed in the niche which he had selected for himself that on the marble slab which sealed his grave he had placed a selfish inscription to the effect that he "cited before the judgment of the Lord" whoever shall try to introduce another body into the grave he occupied or the grounds surrounding it. These epitaphs show that certain opinions which are thought to be new existed in the Christian community from the end of the third century.

The men who excavated the galleries and tended the tombs were called *fossores* and were, in fact, a kind of clergy. After the period of Constantine they had entire control of the cemeteries or *columbaria*.

Many of the inscriptions found in the catacombs are human documents, simple and poignant. Such exclamations as "Peace with thee!", "Sleep in Christ!", "May thy soul rest with the Lord!" are common. In one of the inscriptions a young maiden having just died, her relatives, believing her to be a saint, tell her; "Invoke God for Phoebe and for her husband". Of a young girl it was said that she was an "innocent soul", or "a dove without bitterness," while a man was called "very holy" or "incomparable." The date of his burial and his age were also noted.

It is quite possible to lose one's way in the labyrinth of galleries forming the catacombs, and many stories are told of bold adventures who light-heartedly started to explore and were never seen again. A well-authenticated case is that of a party of thirty students conducted by a teacher of whom no trace was ever found. A French officer on another occasion went down alone and reappeared days afterwards, a weak and trembling skeleton.

The catacombs were lighted originally by means of clay oil lamps placed in niches in the walls. A few of the lamps are still *in situ* and all of the niches are

still visible. The Catacombs of St. Agnes were wired for the electric light but when I was there recently the wires had perished and we had to use the usual tapers which are supplied to visitors. During the periods of comparative immunity from persecution the excavators of the catacombs dug wells (*lucernaria*) leading into the galleries so that a little daylight and air found their way into the burial place. But most of these *lucernaria* have now been lost or filled up and as one lowers oneself down into each successive story, the darkness seems to get blacker and the air more stuffy; breathing becomes more painful and the heart more oppressed as we leave the air and light farther and farther behind.

\* \* \*

In order to assure the smooth working of my arrangements in Rome I approached the Italian Consul in London with a view to his co-operation. I found the Consulate entirely sympathetic but it was pointed out that my best procedure would be to obtain a letter from our Foreign Office in London to our Consul in Rome who would be better able to arrange with the local authorities that my work should be facilitated.

I found our Foreign Office deeply interested and sympathetic but the Consular Department informed me that there was no precedent on which they could work and that *officially* they could do nothing. Unofficially they promised their assistance, and advised my writing the British Consul in Rome, explaining exactly what I proposed to do. This I did.

I arrived in Rome on Wednesday, September 19th, in one of the worst thunder storms I have ever experienced—it was the first rain that had fallen in Rome for four months. I arrived at eight o'clock in the morning after a night in an alleged "sleeper" in which, during our journey across the Roman Campagna, I was incessantly tormented by the largest mosquitoes I have ever seen. As with swollen hands I unpacked my bag to the accompaniment

<sup>3</sup> *Pete pro Phoebe et pro virginis ejus*. By *virginis* was meant a man who had no other wife—a silent condemnation of divorce.

of the vivid lightning which illumined my room, I must confess to wondering whether the time was exactly propitious for the consummation of my project, considering that the elements appeared to be registering their displeasure at my visit. I tried hard not to think of Lord Carnarvon's tragic fate after having been bitten by a mosquito at Luxor. I pondered within myself as to whether I was doing right in making the experiments. Should I be committing an act of desecration? Should I be hurting the susceptibilities of any one? How would the Pope—not to mention Mussolini—regard my "intrusion"? And then I argued that tens of thousands of curiosity mongers pay for admission to the catacombs every year and that the Trappist monks who own the Catacombs of St. Calixtus charge for admission, sell chocolate and post-cards at the entrance, and generally run the cemetery on business lines. All my qualms vanished.

At my hotel I found a letter from Mr. Henry D'Amico Johnson, the British Vice Consul in Rome who informed me that his office could do nothing for me *officially* without specific instructions from the Foreign Office. At a meeting later Mr. Johnson told me that considerable interest had been aroused in my experiments and the British Embassy had been approached on my behalf. But they could do nothing *officially*, though they were entirely sympathetic. As a matter of fact I received a considerable amount of unofficial assistance through introductions, etc.

I made contact with the catacombs first through Canon Layard, an English priest who assists in the parish of *Santa Agnese fuori le Mura* (St. Agnes without the walls), a beautiful church about a mile from the Porta Pia.

The Basilica of St. Agnes was erected probably by Constance the daughter of Constantine the Great (272-337 A.D.) in the fourth century, over the tomb of the young martyred girl. The church is many feet below the surface of the road, a descent of 45 steps being necessary. This is on account of the

fact that in order to enshrine the tomb of the young girl without at the same time removing her body from the catacombs over which the Basilica is built, it was necessary to sink a large pit into the catacombs and build the church in it. On the altar is a very fine bronze and alabaster statue of the Saint, executed partly by Cordier. A door in the left nave leads to the cemetery where St. Agnes was buried. She suffered martyrdom in the persecution of Diocletian near (according to the traditional story) the Circus of Domitian (*Circo Agonale*) where her church *within* the walls now stands. This cemetery or catacomb of St. Agnes traverses a sand-pit and is connected with another larger one in the vicinity, similar in construction to most of the Roman catacombs. Agnes most likely belonged to the wealthy and noble family of the Clodii as the most ancient portion of the catacomb (*Agellus* or *Proediolum*) contains inscription in which this name frequently occurs. A large portion was destroyed in building the Basilica. Constance, the daughter of the emperor, was buried quite near in the Church of St. Costanza which was built by Constantine and which serves also as the tomb of St. Helena, his wife. The date of the series of cemeteries which form the catacombs of St. Agnes is about the first of the fourth century A.D. It is said that St. Peter often preached there.

I found Canon Layard charming, sympathetic, very helpful, and exceedingly interested. I explained that I wanted to conduct some experiments of a purely scientific nature. I said I was curious concerning the difference in temperature between the outside atmosphere and that of the interior of the catacomb, and if any difference would be recorded in the presence of an entranced medium. Canon Layard confessed that he never entered the catacombs himself but he would speak to the superior priest and doubtless arrangements could be made for me. I agreed to return the next evening with a transmitting thermograph and a

medium, it being arranged that the verger should attend to our wants.

The next afternoon I visited the Catacombs of St. Calixtus on the *Via Appia* and found that the Trappist monks who administer the cemeteries were willing to do anything for me and I had the *entrée* of the catacombs at any hour I pleased. In particular, I discovered that Father Euxbio Fiori was himself interested in psychical research and he offered to help me in any way possible. We descended several stages into the catacombs and at 50 feet below the surface I found the difference in temperature was 30 degrees Fahr. It was a very hot afternoon, the shade temperature in the open being 75°, that in the catacombs, 45°.

Having obtained permission to experiment in the two largest catacombs in Rome, my next difficulty was to secure a suitable physical medium. On the score of the great expense involved I had refrained from taking one out with me from London, trusting to luck to find what I wanted in Rome. And this is where my usual good fortune failed me. Curiously enough, Bailey (or Tanner), the Australian apport medium was in Milan and I might have secured his services; but for reasons I will not discuss I refrained from approaching him.

In my quest for a local physical medium I called on Signor Angelo Marzorati, the affable director-editor of *Luce e Ombra*, who was extremely sorry that he could not help me. If there were a physical medium in Rome, he said, it would be an amateur unlikely to assist me. I also saw Signor Antonio Bruers, secretary to *Luce e Ombra*, who likewise was very sorry that he could not help me though he arranged an evening for me at Signor Marzorati's house at which was on view a collection of the photographs produced by the medium, Mme. Lucia Sordi. Another gentleman with whom I got in touch was Signor Arbib, a government official who is closely identified with the Roman Theosophists—but again I drew blank.

Though there is a psychical research

society in Rome mediums are rare—especially physical mediums. Italian psychists are patiently waiting for another Eusapia Paladino to appear on the horizon, though there are a few clairvoyants and mental mediums. It was one of these latter psychics whom I eventually found, and who consented to enter the catacombs of St. Agnes in order to give me the impressions of what was clairvoyantly visualized.

I am not at liberty to divulge the name of the psychic who was good enough to oblige me. Though a good Catholic, it was not through fear of what the Church might say or do, but rather because of a superstitious awe which prevented the medium from proclaiming the fact that the catacombs had been visited for psychic purposes. I was informed that the psychic was very afraid of ghosts—a trait which has been common among Italians from the very earliest times. I understand that even now in remote villages of Italy the feast of the *Lemuria* is still celebrated. The *Lemuria* during the Republican era of Rome was a family service that the father celebrated on the ninth, eleventh, and thirteenth of May, when the ghosts of the departed were propitiated. It was thought that these spirits were wont to return to the scenes of their earthly lives to injure those who had taken their places, and the danger from these visitations was especially great at night. Therefore it was at midnight that the father rose and went forth with cabalistic signs, skilfully adapted to keep the spectres at a distance. After washing his hands three times in pure spring water, he turned round and took certain black beans into his mouth, and then threw them behind him for the ghosts to pick up. The father then uttered certain mystic expressions without risking any looks at the supposed spirits, after which he washed his hands, heated some brazen basins, and nine times cried aloud: "Begone, ye spectres of the house!" Then could he look round, for the ghosts were harmless.<sup>6</sup>

<sup>6</sup> Rome, Arthur Gilman, London, 1904.

As arranged with Canon Layard I kept my appointment the next day at the Catacombs of St. Agnes and, under the guidance of the verger, explored the subterranean chapels, passages, etc., for about two hours. Again I found the difference of temperature between the outside atmosphere and the interior of the catacomb to be about 30°.

The psychic did not become fully entranced when in the catacombs; it was a kind of semi-trance. All that the psychic said was taken down in Italian and subsequently translated. No suggestions were given to the medium. In about 15 minutes the psychic appeared to be only semi-awake and in a strange voice said that Saint Agnes was present. Afterwards, detailed pictures of a number of scenes or visions were described and recorded. These I will now present to the reader.

\* \* \*

The following clairvoyant scenes in the life of St. Agnes are not given in the same order as described by the medium. I assumed a certain chronological order and have arranged them accordingly.

The first vision was of St. Agnes herself who was described as being aged about nineteen; very tall, thin and frail; with long and very fair hair down to her waist. She had hazel eyes, thin arched brows, and a pronounced rosy complexion. A prominent nose, and small white hands with extraordinarily long tapering fingers completed the description of the personal appearance of the Saint. St. Agnes was dressed in a *stola* or robe of white linen reaching to the instep over which was an upper garment made also of white linen. A maroon-colored girdle encircled her waist. Her hair was drawn together by an *infula* or fillet of twisted wool and a *vitta* or band encircled her hand.

The next vision was that of a spacious marble hall, or series of halls, in a large villa on a hill on the outskirts of Rome—probably the Alban hills were indicated. A fountain played in the center of one of the courts. Rich hangings

and statues of the Muses were prominent in the vision. In a corner of the *ostium* or entrance hall was a large round divan on which a number of young children reclined. The children were writing on tablets coated with wax by means of a stylus, sharp at one end, flat<sup>7</sup> at the other. The children were dressed in white *togas* trimmed with purple. On a large purple cushion on the floor sat St. Agnes dictating from a roll of vellum, with written characters on one side, and stained saffron on the other. The medium stated that the Saint was teaching the children. At the end of the series of apartments in the large open court or *peristylum*, surrounded by columns, the figure of a man appeared. St. Agnes rose, dismissed the children—and the vision disappeared.

The next visualization was that of a crowd of people rushing pell-mell through one of the narrow streets that skirted the Forum Romanum. They made for the river. At the foot of a wooden bridge which spanned the Tiber the people stopped short at the sight of a Saint who barred their progress. St. Agnes wore sandals, tunic, and a *pallium* or outer garment of a grey color. Though the crowd was threatening no hand was raised against her. She exhorted them to refrain from their contemplated action and return to their homes. She spoke earnestly to them for a long time and many knelt by her side in an attitude of prayer. The psychic could not see what caused the disturbance which the Saint so skillfully checked. The scene had the appearance of St. Agnes seizing the opportunity for the making of converts.

Another scene recorded by the psychic depicted the interior of a large stone temple theatre, or hippodrome, with tiers of seats in a semi-circle and a stage as we know it today.<sup>8</sup> It was packed with people, who also filled the

<sup>7</sup> So that the markings on the wax could be erased. The phrase *vertere stilum* (literally turn the stylus) meant to erase or correct.

<sup>8</sup> Probably the theatre of Marcellus, one of the three stone theatres known to exist in Rome. It was built by Augustus, 13 B.C. It contained 20,000 seats, all of which were free.

seats in a high covered colonnade which ran around the highest story of the theatre. Just as the curtain (*auloem*) was lowered (not raised, as with us) a sudden uproar occurred in the body of the theater. This outburst synchronized with the entrance of St. Agnes, accompanied by three persons, into the *podium* or space in front of the lowest row of seats—a space reserved for magistrates, persons of noble rank and other dignitaries. That it was a hostile demonstration was obvious from the threatening attitude of the multitude whose excitement grew more and more intense. The crowd was appeased only by the withdrawal of St. Agnes and her friends (parents?).

A next fleeting vision was that of St. Agnes with a young girl at the baths. "The sun was streaming in through a number of apertures near the roof of a huge marble building. Great lofty arches and walls of vari-colored marble, stone benches and splashing fountains were prominent. The place is filled with women and children and numerous attendants are rubbing down the bathers with linen cloths and anointing them with oil."

A new vision, which I have placed sixth in the series, is that of the catacombs. The psychic described a chapel (very similar to the one depicted in the photograph which I reproduce), filled with people. The chapel was in the catacombs—perhaps those afterwards named in honor of the Saint. Most of the people are kneeling. "St. Agnes is standing near a rough altar by the side of a priest who is reading from a scroll. All are dressed in white. A number of mural decorations are visible, including rough drawings of a fish in various forms. I see other symbols denoting the adherence to Christ. The place is illuminated by a number of small smoking oil lamps placed on ledges." The fish was used as a symbol denoting Christ from the commencement of the Christian era.

<sup>9</sup> Perhaps the *Thermae Caracallae* are intended. Caracalla (188—217 A.D.) built these gigantic baths (the ruins of which are still extant) as a sop to the people who were beginning to rise against his tyranny.

The next scene visualized by the psychic is laid outside of the main entrance to the Coliseum. "It is night. Huge flares or *flambeaux*, placed high on poles, illumine the scene. Vast crowds are pouring along the *Via Sacra* on their way towards the huge stone circus, over the principal entrance of which is a triumphal car drawn by horses. It is probably a holiday and senators and warriors, priests and women, slaves escorting their masters, youths, artisans, Jews, and mobs of nondescript types are surging towards the gigantic arena, afoot and in litters. A number of wheeled vehicles, drawn by horses, are discharging their loads at the various entrances, at which men are selling scrolls of paper or parchment.<sup>10</sup> A small crowd of people is assembled at the base of a great statue.<sup>11</sup> Mounted on the plinth is St. Agnes exhorting the public not to attend the dreadful exhibition which is about to take place in the amphitheatre. A group of Roman soldiers stand apart from the crowd, watching her." At this point the vision faded.

The eighth "scene" or vision depicts St. Agnes directing a band of converts who are erecting a small temple outside the walls—perhaps at the entrance to the catacombs associated with her name. This vision is curious because at that period no Christian would be allowed to construct publicly any building intended for the worship of God. The erection may have been used for secular purposes, and the "converts" a group of workmen whom St. Agnes was trying to proselytize to the Christian faith.

The next scene in my chronological order is excessively interesting. The psychic described a vision of the *Via Appia Antica* (the Appian Way) in which she saw a group of people, headed by St. Agnes, threading their way in single file across a field near the ancient church of "Quo Vadis", not very

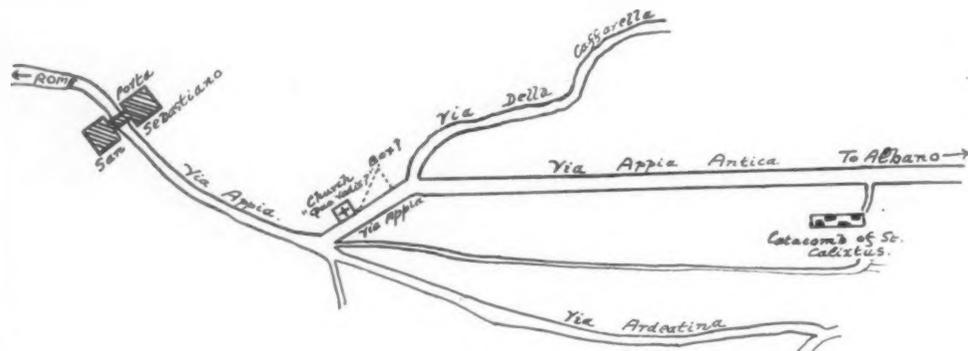
<sup>10</sup> Program (*libellus*) of the events taking place in the Colosseum?

<sup>11</sup> Undoubtedly that of Nero, whose colossal bronze statue gave the name "Colosseum" to the Flavian Amphitheatre.

far from the Catacombs of St. Calixtus, and about half a mile from the Porta San Sebastiano. "It is night and St. Agnes carries a solitary candle which with her hand she shields from the wind. At a little distance from the low stone wall which separates the field from the road, and near the junction of the *Via Ardeatina* with the *Via Appia*, the procession stops and I see two men at the rear of the procession who are carrying what appears to be a large leaden casket. Others of the party have spades and by the light of the candle the men dig a large hole, first carefully removing the turf from the surface. The hole finished, the box is opened and St. Agnes reads from a scroll a list of

ing the field from the *Via Appia*. It is 33 paces. The same man then paces the distance from the buried box to the angle which the church of "Quo Vadis" makes with the road. It is 93 paces. He returns to the group and the exact position of the box is marked on the scroll from which St. Agnes had been reading. The group now returns to the roadway"—and the vision ends.

I took an early opportunity of visiting the scene which the psychic visualised and made a rough sketch (reproduced) of that portion of the *Via Appia* mentioned in the vision. The place is much the same as it was in the days of St. Agnes and no great difficulty should be experienced in finding the ex-



the articles which are about to be buried. As she reads out each article, a man checks it off from another list. The contents of the box include several parchment scrolls wound on bronze supports. Many small embossed and engraved bronze plates, bronze statuettes; a long and heavy gold chain to which is attached a medallion, and a number of gold objects including what appears to be a small book with heavy embossed gold covers. The checking finished, the box is lowered into the hole, the earth shovelled back and the turf carefully replaced.

"The box being buried, the group forms itself into a circle round the spot and St. Agnes reads a form of consecration from another scroll—all kneeling the while. The consecration over, one of the men carefully paces the distance from the spot to the wall separat-

act spot. Though the Appian Way is much frequented by vehicular traffic *en route* to Albano and other places, the ground contiguous to the Way is mostly farm land. I think it would be worth while making the attempt to find the leaden box, and some day I may do so. A pace<sup>12</sup> or stride in the fourth century A.D. is much the same as it is now and so the exact location of the box—assuming it to exist—could be determined. I visited the church of "Domine Quo Vadis" and I doubt if it has altered much; in any case, if a later building were erected it would be built on the same site.

The next vision the psychic described marks the beginning of the end of St. Agnes. The scene is once more near the Colosseum, by daylight, and again

<sup>12</sup> The Roman pace, *passus* or double step = 5 Roman feet (*pes*) or 1.479 metres, i.e., 58¼ inches.

the Roman virgin is addressing a meeting near the *meta sudans*, a fountain opposite the principal entrance to the amphitheatre. A great concourse of people is listening to her efforts to spread the new religion. Signs of disapproval are evident, and the crowd is distinctly hostile. Suddenly there is a shout and the crowd opens and makes way for a posse of soldiers. The soldiers are in charge of two *centuriones* or captains, one of whom seizes St. Agnes, the other reading aloud from a scroll his warrant for arrest. A faint attempt at the rescue of St. Agnes is made by those nearest to the Saint, but the effort is easily beaten off by the soldiers, who remove the unresisting Agnes.

Next in chronological order, though not in the order as seen by the psychic is a picture of St. Agnes in a prison or cell under the vaults of the Colosseum. This is by no means a pretty picture as during the period of the Empire many of the chambers below the tiers of seats which enclosed the arena were simply brothels for the gladiators and soldiers who used the place. These chambers were known as *fornices*, and from this term we get the word "fornication". It was here that the psychic saw St. Agnes, a prisoner at the mercy of any soldier who cared to work his will on her.

There appears to be a hiatus in the psychic story of St. Agnes which was visualized by the medium. The last scene was where she was thrown into the Colosseum vaults at the mercy of the soldiery. The next visualization depicts the murder of the Saint by two centurions just outside the Porta San Sebastiano, on the *Via Appia*, near the church of "Quo Vadis", and actually on the road that led to her home, assuming that St. Agnes lived at Albano or on the Alban hills.

The psychic saw a posse of soldiers escorting St. Agnes through the city streets, followed by a hooting mob. Once through the gate of St. Sebastian where friends of St. Agnes met her, the soldiers released their captive, the

captain at the same time reading to the Saint a long statement from a scroll. The statement read, the soldiers turn upon their heel and re-enter the city; St. Agnes is embraced by her friends. At this moment two drunken centurions appear on the scene, and are about to enter the city. They approach the Saint who recoils from them. Her friends step between St. Agnes and the soldiers. There is an altercation, a struggle, the flashing of knives and St. Agnes sinks lifeless at the feet of the centurions.

While her friends are tending the lifeless Saint the soldiers disappear. She is carried on a litter towards the church of "Quo Vadis", and the scene fades away.

The next visualization is the placing of the body of the Saint in one of the niches which has been prepared for her in the catacomb. Many people are crowding the narrow passages lit by the smoky oil lamps. A priest is officiating, the mourners quietly sobbing.

Immediately the scene changes to the same catacomb and the same tomb, which is being sealed by a marble slab on which the psychic can read the inscription *offic XX*. Four persons appear to be officiating, each one holding a lighted candle: a mason is sealing the slab into the aperture with mortar. The XX denoted probably the age of the Saint.

The hiatus I referred to above is what happened to St. Agnes between the time she was thrown into the prison and when we see her being escorted outside the city walls. She must have had some sort of trial. I will assume that she was tried and found "not guilty" of what she was accused. But recognizing that the girl was a source of trouble to the authorities she may have been warned not to frequent the city. The statement that was read to her by the captain at the gate of St. Sebastian may have been the "interdiction" imposed upon her. It is well-known that the court could command a person not to live in a certain region, or that he be confined to a certain island; and that

he be interdicted from fire and water—the two essentials of life—in case he should overstep the bounds that had been prescribed for him. This interdiction meant the withdrawal of the protection of the State from such a person. In fact, he was an outlaw.

The last scene described by the psychic must represent the spoliation of the catacombs by the barbarians. The same niche was visualized, and a man with a short leather tunic, bare legs and sandals was prising off the marble slab that sealed the last resting-place of the Saint. Men with torches were travelling each gallery, stacking the slabs in piles which were being removed by their fellows. This rifling of the tombs of the Early Christians could have been carried out only by the hordes of barbarians who afterwards sacked Rome. In no circumstances did the Romans ever desecrate the dead. Pagan or Christian, Jew or slave, a dead body was never molested once it had received burial.

\* \* \*

So much for the psychic "life" of St. Agnes. I doubt if the psychic invented the story, which differs very considerably from the traditional story accepted by all orthodox Catholics; and the medium was a good Catholic. If the psychic decided to tell us a story of St. Agnes, I think it reasonable that the traditional "life" would have been favored, as confirming the accepted version. And there was no reason whatever why the medium should consciously draw upon the imagination—though to what extent the subconscious was "tapped" I have no means of ascertaining. The reader must accept in good faith this most fascinating life-story of St. Agnes, as I did.

As a matter of fact, we know very little of St. Agnes or her fate. The traditional version is that in the reign of Diocletian a young maiden named Agnes was publicly humiliated and beheaded because of her adherence to the Christian faith. Her age is given as 12 or 13. A further embellishment to

the story is that she refused to marry the pagan son of the Prefect Sempronious and was denounced by him to the emperor. It is said that she was sentenced to be burnt at the stake, but the wood refusing to burn, the executioner cut off her head with a sword. Many miracles are attributed to her, one of which is that of the blinding and restoring to sight of her would-be husband. The Saint's day is on January 21st. On this date a religious service is annually held in the church above her tomb in order to bless the lambs whose wool serves afterwards to make the papal palls. Father Herbert Thurston, S.J., informs me that the little we know concerning St. Agnes is made up of many contradictory data. He says the so-called *Acts* are little more than a pious romance and this is now pretty generally admitted by competent Catholic scholars. So there may be little to choose between the psychic and the traditional stories.

That St. Agnes broke the law seems almost certain. A good deal of misplaced sympathy has been expended over the fate of the Early Christians. It is an established fact that a person was allowed to worship whomsoever or whatsoever he pleased and he was not interfered with. To pagan Rome "Christ" was just another god whom it was fashionable to worship. But the devotees of the new religion could not refrain from intense propaganda and broke the laws in doing so. They likewise became entangled in political matters. It was this meddling in political affairs that brought upon themselves the severities inflicted upon them during the first centuries of the Empire. A few emperors, including Diocletian, were particularly brutal. The names of 24 persons only are known to have suffered martyrdom in the Flavian Amphitheatre (Colosseum).

Though I was very circumspect in my actions during my stay in Rome, and mentioned the object of my visit to a very few people, it appears that it was common knowledge that seances were to be held in the catacombs. I afterwards

learnt that a *pasquinade*<sup>13</sup> was posted on one of the statues (probably that of Menelaus) by an anti-Fascist. It read: "The Spirits of the Early Christians are invoked to fight the modern Sulla"<sup>14</sup>.

I intend returning to Rome in the near future as the stage is now set for further experiments with, I hope, a physical medium. Should I be fortunate enough to discover the box which was buried with so much solemnity by the side of the *Via Appia* it would indeed be a triumph for scientific psychical research.

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Since the above was written I have received a rather extraordinary confirmation of the genuineness of at least one of the scenes visualized by the medium. On November 6th at the National Laboratory of Psychical Research I read a paper on my experiments in the catacombs. On the previous Sunday the press announced my lantern lecture and the following day I had a letter from a stranger, Mr. T. Vincent Lane, who said that he was much interested in St. Agnes as an "old master" which he possessed had recently been declared to be a representation of the martyrdom of the young girl. He enclosed a photograph of the picture which was reproduced in the *Connoisseur* for July, 1928. For years experts had been trying to give a title to the picture, and a name to the artist.

When I saw the picture I at once realized that the scene was a fair representation of the martyrdom of the girl according to the psychic version. In both picture and vision the girl is aged about nineteen; she is tall and fair; has arched eyebrows; long slender fingers; and she wears a *stola* with a dark-colored girdle, and in the picture there is perhaps also a band round her forehead. The color of the girdle in the picture is a bluish-purple.

<sup>13</sup> Pasquin was a cobbler at Rome, who delighted the passers-by with his wit and lampoons on current events. After his death a mutilated statue of Menelaus was dug up near his house and was facetiously named after him "Pasquino."

<sup>14</sup> Sulla (138-78 B.C.) was dictator in Rome (81-79 B.C.) During this tyrant's dictatorship the streets of Rome ran red with the blood of his enemies and friends alike.

The vision and the picture correspond as to the two murderers or seducers, and one is about to *stab* her. The other figures, of course, are allegorical. Another correspondence is that of the church which in the picture rather resembles that of the church of "Quo Vadis" near which the murder in the vision was committed.

No one has ever heard of any other version of the martyrdom of the Saint except the traditional one and, to say the least, it is very curious that, at the appropriate moment, evidence should be forthcoming which enables us to judge the value of the psychic's work.

Though Mr. Lane has no interest in psychical research, he says in his letter: "It is very curious, but often when I have been looking at the picture in the twilight, the setting sun has invariably illuminated the halo surrounding the Saint's head, and the effect has been most startling. The sun never seems to have the same effect on any other part of the picture."

Mr. Lane's picture measures 4 ft. x 3 ft. and is attributed to Tintoretto (the Venetian School); certainly it was painted between 1520 and 1630.

Other artists who might have painted the picture are: Bassano and Domenichino (Bologna school); and Tiepolo and Bocanegra (Granada school). But the consensus of expert opinion places the picture in the Venetian School and the artist as Tintoretto. Mr. Lane exhibited the picture at my lecture.

Mr. Lane has gone to some pains to ascertain what other pictures of the Saint's martyrdom are extant and can find two only: *viz.*, one, by Tintoretto, is in the *Santa Maria dell' Orta*, Venice, and depicts the traditional story. In the gallery at Bologna is Domenichino's famous picture of the Saint's martyrdom and that also shows the traditional story of the girl in the arena (*Circo Agonale*)—a wonderful, though ghastly masterpiece. It depicts the Saint being beheaded, with the blood gushing from her throat and, in the foreground, her would-be seducer lying dead and nude at her feet.

In conclusion, I reiterate that it is extraordinary that another version of the martyrdom of St. Agnes should suddenly be revealed, the psychic story receiving substantial confirmation from a 16th-century "old master" who may

have been conversant with the true account of the girl's martyrdom, which he delineated—with the usual artistic license—on the canvas which I have described, and which is now in the possession of Mr. Lane.

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## DR. CRANDON'S LECTURE

For the past three years, it has been the custom of the New York Section of the American Society for Psychical Research, in connection with its regular program of Monday evening lectures, to invite Dr. L. R. G. Crandon to talk for the Section members at least once each season. As the husband of Margery, the most famous medium of the present generation, he of course has a somewhat different viewpoint toward this case than any other person can have; and of course he has a greater acquaintance with it than any other person.

Dr. Crandon's talks are always of extreme interest, and are always very well attended. In fact, it has been the Section's practice, since observing how inadequate the second floor of Hyslop House was to accommodate the first audience that turned out to hear him, to engage one of the ballrooms at the Waldorf-Astoria Hotel for Dr. Cran-

don's New York lecture of each season. That of the current season was delivered on November 19th, and was fully as successful as either of its predecessors. Though tickets were issued only on request, nearly a thousand were given out, and there were apparently something like six or eight hundred persons present when Mr. Cannon, Chairman of the Section, introduced the lecturer.

Dr. Crandon took as his subject matter the material on which Dr. Richardson has been reporting in the *JOURNAL* the past eight months. While it was therefore not new to most of the auditors, he told it in a way to capture their interest and hold their attention to the last word. Further, much of the detail *was* new; as was the way in which the lecturer correlated his material with Mr. Bird's philosophical discussion of our November issue.

# A NEW MARTIAN ROMANCE, AND AN OLD ONE

BY RENE SUDRE

NEWSPAPERS all over the world have been giving space to the adventure of Dr. Mansfield Robinson, who for several years has been trying to correspond, in the name of the inhabitants of the earth, with the planet Mars. Dr. Robinson is convinced, first, that the Martians exist; next, that they are able to receive and understand our wireless despatches; finally, that they have the appropriate apparatus for sending replies to us. There is, of course, a deal of hypothesis here, and the probabilities of success are of course adjudged, by scientific folk, as practically non-existent. In point of fact the experiments have been going on for two years without any success. As everybody knows, Dr. Robinson has had a message transmitted from the postal telegraph station at Rugby, on a wave-length of 18,500 meters. He sought to pick up a reply through an ultra-sensitive receiving apparatus employing twenty-four stages of radio-amplification and tuned to 30,000 meters, the wave-length which he supposes to be used by the Martians. At the appointed hour he was in attendance at the ear-phones but no message was received beyond the hideous pot-pourri of whistles and cracklings arising out of the electrical perturbations of the terrestrial atmosphere.

The experimenter is in no wise discouraged, because he has faith. And, curiously enough, this faith rests upon psychical phenomena. Through the agency of a medium Dr. Robinson has come into communication with the Martians. He has become acquainted with their language, and has learned that they are beings larger than us, the men being around seven feet six inches in stature and the women around six feet. It appears that there is one very agree-

able Martian lady in particular, who acts as his guide. The message which he has just now been sending comprises the words: *Oom ga wa na wa*, which is to say, in Martian: *God is all in all*. The medium has announced telepathically the reply, which ought therefore to have been received. If it has not been, the failure can be due only to the imperfections of our terrestrial receiving apparatus, or to accident. Such is Dr. Robinson's story.

But giving serious metapsychical consideration to this business of extra-terrestrial telepathy, I should like to make one simple remark of scientific order: If we suppose a Hertzian wave to be propagated freely through space from a point on the surface of our globe, its intensity must of course diminish with the square of the distance. The smallest distance from the earth which Mars ever achieves is 57,000,000 kilometers, which is 172,000 times the distance from London to Paris. In this most favorable position (which incidentally is not realized this year), signals sent from a station in London would be 29,000,000,000 times as weak on reaching Mars as they are when picked up in Paris. Theoretically they might be detected, through amplification by triodion receivers of high frequency; but practically it would be difficult to the point of impossibility to pick them out from under the masking blanket of parasitic waves.

All the world knows that the only reason why we are able to receive and read short-wave signals sent half-way around the world with a few watts of power is because these are reflected from the ionized strata in the upper atmosphere of the earth. In this instance, the fact is that the energy from the transmitter, far from being uni-

formly diffused through space, remains imprisoned in a thin pellicle around the earth. Although experience with long waves is less extensive, it is indicated that these traverse very feebly the electrified field of the atmosphere, and it seems most improbable that even at a wave-length of 19 kilometers Dr. Robinson's message has reached the surface of Mars. To conduct a truly scientific experiment, it would be necessary, as Mr. Hugo Gernsbach suggests in *Radio News*, to send waves of enormous power, accurately aimed at the planet in question, and try to recapture these when reflected from the surface of that planet. A simple astronomical calculation would enable us to check up on the time necessary for the original impulse to reach the planet and return; and thus we should at least have assurance, obtainable apparently in no other direct way, that our signals had reached their goal.

But let us return to metapsychics. The notion of a telepathic communication with the planets has suggested itself to the human mind ever since it was first granted that the earth is not the center of the universe and that there may be other inhabited worlds, around other stars than the sun. But today we are beginning to recoil strongly from this generalization. At the recent meeting of the Royal Society of Arts of Great Britain, the very distinguished astronomer Sir J. H. Jeans, one of the greatest of the contemporary masters of that particular branch of mathematical physics dealing with the behavior of primitive aggregations of matter, spoke as follows:

"To our baby's wondering whether other cradles and other babies exist, the answer appears to be that there can at best be very few cradles and there is no conceivable means of knowing whether they are tenanted by babies or not. We look out and see a universe consisting primarily of matter which is transforming itself into radiation, and producing so much heat, light and highly penetrating radiation as to make life impossible. In rare instances, special

accidents may produce bodies such as our earth, formed of a special cool ash which no longer produces radiation, and here life may be possible. But it does not at present look as though Nature had designed the universe primarily for life; the normal star and the normal nebula have nothing to do with life except making it impossible. Life is the end of a chain of by-products; it seems to be the accident, and torrential deluges of life-destroying radiation the essential."

It was the Frenchman Fontelle who, in the eighteenth century, introduced into the public mind the idea of a plurality of inhabited worlds; but it was that other Frenchman Camille Flammarion who really popularized the notion and brought it under the aegis of orthodox astronomical science. In this connection, attention has always centered around the planet Mars, whose singular canals, seen through the most powerful lenses, make the observer think of gigantic works of engineering achieved by intelligent beings like ourselves. Volume I of Flammarion's work on the conditions of habitability of our sister planet appeared in 1892. And it was in 1894 that there commenced, in Geneva, one of the most astonishing and instructive mediumistic productions of our epoch: the "Martian romance" of Mlle. Hélène Smith.<sup>1</sup> Had there not been available, in Flournoy, a psychologist of the first rank to record and analyze this case, metapsychics would have lost a scientific work which has never been surpassed and which supplies us with one of our firmest foundations.

In the course of a table seance of November 25th, the subject reported experiences which we may well quote in extenso:<sup>2</sup>

"Mlle. Smith perceived, in the distance and at a great height, a bright light. Then she felt a tremor which

<sup>1</sup> Flournoy, despite his perspicacity in dealing psychologically with the genesis of Mlle. Smith's romance, has overlooked this correlation. It seems altogether probable that it was Flammarion's ideas, diffused by publication and general conversation, that provided the germ for these subconscious crystallizations of the medium.—R.S.

<sup>2</sup> Flournoy: *From India to the Planet Mars*: English translation (Harpers); p. 146.

almost caused her heart to cease beating, after which it seemed to her as though her head were empty and as if she were no longer in the body. She found herself in a dense fog, which changed successively from blue to a vivid rose color, to gray, and then to black; she is floating, she says; and the table, supporting itself on one leg, seemed to express a very curious floating movement. Then she sees a star, growing larger, always larger, and becoming finally 'as large as our house.' Hélène feels that she is ascending; then the table gives, by raps: 'Lemaitre, that which you have so long desired!' Mlle. Smith, who has been ill at ease, finds herself feeling better; she distinguishes three enormous globes, one of them very beautiful. 'On what am I walking?' she asks. And the table replies: 'On a world—Mars.' Hélène then began a description of all the strange things which presented themselves to her view, and caused her as much surprise as amusement. Carriages without horses or wheels, emitting sparks as they glided by; houses with fountains on their roofs; a cradle having for curtains an angel made of iron, with outstretched wings; etc. What seemed less strange, were people exactly like the inhabitants of our earth, save that both sexes wore the same costume, formed of trousers very ample, and a long blouse, drawn tight about the waist and decorated with various designs." The medium finally indicated that the son of a Mme. Mirbel, present at the seance, was reincarnated on this planet, and by means of raps he gave a message for his mother.

After this prolog, the Martian romance remained dormant through fifteen months, perhaps because of the entry of Flournoy into the psychic circle and the resultant preoccupation in other aspects of the case. But this time was not lost by the medium's subconsciousness, as we shall see. Suddenly in February, 1896, Hélène came back to Mars, to articulate some phrases of a singular language which the ordinary guide, Leopold, declared to be

Martian. It was young Mirbel, incarnated in Mars under the name Esenale, who claimed responsibility for this. The translation, as well as further examples of the Martian speech itself, came later. Another Martian, Astane, goes so far as to teach her to write this language. She walks about on the planet, and finds the landscape superb. The lakes are of rosy blue, the ground peach color, the sky greenish. The trees have brick-red, purple and violet tones. Their trunks get larger toward the top. Certain persons carry instruments having the form of carriage lanterns, and throwing yellow and red flames; it is by virtue of these instruments that they are able to fly.

The first lesson given by Esenale has to do with the following phrase: *Dode' ne' ci hauden te' méche métique astane' ke' de' me' viche*, of which a translation, word by word, is: *This is the house of the great man Astane' whom you have seen*. Later at each seance there was a lesson of like character; and always to each Martian word there corresponded a French word. (In the example given above, the Martian word *te'* corresponds to the French *du* and hence to the two English words *of the*.) This was not all; the instructor likewise taught Hélène the Martian writing, the characters of which were very different from those of the Latin alphabet. During two years the vocabulary and the written characters maintained quite a striking permanence. For Mlle. Smith in her normal state and for the spiritistically inclined members of the circle, there was no doubt that authentic communications were being presented, in a real language. But psychologists are more difficult to satisfy than laymen; and a very profound analysis by Flournoy demonstrated in brilliant fashion that this pretended Martian language was nothing but a disguised French. The processes of disguise employed in this transmogrification were puerile, he adds; but what makes for its psychological interest is the fact that we have here not an idiom manufactured in cold blood in a normal

waking state, but a subconscious creation attesting a particular affective disposition, a special state of mind which we may call the "Martian state" of Héléne. The relative frequency of vowels and diphthongs is completely different from the corresponding characteristics of French; the accentuation is likewise highly distinctive; but these are the only elements of affective order which the subject has originated. All the articulate sounds of the Martian tongue exist in French; in contrast to which, there is not a single modern European language which fails to possess special sounds of its own, lacking in French: the English *th*, the German *ch*, the Spanish *j*, etc. The Martian alphabet again confirms this parentage; all its letters correspond to sounds for which French too has particular signs, although the Martian has fewer letters than French. It lacks, for instance, the wholly dispensable *q* and *x*.

The parentage may be pursued into matters of phonetic singularities. The Martian presents different pronunciations for the same letter, and reciprocally writes the same sound in different ways. This of course is a characteristic which one finds in all natural languages, and its absence is strongly indicative of a manufactured language. But by an unheard-of coincidence, these singularities in Martian are *exactly the same as in French*. To put the matter on a basis of better familiarity to my English readers, imagine a language, presented as coming from an entirely independent source, but in which the letter which ordinarily stood for the sound of the consonant *k* was also, on occasion, employed (like English *c*) for the totally unrelated *s* sound; in which the character corresponding to English *t* was compounded with the character corresponding with English *h* to produce the two entirely independent sounds of *th* as in *that* and *thick*, without any attempt to discriminate between these two; in which the *s* character was indiscriminately used for the *s* and for the *z* sounds; in which one particular character was used quite at random for the

vowel sounds occurring in *fat*, *fate*, *father*, *talk*, *ant* and *fare*; and in which another character was used at equal random for those occurring in *pin*, *pine* and the second syllable of *machine*, despite the existence of a special character for the last of these sounds, and despite the fact that the second one is really a diphthong. Would it be possible to believe that this language was independent of English?

Passing from this point to the examination of grammatical forms, it was evident that those of the alleged Martian tongue were nothing more or less than a faithful mold from the French. The same for syntax; the order of words is identically the same in the two languages, their correspondence word for word is perfect. This is a fact without parallel between any two terrestrial languages, however closely related. Any English-speaking person who tries for the first time to master the German syntax is profoundly puzzled by such constructions as those found in (transferring a perfectly good German sentence into English, word for word). "The by me to him given book can itself not easily read"; and between less closely related languages this syntactical divide would be wider and deeper. No English-speaking person, finding an exact parallel of the unique French *ne . . . que* and *ne . . . pas* idioms in another language, could possibly believe that it had there arisen independently.

Only the vocabulary of Héléne's Martian tongue had no correspondence with the corresponding element of French. "There is nothing to it but the vocabulary," says Flournoy, "which the naive inventor of Martian has taken pains to make as extraordinary as possible, in conformance with the notion of uneducated persons and children that sees nothing in a foreign idiom beyond an assemblage of incomprehensible words; ignoring the true characteristics of a language and its true distinctions from another tongue—that is to say, its internal structure, and not at all its vocabulary."

I do not imagine that this demonstra-

tion will be an entirely unuseful one to students of psychic science. I go so far as to believe that it will aid them in being on guard against the temptation to attribute to external occultistic influences things which in reality arise solely out of the subject's subconsciousness. Nothing is more instructive than a psychological analysis of the messages from the Beyond—when one has a sufficient knowledge of the medium to support such analysis. After having established that these communications from another planet had first been thought out in French and then childishly travestied in "Martian," Flournoy gave careful consideration to their content and established that this held more of poetry than of prose. They thus indicated a childish personality, an exuberant imagination leaning toward light, color and oriental exoticism—precisely the normal traits of Mlle. Smith. Further, they corresponded to the deep subliminal levels, to a puerile state of mind brought to the surface through hypnosis.

To make the most of this interesting metapsychical lesson, it is in order to bring it in line with an observation very often made by those with experience in long seances given over to incarnation of the dead; it is particularly frequent in the communications of Mrs. Piper. In such seances, there is often noticed an inconsistency in the demonstration of personal identity by the communicator, or objection of a more general sort arises out of his use of inappropriate language, etc., etc. When the contradiction is brought to the communicator's attention and when it is then too strong for him to pass it over in silence, he not seldom falls back upon an alleged failure of his memory to function properly, or even fades completely out of the picture with the parting plaint that "the power is gone." But in subsequent sittings it will be observed that he corrects the contradic-

tion more or less, much like a defendant before the examining magistrate<sup>3</sup>, who modifies his story to meet the objections raised to it, in the effort to establish a more plausible version. The only difference is that the medium's correction is not the fruit of conscious reflection; it arises entirely out of the labor of the unconscious to make its story fit the facts.

Even when the criticisms are advanced to the medium when he is awake and in a normal state, nothing is lost to his subconsciousness, which takes full account of all new facts contributed from without and makes any necessary amendments in the story or the conduct of the personality whom it has been impersonating with less than a maximum of success. Flournoy explained to Hélène, awake and normal, that her Martian was nothing but transmogrified French. She protested energetically, saying that such a mystification would be stupid, that the scientists never having been to Mars could not positively affirm that her visions were contrary to fact. Nevertheless in the subsequent seances a new Martian personage announced further revelations about a new planet, regarding the actual identity of which he would not commit himself; but with a certain amount of tacit suggestion that what was really involved was a far more remarkable thing than had previously been presented—nothing less than a trans-Neptunian world completely unknown to terrestrial science! This was the genesis of a complete new romance, the "ultra-Martian," in which a studied attempt was made to avoid the faults of the Martian sequence. The descriptions of the inhabitants and of their dwellings departed still further from the terrestrial model, and the few words of the language which were communicated were of desultory and somewhat unconnected character, with sonant characteristics quite different from those of the Martian. In place of a reflection of French, there was now mere chaos. Does not this amount to psychological avowal of the subliminal origin of all these creations?

<sup>3</sup> The figure is of course drawn from French judicial procedure, in which a defendant is quizzed on all points of his defense by the examining magistrate or "*judge d'instruction*," who has full powers to force responses and to draw unfavorable inferences from the defendant's silence or from his failure to tell a coherent story.—J.M.B.

With Dr. Mansfield Robinson we unfortunately have not, so far as my knowledge goes, anything like so rich a documentation of the planet Mars. The five words which we are given from the Martian language, however, justify us in assuming that this is a fabrication of the same sort as H el ene Smith's: that is to say, a simple substitution of a vocabulary of phantasm for that of English. In how many languages would the highly figurative expression "all in all" submit to a word pattern corresponding exactly to that of its English dress? In how many would the four different words of this English sentence be represented by four monosyllables, three corresponding exactly in number of letters to their English equivalents and the fourth varying by one letter only?

As to the details about life on our sister planet, these, like the language, are totally different from the ones given by the Geneva medium of a generation ago. But is it necessary to protest any further, to make it evident that all these astral commutings are nothing more than somnambulant dreams? They do not even manifest the element of supernormality which at times creeps into the constructions of prosopopesis. There are a thousand questions which the astronomer asks himself about Mars, and which could be cleared up if there were a true communication of any sort whatever from that planet, on the part either of Martian visitors to us or of terrestrial spirits visiting Mars. And here we have come back upon one of the best arguments of the adversaries of spiritism: that while it may have inundated us with banal predictions of a religious or pseudo-religious character, it has never solved or in any degree helped to solve the least scientific problem. There are means available for convincing the intellectual elite, other than reciting the Bible to them or telling them stories about incarnate souls that live in brick houses!

In 1884, General Drayson published in *Light* an article entitled "The Solution of Scientific Problems by Spirits." He announced that the spirits had indi-

cated a direct motion by the satellites of Uranus. Now this planet is a remote one, passing around the sun in 84 years and having four satellites. The first two, Titania and Oberon, were discovered by Herschel in 1787; the other two, Ariel and Umbriel, by Lassell in 1851. Herschel was astonished to find that Titania and Oberon revolved about Uranus in the retrograde direction, that is to say, from east to west; whereas all the other bodies of the solar system revolved about their primaries from west to east. This problem was one to which General Drayson gave much attention, and in 1858 he conceived the idea of getting advice about it from the spirits through the aid of a medium. An astronomer from the Hereafter who declared himself a great savant responded with the information that the whole matter was an error on Herschel's part; that these two satellites really revolved from west to east, in orderly course with the other planets and moons. The error arose, he explained, because Uranus presented its south pole to us at the moment of discovery. Drayson published a memoir to convince the astronomers.

Now not only did the astronomers refuse to be convinced, not only did their observations continue to confirm those of Herschel, but as time went on other satellites were discovered possessing retrograde motion: the ninth satellite of Saturn, the eighth and ninth satellites of Jupiter, and the single satellite of Neptune discovered in 1846 (and on which adequate observations had not been completed until after the period of which we speak). In the *Annales des sciences psychiques* for 1903, Flammarion demonstrated that the reasoning of Drayson's spirit communicator was fallacious, and that in 1781 Uranus presented his north pole to the earth and not his south. "To my great regret," he concluded, "the spirits have taught us nothing, and this example, to which such importance has been attached, is reduced to outright error."

A supplementary explanation from Flammarion's hand informs us that

General Drayson was himself a bit of an astronomical Bolshevik, professing theories of most singular character; for example, one to the effect that the earth has a secondary rotation. We cannot doubt that a belief in the direct motion of the satellites of Uranus was his own opinion, and one which the medium appropriated more or less subconsciously, to put it then in the mouths of the spirits. The medium is a mirror: in some degree a distorting mirror, but a mirror just the same.

In the latest number of *Light* that comes to my hands before writing this paper, I find another analogous case. A spirit named Oahspe is stated to have communicated to us terrestrials, as early as 1881, the secret of gravitation. "The earth floated in the midst of a vortex . . . the vortex turned the earth on its axis with its own axial motion . . . the same principles apply to all the stars, suns, planets, moons, differing in manifestation on account of size, motion, density and relative place." I have no slightest knowledge or opinion whether this explanation of Oahspe be valid or not, but I do know full well that he is not its inventor. It is nothing in the world but the theory of vortices, quite as this was set forth by Descartes at length in 1644, in his *Principles of Philosophy*. "Let us imagine that the matter of the heavens or of the planets rotates without cessation, just like a whirlwind having the sun as its center. Let us imagine further that in this

great vortex which comprises the universe, there are other and smaller vortices, which we may compare with those sometimes seen in river-bends, which follow the general course of the river of which they form a part yet still maintain their own particular motions . . ."

I leave to the great philosopher the responsibility of establishing in the Hereafter his rights of priority over Oahspe. But how, after such misadventures, can men of science have any temptation to pursue their investigations with supernormal aid? The author of the article which I have just cited, a Mr. Bush, writes: "Some time ago, I wrote to a well known scientist, who was lecturing on the Einstein theories, drawing his attention to the correspondence between them and the statements of Oahspe. His reply was that he preferred discoveries to come in the ordinary way of research, and was not interested in science from the spirit spheres."<sup>4</sup> My readers will perhaps by now feel that this scientist is a wise man.

<sup>4</sup>If not a wise man as M. Sudre proceeds to picture him, this scientist was at least a tactful one. A much less courteous response might have been made to Mr. Bush. It is a notorious fact that systems of cosmical philosophy received through mediums, through automatic writings, and through other esoteric and occult sources, usually employ a large number of vague undefined terms in the vaguest possible ways. It is then possible for their promulgators to read into these terms a content that makes the philosophy line up with any subsequent discoveries such as those of Einstein. I greatly fear that had Mr. Bush interrogated me as he did the nameless scientist of the above anecdote, I should have replied that in my best judgment the only feature possessed in common by the Einstein theories and the Oahspe messages was Mr. Bush's complete inability to understand either of them; and that so far as the latter are concerned, I share this with him.—J.M.B.

## TELEPLASMIC THUMBPRINTS—VI

### Final Considerations Bearing on the Validity of the Walter Prints and On the Question of Identity

BY E. E. DUDLEY and J. MALCOLM BIRD

The present story, commencing in the issue of January last and resumed in those of February, April, August and October, has been discontinuous and long-drawn-out to a degree where it has perhaps been rather too easy for the reader to lose its general drift. It may therefore be not out of place to start the current, and concluding, installment with a brief summary of the facts displayed to date.

We deal with a collection of some fifty or sixty thumbprints in dental wax, obtained in the Margery seance-room between June, 1926, and August, 1927, ostensibly through supernormal teleplasmic operations. We refrain from any definite statement as to the precise number of these prints because no positive agreement has been reached as to just how many of the wax blanks introduced to Walter have been recovered by the sitters carrying prints which are to be regarded as sufficiently legible for inclusion in the series; although it is not to be understood from this that illegibility of result is usual, for the reverse represents the truth. Of these fifty-odd prints, according to expert opinion and according to the judgment which any observant layman will form after careful study, all but five represent the same line-pattern. This pattern the Walter Stinson control states to be that of his life-time right-hand thumb.

Of the five exceptional prints, three are identical with one another and are stated by Walter to represent his left thumb. The other two are again identical with each other and are stated by Walter to be the right thumb of Mark

Richardson. Two further prints, different from each of the three varieties just named but identical with each other, were obtained after the period stated above, but are mentioned from time to time in the present discussion because of Walter's statement that they are of John Richardson's right thumb. The two Richardson boys, it will be recalled, are sons of Dr. Mark W. Richardson, one of the most frequent sitters and a contributor of numerous reports to the pages of this journal; they died of poliomyelitis (infantile paralysis) in childhood and are represented by Walter to be his two most constant and most indispensable assistants in the seance room.

The Walter right thumb is of the general type known to finger-print science as the ulnar loop. This means that it consists principally of a single long narrow loop of roughly parallel ridges, and that the open end of this loop, *on the anatomical original of the thumb itself*, points toward the little finger—which is to say, on a right thumb, toward the left. On the direct print made from the thumb, of course, directions are reversed and the loop opens toward the right. The Walter left thumb again presents a single simple loop, opening toward the left on the normal negative impressions and hence toward the right on the anatomical original. This means that it opens toward the little finger again, and that it is again of the ulnar loop pattern. Thinking of it erroneously in terms of a right thumb, we referred to it, in the October installment, as of the radial loop type; which would require that it

open away from the little finger. The error is a small one and a technical one but none the less one requiring correction. The radial and ulnar loops cannot be distinguished until it is known from which hand they come; and with this datum, the definition, as just indicated, is in terms of a pointing toward or away from the little finger, not merely to the right or to the left.

The various prints obtained have for the better part been got on separate pieces of the dental wax, but in a few cases two prints occur on one wax blank. In no case is there any indication that the blank has been further touched by an anatomical organ carrying a line-pattern of any description. Yet in many cases the blanks have been kneaded and twisted out of all resemblance to their original flat slab form. Further, the finished prints display a wide range of flatness, concavity and convexity, while not in general showing a sufficient distortion of the line pattern to indicate that the variation in contour is the result of a distortion of the wax made after application of the print. The suggestion accordingly inheres that this variation in contour occurs on the teleplasmic original

The prints are strongly anatomical in character, showing extraordinarily rich details of skin markings, sweat glands, pores, etc. Further, as is the case with a long series of prints made from an anatomical original, while the general line-pattern is sufficiently uniform throughout to permit identification of a print as belonging to the series and pertaining to the common origin, and while certain pores, scars, etc., likewise persist, there is much variation of anatomical detail from print to print. If all the prints were made from a common mechanical matrix or die, this would evidently not be the case. When they are made from a living original we expect it to be the case, as was set forth in considerable detail in the installment for April (page 212).

In addition to these variations of superficial contour and of anatomical detail, there is a third series of variations,

most baffling of all. Most of the prints are ordinary *normal negatives*—what one would get by pressing a thumb into a plastic blank, with reversal of sides and with the ridges and other elevations of the original represented by depressions. But a considerable number display the characteristics of the anatomical original itself, having ridges where it shows ridges, and having the right side at the right. This is of course a *normal positive*; and if normal negative impressions can be sufficiently hardened to be employed anew as dies, such normal positives can plainly be produced by normal mechanical means. But the seance prints include also two further types, which we have defined as *mirror positives* and *mirror negatives*. The mirror positive is what we should see if looking at the normal positive in a mirror; it has the reversal of side for side but it has high places where the anatomical original is raised, and low spots where that original is depressed. The mirror negative bears this same relation to the normal negative; and no direct mechanical process for making these mirrored prints appears in this three-dimensional world. A detailed discussion of all this occurs in our April installment.

Further, in the seance prints we do not usually get a complete and clean-cut normal positive, or mirrored positive, or mirrored negative. Parts of a given print will show the alteration from negative to positive or from normal impression to mirrored; and these parts seem chosen quite at random, so that for the production of these fifty-odd Walter right thumbs by mechanical process, almost as many independent original dies would be needed. That the results are in harmony with the hypothesis of a very potent ideoplastic process, a process the operator of which has only to think a certain result in order to bring it into physical being, is obviously the case. That no normal physical process exists for the attainment of these results is obviously too sweeping a statement. That no such process exists which could be worked under the

severe conditions prevailing at a good number of these seances seems altogether likely, however, and we feel that the status here is such as to shift the burden of proof strongly to the skeptic's shoulders.

The conditions of control at the various seances have been described in detail in our February installment; and it has become evident that no theory of confederacy by one *known* to be present will work. Solo seances by Margery with a single other sitter have been held since the August, 1927, date, which quite rule out the hypothesis of a confederate *not* known to be present; these will be duly published in other connections, and in fact one of them has already been offered for publication to *Nature*, the British weekly, by Dr. R. J. Tillyard, the sitter. It has been abundantly demonstrated (mainly through marked wax blanks) that the prints are made in the seance room, at the moment when they are supposed to be made; that they are not made outside and brought in. Photographs of a teleplasmic hand at work making them have been shown, and with these has been given the testimony of the sitters that this hand was alive. One point in connection with these photographs (see the October installment) which has not been made but which possesses paramount importance, is this:

In all current attacks upon the mediumship, a large place is given to the hypothesis that in the darkness of the seance one foot remains uncontrolled or escapes from its luminous control, and is then employed for the production of telekinetic effects, for the simulation of teleplasm, and for moving about false teleplasms of other character. At the present seance, the psychic wore white stockings. Accordingly there is visible, to the camera's eye, not a narrowly restricted region of the foot as under luminous control in the dark, but the entire ankle and leg from the top edge of whatever dark foot-wear may be in use. Margery was very restless during this seance, and when she is restless her feet are always strongly affected. At

the moments when the first three flashlights were taken, only one of her feet was each time within the rather circumscribed part of the under-table region bringing it within the camera's range. The fact that in the photographs this foot once appears to be a left, once a right, and once ambiguous, is of some weight; but not nearly of so much as is the fact that in the final exposure, *both feet are visible*—the right one being further forward and clearer than the left, but the left being unmistakably present and in order. At this moment, the teleplasmic hand is found clasping Dr. Richardson's hand and forcing him to the verdict that it gave him an honest, living, hand-grip. Both Margery's hands as well as both her feet are visible in this picture. One is tempted to write the strongest kind of a Q. E. D. at this point; one certainly must wonder what the constitutional skeptic will have to say.

We concluded the October installment with some generalizations and some particularizations as to the type of oblique theory to which recourse must now be had by the critic who will not grant the validity of these phenomena. We cannot of course go too far in outlining the skeptic's case for him or in meeting it in advance. We can, however, indicate and we have indicated in previous installments some of the major difficulties which he must meet. In addition to showing how these results with their extremely large coefficient of variability in the details of the prints may be got by normal mechanical process, he must have a mechanical process of which the final stage at least occurs in the seance-room, under the extraordinary control conditions which we have described. The issue is greatly complicated by the evidently anatomical character of the prints.

A word seems necessary in explanation of just what this involves. The finger-print expert will state, with more or less confidence, that he can usually distinguish between a print made from a flesh-and-blood original and one made from a mechanical die of

any sort. Especially he will insist that when confronted with a long series of prints from the same digit, a study of the variations occurring among the members of the series will make this discrimination an easy one. The verdict in the present instance, as will appear in Mr. Fife's report given below, is one of anatomical rather than mechanical origin. In view of the apparent teleplasmic origin of the prints, it then becomes necessary to make the following remarks:

One print, apparently of anatomical origin, may doubtless be duplicated in every minute detail, through a sufficiently painstaking process of hand-engraving. Fifty prints, all of apparent anatomical origin, may then be duplicated, seriatim, by fifty times the expenditure of time and labor necessary for one. The picture of fraud in the present case must be of this sort; the seance prints cannot in general have descended from a common mechanical master, and it is even doubtful to the last degree that any two can be found which could have such a common ancestry.

But when we say that the prints are of obvious anatomical origin, and when we particularize as we have just particularized, it might seem that the same difficulties of operation would confront the teleplasmic operator. It is hardly to be inferred that Walter has a permanent core of teleplasm, which he produces at will when prints are demanded, and which carries a permanent record of his thumb pattern. Rather we must think of him as building his teleplasmic die afresh for each seance. And when we realize that the process through which he does this is not one of normal modelling in teleplasm as the sculptor models in clay, but that the term "ideoplastics" is deliberately invented to cover this process as we see it, all difficulties vanish. It is but necessary for the supernormal operator to think a certain result, and at once that result is. Thus the entire range of variation: variation in anatomical detail, variation in superficial contour, variation between

positive and negative and normal and mirror, any desired combination of all these types of variations—any such result, however complicated, is created in the teleplasm, for transfer to the wax, not by a process of physical modelling in a superphysical medium, but by the mere process of taking thought. Hence any argument revolving about the obvious anatomical origin of the prints, while denying or tending to deny the possibility that they may have been produced from mechanical dies, does not in any sense deny that they may have been produced teleplasmically. The teleplasmic thumb may look and in all respects behave exactly like the flesh-and-blood one and may presumably possess every physical property of that one, where the thumb of rubber or of steel may not do all this.

We have said from time to time that the prints are of evident anatomical type, and expert testimony will say this again in the present installment; but we have not indicated the most potent reason for insisting on this point. This reason is found in the various enlargements which we have from time to time made of the wax prints: enlargements made photographically, of course, but by direct photography from the wax rather than by enlargement from a negative or print. They are of various magnifications, up to ten diameters. Now in applying magnification to a picture of any sort whatever, two factors enter: the microscopic structure of the original of the picture, and the microscopic structure of the material on or in which the picture is. For example: if you enlarge a photograph, you enlarge the structural grains of the photographic emulsion, as well as the features of the picture which are built up through the blackening, in greater or less degree, of these grains. Enlargement then tells us nothing pertinent to the picture when we carry it beyond the point at which the emulsion begins to appear to us as a series of separate particles. Similarly, if we lay down, in wax, an imprint from the human hand, this imprint, within the limitations of

the technique of imprinting used, will record structural features of the skin which lie below the threshold of normal visibility. We can bring them above that threshold by magnification, but we can do so usefully only up to the point at which the microscopic details of the plastic substance begin to crowd out of the picture those of the imprint proper.

If the imprint is made direct from the hand to the wax, microscopic examination of the latter may proceed, using constantly higher-powered lenses, and revealing constantly more and more of the infinitesimal details of the skin on the imprinting hand; until we begin to get the microscopic details of the wax. If the imprint had been made in rubber or in steel, a directly analogous remark would apply. But if it had been made first in rubber or in steel, and the impression in the wax had come through contact with this secondary, the microscopic details of the rubber or the steel would come in on an absolutely equal basis with those of the skin. We could enlarge this third-order wax print as before, and find anatomical details in it which were not visible to the naked eye; but when we began to get structural details from behind these, they would be of the rubber or steel as well as of the wax. All of which discussion is by way of preliminary to the statement that examination, under magnification, of the Walter thumb-prints has been prosecuted to the point where the anatomical details begin to be lost as the wax surface dissolves under the eye into its separate structural elements; that such magnification brings to light a wealth of microscopic anatomical detail but that in this process no structural details foreign to the wax, and which might then be recognized as pertaining to the substance of the hypothetical intermediary die, have been noted. Of course, the process of direct photographic enlargement, in which the magnification occurs as the light passes from the object to the sensitized plate, comes within the above discussion as a mechanical means of microscopic examination; and of course, so long as we

do it that way and refrain from any examination of the photographic print under further magnification, the structural details of the photographic emulsion get no chance to complicate the issue.

We have indicated in earlier installments that the technology of the present experiments is fundamentally different from the ordinary routine of fingerprint science, in that we deal here with three-dimensional impressions while the criminological print expert deals with superficial markings on a two-dimensional surface. The divergence may not appear to the layman to be at all critical. But consider the fact that the print laid down accidentally on a window-pane or a door-knob or the handle of a weapon, by the offender against the law, consists merely of a trace, in fine oil, of the ridge-crests; and that the space between these crests is entirely blank, save where it has made accidental contact. This is a totally different thing from the three-dimensional impression in which the bottom of every trough is as much a part of the picture as the crest of any ridge. Consider, again, the fact that when a photograph is taken of the wax print, it depends entirely upon accidents of lighting whether the ridges appeal to the eye as ridges, or as depressions! Here is an element of confusion and difficulty with which the finger-print expert never has had to contend. Finally, consider the fact that we deal here with normal negatives and mirror positives; whose only difference is that where ridges occur in the one, depressions are found in the other. Consider, too, the fact that if under photographic examination one print is known and recognized to be a normal negative, while another shows an obvious side-for-side reversal of the first, any judgment whether the second is a normal positive or a mirrored negative must hinge upon a correct recognition of the ridges and troughs for what they are—a recognition which the photograph may make most difficult.<sup>1</sup>

<sup>1</sup> See print No. 6, illustrated on p. 461, August installment, for a shining instance of this.

Photographs of pairs of prints possessing the feature of side-for-side transposition have been submitted to numerous finger-print experts in this country and abroad, with a series of questions. The prints used for this purpose were a normal positive and a normal negative. No information whatever as to their origin, their possibly psychical character, etc., was given. A majority of these experts, recalling that the transposition of sides is so easily effected by printing through the photographic negative from the wrong side, took it for granted that this was what had here occurred; although it will be appreciated that this viewpoint could only be taken by one who had failed to recognize the ridges as ridges, in one of the prints. As a matter of fact, the situation here presented was almost an unfair trap for any expert in the normal finger-print technology. Given no hint that there might be any claim of supernormality in the production of the prints, but seeing that they were unmistakably from the same thumb, no expert could do other than speculate as to how they might have been made normally.

Of all those asked for a report, none fared so well as did Herr F. Rubner, of the Munich police department, to whom the questionnaire was presented through Baron von Schrenck Notzing. The questions and Herr Rubner's replies follow, with parenthetic comment by the present authors where this seems appropriate:

1. Are one or both of the prints from a male thumb? This question cannot be answered, as the sex cannot be distinguished in the design of the papillary lines. Men usually have a stronger thumb than women. The strength of a thumb is also subject to one's profession. Further, a weak man may have a smaller thumb than a strong woman. (It will be noted that by implication Herr Rubner accepts the print as that of a thumb.)

2. Are both made by direct touch of human skin? This is only the case with print B. This finger was pressed di-

rectly into the wax and the imprint then photographed directly. The picture A originates in a cast from a finger, which was pressed into the wax to make a new cast. This new cast, which was therefore a positive, with lines running oppositely from those of B, was then photographed. (It will be appreciated that, having successfully done what most of those questioned were unable to do: identify his positive print A as a positive, Herr Rubner had no other alternative than to explain its production in this way. Had he regarded it as a mirror imprint, he would have been forced to decide on other grounds, if at all, which of the two came first. But if one is a positive and the other a negative as he shows in his response to question 5, and if they are normally produced as he must assume, necessarily the negative was made from the thumb and the positive from a negative.)

3. Are there similarities between the two prints? Are they by any chance made by the same finger? The two prints come from the same finger. In enclosure No. 1 (which we do not reproduce because we have covered the ground in our April installment; particularly, in the conventionalized line drawing of the typical Walter thumb) I have reversed the print B photographically, so that its lines run the same as those of A. The red arrows and corresponding numbers show the corresponding features: designs, islands, eyes, bifurcations and joints. I must add, however, that the positive print A submitted to me was not made from the negative B which accompanied it, but from another negative independently struck from the same thumb. (We continue here with the assumption, so necessary to Herr Rubner, that the negative series is made first, directly from the thumb, and the positive series from the negative. Of course, if this were the case in the present situation as we know it and as Herr Rubner did not, the crafty operator would actually have done what Herr Rubner pictures him as doing. He

would have made numerous negatives, no two of which would be identical in every respect. Those which he then utilized as secondary originals from which to make positive seance-room prints, he would have destroyed rather than used themselves as seance prints. Thus we would have the situation that no single one of the seance negatives could have served as the original for any one of the seance positives. Herr Rubner recognizes that there are minor discrepancies between the positive and negative submitted to him, which prevent him from assuming that either was made directly from the other. But, as we have pointed out parenthetically under the second question, that the positive was made from *some* negative, is an assumption from which he cannot possibly escape and which he cannot realize to require any specific proof.)

4. If the answer to 3 is negative, what are the distinctions between the prints? This is taken care of by answer 3.

5. Granted that both prints are from the same thumb, should they be regarded as positive and negative? Print B represents a negative in wax; the papillary lines are depressed, while the ruts between them are in relief. Print A is a positive. The papillary lines are in relief and the intervening ruts are depressed. This gives the same picture as though one were looking at the finger-tips directly. (As we have seen, in earlier installments, one way to judge whether a given photograph is of a positive or a negative print is to search it for impressions of pores, which in the anatomical original are invariably *on the ridges*, forming minute depressions therein. Again, in the thumb, the ridges are usually wider than the troughs; so the wider set of elements in any reproduction presumably represent ridges. Other indicia also exist; it would be interesting to know on just what basis Herr Rubner reached his correct conclusion that he was dealing with a positive and a negative, but this he does not tell us.)

6. Or are both prints positive? This is answered in No. 5.

7. Do the two prints compare as to ridge and depression, or is the depression of one the ridge of the other? (Although he had answered this, too, in characterizing the prints as positive and negative, Herr Rubner went on to comment, as follows:) In the picture B submitted, the raised lines, which in fact correspond to the ruts of A and of the original thumb, appear white because of the artificial light. The black lines on B, therefore, must be compared with the white papillary lines of A. (This circumstance, that the features corresponding to the ridges of the original appear white on the one print and black on the other, tempts one to compare the white lines of the one print with the white lines of the other, and to adjudge them mirror-related; an error which Herr Rubner avoids. He goes on, apropos of nothing in particular, to remark:) If the prints were originated by a right thumb, this thumb had an ulnar loop. I assume this to be the case; but it cannot be stated with certainty, because radial loops occur on thumbs as well as on other fingers. (Compare answer 1 in the Berlin response that follows.)

8. Is one of the prints by any chance the mirror-picture of the other? Both are of the same finger, but represent two different imprintings, and not mirror prints.

9. Suppose that one print is made by direct imprint of a thumb, how was the other made. Answered in 2.

10. Are both from the same thumb? Yes, as indicated under 3.

Herr Rubner goes on to add, naively enough as we see it from our knowledge of all the circumstances:

"I charge no fee, not being permitted by rule to do so. The matter interests me, and I am at all times at your excellency's disposal. If I knew the intimate circumstances about the origin of the prints, I might perhaps be able to give interesting revelations. The fact that the two prints are from one finger, yet in the one print the lines

run to the left and in the other to the right, impresses me as most peculiar. There is not an expert behind this, for such a one would have made both fingers right-handed. At any rate, there are two different methods represented, which I find very strange. I cannot voice any further opinion without more information."

A fair sample of the mess into which an acknowledged authority can get himself through studying these photographs without recognizing their true character is shown by the responses from an official of the Bureau of Identification of the Berlin police. Like Herr Rubner he could charge no fee, and on this account was prohibited from attaching his name. The questions in the course of translation came to him in slightly different form; so for him too we give question, answer and our own parenthetic comment.

1. Is one of these a right male thumb? (There are really three questions here, which the Herr Inspektor examines *seriatim*;) The line pattern and the strength of the impression never permit a safe conclusion as to the sex of the person making the print. Whether the prints submitted correspond as to the area and width with a human thumb likewise cannot be said with certainty, because the original proportions are not apparent in the photographs submitted. It is however fairly certain from the type of the pattern that the print originated on a right hand. (This of course amounts to a verdict that ulnar loops are much commoner than radial ones. Ulnars are in fact the most common in occurrence of all types recognized as major ones, and radials are rather uncommon.)

2. Was one of them made by direct touch of human skin? An answer to this question can never be given with certainty from a photograph; it can however be safely rendered as to the original wax prints, if these are submitted for examination. After careful examination of the photographic contact prints placed at our disposal, one favors the opinion that the print B

(here as with Herr Rubner, B was actually the negative) originated by direct touch of the wax with human skin, provided the photograph has not been re-touched (it of course had not). On this print one sees a gradual flowing out of the lines, which is not observed to the same degree in the print A, the latter appearing more clean-cut at the edges, as would be the case if it were made from a stamp. (We comment on this judgment a little below, in connection with question and answer No. 9.)

3. What do their similarities consist of? If one turn the print A, it shows the same basic design as does B. This done, both fingerprints, in all their details, show a congruence in all essential particulars. (A detailed showing of this was made through rephotographing the prints submitted and marking the common elements; the result strongly reminds us of the diagram we have ourselves used to similar purpose in our April installment.)

4. What are their distinctions? It is true that the fingerprint A is identical with the fingerprint B, but it shows a reversed loop-design. This makes it clear that the two prints can only have originated through two separate touches of the finger upon the wax.

5. Is it possible that one was made from the other? No; for print A shows the ridge design more clearly at some points than at others; so does print B; but the points in question do not correspond on the two prints. (A beautifully clean-cut demonstration, and a most specific showing of the precise manner in which the two prints fail to exhibit the same variations.)

6. Is one positive and the other negative? No, both prints are negatives. The print B shows the pores in the white lines. In a contact print (i. e., a direct negative) this is just the opposite. Print A, too, confirms this finding at some points. (It seems that this man knew theoretically how to determine the positive and negative character of prints, but fell down in applying the theory. He was undoubtedly fooled by the puzzling photographic

properties of the positive print. One is led, by the obscurity of his response here, to suspect that he was forcing the evidence to give him the easy answer, against his better instinct.

7. Are both positive? No, as explained under 6.

8. Do the ridges correspond in the two prints, or do the ridges of the one correspond with the grooves of the other? In prints A and B, in both cases, the ridges appear to be the same.

9. Although it is obvious that the two photographs are not of the same piece of wax, does one of the fingerprints appear to be the mirror image of the other? Yes; although as stressed under 2, we have to do with two separate prints of the same finger.

10. Assuming that one of the prints was made by direct print of the finger, have you any idea how the other was made? Inasmuch as it appears to me that print B is an actual photograph of an original fingerprint of a human being, I have the following to say about print A: Inasmuch as this print was also in a piece of wax, it may have been pressed into it with a stamp. As the fingerprint A is sharply cut in its edges, the opinion prevails here that this is the one that was so stamped. This can of course be said with certainty only when the originals are examined. (This may be taken in conjunction with the second answer. Evidently, this authority has not the same forced choice as to which print was made first that Herr Rubner had. One of them is of the finger, direct; the other is a mirror-reversal—made in a manner which we, in company with the expert who is testifying, may gently waive. If one were a negative and the other a positive, he would "know" which was made first because he would know which ought to have been made first. But when the facts are as he erroneously finds them to be here, the only way to guess which was made first is to decide which looks least like the product of a metal die. In both, the lines of the imprint itself were entirely too soft and anatomical in appearance

to make possible anything more than a judicious side-stepping of this point. So appeal had to be taken to the edges of the wax; and it was noted that in one picture the ends of the pattern lines ran off the wax at the edges more sharply than in the other. In point of fact, this appearance was another item of photographic deception; the wax carrying the print was extremely convex and the picture did not sufficiently indicate this. The lines in the wax original, therefore, when they reach the extremely sharp shoulder bounding the convex region, reach a jumping-off place; and not because of the character of the imprinting, but wholly because of the shape of the imprint, they were unable to flow off gradually as they do in the flatter specimen. Neither wax print looks in the least degree like the product of a die, and the present authority would realize this promptly if he saw the specimens.)

A prominent British finger-print expert reporting through Sir Arthur Conan Doyle, goes even further astray. He actually corrects the one photograph by hand, to force it the better into the interpretation that both are direct negatives; and he says: "I would like to point out that the impression which is photographed left for right may have occurred by its being photographed or printed through the glass side of the plate." Such a simple solution; what a pity it is not the true one!

It is now in order to make what may take rank to some degree as a confession. The prints sent to the above authorities and to others were sent in the early part of 1927, at a time when Mr. Fife (see below) and the present writers had not yet given the ensemble of prints any very careful examination, and indeed at a time when there were less than a dozen of them in existence. The prints selected for the purpose were Nos. 6 (August installment, p. 461) and 7 (April, p. 201). From the original glass negatives, natural size prints were made of these, side by side on one sheet of paper; No. 7 being at the left.

No adequate examination of the wax originals preceded this sending out of samples for expert scrutiny; and the samples were selected on the ground merely that of all possible pairs of photographs then available showing the side-for-side reversal, these two appeared to be the best, photographically. It was not until much later that the extremely deceptive characteristics of this particular photograph of wax print No. 6 were realized (see pp. 458-460, August). There was no intent to deceive the experts or to present them with a problem involving unnatural difficulties; it just happened that way. The result, of course, is that their judgments are of value mainly in their unanimous insistence on the identical pattern of the two prints; and, in somewhat less degree, in their admirable illustration of the way in which the things that the experts thought they knew threw them off and influenced them to quick-and-easy judgments.

This factor can be eliminated by making the wax originals themselves the object of expert scrutiny. The major reason why this has not been done in submitting data to experts outside of Boston has been the fact that at all times since early 1927 the wax imprints have been under the consideration of a Boston expert, and it has seemed important to keep the file of originals as largely intact as possible, to facilitate his work in the course of which it has naturally been constantly necessary for him to compare different members of the series. This expert is Mr. John W. Fife, Chief of Police of the Charlestown (Boston) Navy Yard, and accordingly a civilian employee of the United States Navy. Mr. Fife is a finger-print expert of standing, with a record of successful prosecution of cases depending entirely upon the evidence afforded by prints. At an early date in the thumb-print episode, the need for expert assistance and specialized knowledge of the finger-print field was recognized, and was sought in several directions. In response to an inquiry directed by Dr. Crandon to the

Admiral in charge of the local Navy Yard, Mr. Fife was named as one of the Navy's best men in this field. With no indication of the element of possible supernormality involved, the entire collection of wax originals obtained up to that date (February 6th, 1927) was submitted to Mr. Fife. He examined them with care and reported that they were all made by the same digit, apparently a thumb and apparently a living one. His interest in the prints was such that it was deemed advisable to inform him of their ostensibly supernormal origin. Unlike most of the experts who have been approached about the prints, he did not allow this element either to scare him away from their consideration, or to distract him from the strictly technological aspects of the prints themselves. It was soon found expedient to invite him to a seance, and he sat for the first time on March 21st, 1927. His attitude toward the Walter personality was conspicuously a correct one, and he turned out to be in every respect an admirable sitter. He has continued to sit, and to develop an interest in the prints which has increased with the complexity of the problems which have become involved in the attempt to construct any rational theory as to what sort of imprinting mechanism can have produced them. He has given countless hours of his own time, without remuneration, to the seances and the extra-seance analysis of the prints; and particularly he has been very patient and helpful with Mr. Dudley, in connection with the latter's efforts to attain some degree of mastery of the dactylographic problems of the case. Since approximately the dates mentioned just above, these two have been regarded as having complete charge, from the normal side, of the thumb-print sequence and the work done thereon.

We propose to rest the case for the supernormal character of these prints largely upon the testimony of Mr. Fife, the one expert who has been able and willing to give time to an extensive examination of the wax originals. For

the specific purpose of publication in this place, he has prepared a report covering the same general aspects that it was attempted to cover in the questions asked of the foreign experts. This report we now give, verbatim:

"On February 6th, 1927, I received from Dr. L. R. G. Crandon, a number of finger print impressions made on dental wax. There were ten pieces of wax, two of which carried two prints. Examination of each individual print revealed them to be of the same pattern. In my opinion they were impressions of a right thumb. They were of the loop pattern. In some of these prints the lines from the core flowed out toward the little finger of a right hand. To all persons familiar with finger print impressions, this type of pattern is known as an ulnar loop.

"All but one of these prints were concave as though a living thumb had been pressed into the soft wax but most of them were not wholly legible. Among these prints I found one that was identical with two other clear prints with the exception that the lines of the core flowed out to the opposite side of the thumb, as though the print had been inverted. This print was convex and, because of the slope of the core, would be known as a radial loop type if it was from a right thumb.

"As a finger print student, I realized that never had two prints been found to be identical in pattern but the one reversed from right to left. I also knew that if this second or convex print had been made from one of the others by pressing them together, then the second would be merely the impression of the original print, the ridges of one fitting into the grooves of the other. But none of the prints which appeared to have been made by pressing a thumb into the wax were exactly the same in form or curvature as this single print in which the pattern was reversed. I became sceptical and curious to know how such a print had been produced.

"I treated these prints with white powder, in order to make it easier to photograph them, and had them photo-

graphed. A careful study of the photographs confirmed the previous examination, that one pattern was the reverse of two of the others.

"On March 21st, 1927, I was present at the home of Dr. Crandon, 10 Lime St., Boston, Mass., and attended a seance during which five prints were produced on dental wax. This wax I had previously removed from a box and examined carefully. After marking the wax for later identification, I placed one piece at a time in a shallow dish containing hot water. In approximately five-minute periods, each piece of wax was out of the dish and lying on the table in front of me with a distinct print on each, which prints I later identified as being of the same pattern and having the same characteristics as the prints I have previously examined subsequent to February 6th, 1927.

"One of the above prints I found to be like the convex print which I have referred to above. This print had the same pattern as the others but reversed from left to right and, like the other convex print, could not have been made by impression from any of the prints.

"Although these prints were produced in darkness, in my opinion they were not made by any living person in the room as I later examined the prints of each individual present. I was satisfied that the convex prints had not been made from any of the concave prints and yet the pattern was the same even to minute details. Microscopic examination revealed details which were entirely consistent with those of a living thumb.

"My first impression of the convex print, which is incomplete in its upper portion, was that it might be a mirror image of the normal print and the photographs of the prints, taken after they had been powdered, tended to confirm this idea, but upon further study it appeared that this was a rather imperfect positive model of a thumb having the same ridge pattern and characteristics as one from which the normal negative prints had been taken. I do not attempt to supply any explanation of how

this could have been done..

"I then examined the plaster cast of a hand, marked May 17th, 1924, and find that the ridges and depressions are clearly marked over most of the area of the thumb but that the thumb, like the rest of the hand, is distorted. The ball of the thumb seems to have been pinched up into a ridge above the core and this gives a different appearance to the pattern in that region as compared to the wax prints. In spite of the distortion, the pattern is, in general, identical with that of the wax prints in the corresponding area. The ridge count from the core to the delta is the same and the relationship of numerous bifurcations is consistent with those of the wax prints. In spite of the peculiar distortion of this thumb I am convinced that it is the same finger print pattern as the other prints and that it proves that the convex prints above referred to are actually models of a normal thumb.

"I have compared Margery's thumb prints with the ones produced by 'Walter', and found her thumb prints to be of the ulnar type, and that they revealed some characteristics in the vicinity of the core that are almost identical with the ones found in the 'Walter' prints. Although their prints resemble each other so far as characteristics are concerned, they are not the same identical prints. The resemblance is sufficiently close to show blood relationship.

"In comparing both Margery's and 'Walter's' prints with those of their mother, Mrs. Stinson, I found that the patterns and characteristics contained in the prints of all three resemble each other closely enough to indicate blood relationship. In families there is usually noted a correspondence of special characteristics amounting, in the case of a mother and son, to as much as seventy-five per cent, and between brother and sister to fifty per cent.

"It is my opinion, based on a most careful examination of the wax prints originally submitted to me by Dr. Crandon and the prints obtained at the seance of March 21st, 1927, that these prints have been made by a living

thumb, that the patterns are the same in all the prints except that some are reversed from the others, that the convex prints were not made from any of the concave prints which I have seen, that the prints of March 21st were not made by the thumb of any person in the room, and that the thumb of the plaster cast carries the same pattern as the thumb which made the normal wax impressions."

[signed] JOHN W. FIFE.

19 Chestnut St.,  
Somerville, Mass.

This report, undated, was presented at some time in March or April, 1927: certainly after March 21st, as it refers to the seance of that date. After Mr. Fife had attended several more seances and after more and better prints had been obtained, and after Mr. Fife had had opportunity to analyze these additional prints and the ones obtained on March 21st, it became apparent to him that what had appeared as though it might be a mirror image of the normal or negative print of the Walter thumb was in reality a positive or model of that thumb; and in fact, that several of the very earliest prints (e. g., Nos. 1a, 1b and 2, August installment, p. 463) were such positives. It was no easier for him than for any other expert to face the fact that for the first time in his experience he had to discriminate with extreme care between what were originally the ridges of the thumb and what were originally the troughs; but once he faced this situation and mastered it, the rest was reasonably clear. In particular, it then became obvious that several of the first prints were not only positives, but likewise concave instead of convex as a normally made positive model should be.

Now a concave positive is an anomaly; and when the pattern is not deeply impressed in the wax—as in these early wax prints it was not—its proper classification becomes a matter of more than ordinary difficulty. The other experts whose opinions were sought were supplied with photographic

copies of prints Nos. 6 and 7, and were therefore not exposed to the powerful suggestion of the faint concave positives. Nevertheless, they have stated, for the most part with great positiveness, that one of these prints appears to have been made from the other by a process of photographic reversal, such that the convex print becomes a mirror image of the normal negative print. The distinction between the actual ridge of the positive, and the raised rut of the negative, which would have contradicted this dictum, was hard enough to make from the wax originals, and well-nigh impossible from these particular photographs.

It is of course a fact that normal positive molds of a thumb are most uncommon. They cannot possibly arise accidentally, as do practically all of the normal negative impressions with which routine criminology deals; and it is entirely understandable that they are neither discussed in most of the fingerprint literature nor met with in general fingerprint practice. Likewise, prints in red wax are very far from a matter for every-day examination. They are so difficult to photograph that most photographers would insist upon some method of bringing the pattern into some sort of relief. This was done in the present instance by powdering the prints as noted in Mr. Fife's report; and the method would have been quite satisfactory in almost any other case than the present one. Thus a comparison which seems to be easy enough when based on the clear photographs of the selected examples of the wax prints which have appeared in this Journal, took on a greater degree of complexity when limited to a few prints which had been powdered and photographed in accordance with standard practice. As soon as its unfortunate results were realized, the practice of powdering the prints for photography was abandoned in the present investigation, and in its stead a technique adopted under which manipulation of light was relied upon to bring the lines of the wax print into clear visibility for the camera.

Mr. Fife in his report insists upon the living original for the prints of the present series. We need not emphasize again that the hypothesis of teleplasmic production through the operation of an agency possessing the power of ideoplastic creation is included within the statement that these prints are made from a living digit. If this statement is correct, the prints are made either by fraud from an actual flesh-and-blood thumb, or they are made teleplasmically and ideoplastically, in the manner claimed for Walter by the proponents of the mediumship. The former alternative having apparently been quite excluded by the conditions under which certain of the seances have been held, the latter only appears to remain. We will not urge the impossibility of any normal reproduction whatever of these results, under any conditions whatever. We believe that as practical working proposition this impossibility exists: that the independent artistic production which would be necessary for the die from which each separate print under this theory would have been made, is one involving such expenditure of time and labor as to be prohibitive in any other connection than that of abstract, scientific, weighing of physical possibilities as against physical impossibilities. An English firm of die-makers, approached in this connection, offered to make an attempt to reproduce one of the prints in a die, for something like thirty guineas, payable in advance, *and without guarantee* that the work of duplication would be a success. The process which they had in mind is understood to have been a very elaborate one of gold-plating and hand-engraving. The failure of the wax prints, under direct magnification to ten diameters, to show anything inconsistent with the hypothesis of a living original, is a factor possessing extreme weight here. But as we say, we have dropped for the time the hope which we originally held, that these results might be rigorously demonstrable as impossible of normal production under *any conditions whatever*. So we do not yet escape from the neces-

sity of considering the conditions of the seances, and of assuming the accuracy of the reports in which these are stated.

Granted that all the prints are from a thumb, a right thumb, the same thumb, and a living thumb (or, as we are privileged to postulate while the person maintaining strictly the attitude of a policeman is not, a teleplasmic model of a thumb), the question next arises: Whose thumb is it? The Walter control says that it is his: a replica of his lifetime, right thumb. Whatever our initial attitude toward this claim, whatever our attitude toward its intrinsic possibility and toward the philosophical questions which it brings with it, we must of course attempt to examine it on its merits. That is to say, we must seek evidence bearing upon it. Accordingly, as soon as we realized that Walter was regularly producing identifiable prints in the wax, which remained the same in seance after seance, our next thought was to search for original lifetime prints of his right thumb which might be sufficiently complete and sufficiently clear to serve as an identification of their maker. In spite of our then unfamiliarity with the technique of fingerprint identification we realized that our task might be a difficult one. Most fingerprints are relatively fugitive unless they leave a stain of some sort. The pores of the hand exude an oil which, when mixed with dust, may leave a fairly permanent and legible print on smooth paper or on other smooth surfaces, but in the absence of such foreign matter the oil evaporates or is absorbed by the supporting surface to such an extent that even on a protected surface the print becomes invisible in a few months or years. However, this invisibility is relative since, under better conditions of light or by chemical treatment, even a very old print may again be brought within the range of visibility. And so, without any knowledge of the limits within which such processes might be successfully used, we instituted a vigorous search for anything which might conceivably carry any of Walter's fingerprints.

Walter's father having predeceased his son, Walter was the only male member of the family; and upon his death in 1911 his mother collected the smaller and more intimate of his personal belongings and put them away in her trunk. It occurred to us that his watch case, particularly the inner surface of the outer cover, might show some fingerprints, also, his cornet came in for its share of attention but neither of them yielded any prints. This was the situation at the time of Mr. Fife's preliminary oral report of February, 1927, with its statement that the wax prints were made by the same thumb and apparently by a living thumb. This greatly stimulated us in our search for some trace of an original print, and it was at about this time that someone suggested that his razor might carry some prints. Improbable as this suggestion appeared at the time it seemed to be the only one which offered even a chance of success. We had talked with Walter about this search and he had suggested that a certain picture which he had framed for his sister Clara might have several of his fingerprints on the back of the glass or on the picture itself as he "had a devil of a time trying to get it framed and there ought to be prints all over it". Unfortunately we were unable to find the picture in question and it has evaded our search even up to the time of preparing the copy for this last installment of the article. We then sought for the razor and Mrs. Stinson found it in her trunk, where she says that she had placed it, years before. Her statement here is as follows:

"My son Walter bought his first razor of William Carter, of Picton, Ont. I was with him on the occasion. I have never known him to buy another. The razor was marked with the trademark Jim Dandy.

"My son was killed on August 8th, 1911. He was living at the time with his sister Clara in Boston.

"The razor was then in his room and has remained among his effects until recently, when it was found by his sister Clara and handed to the finger-

print expert (i. e., Mr. Fife). It is out of the question that any person has used or handled the razor since my son's death. The razor was put away in a trunk by myself, together with his watch and other valuables, and the collection has never been interfered with. My daughter Clara Stinson, on being asked to search for the razor, found it in its original place in the trunk, and brought it to 10 Lime Street at my request.

"She affirms that she was careful not to touch the razor with her fingers. It was in its original cardboard case."

[signed] MRS. JEMIMA STINSON.

Witness:

J. Fred Adler

Edison W. Brown

Fredk. Bligh Bond

As soon as the razor case had been found, it was turned over to Mr. Fife, on March 19th, 1927, with the request that he use his best efforts to develop any latent prints which might be present. He proceeded at once to carry out this request; and upon its successful conclusion—a success which rather astonished him in view of the time which had elapsed since the razor had been handled—he presented the subjoined report with regard to this razor-handle print:

"On March 21, 1927, I attended a seance at the home of Dr. L. R. G. Crandon at which time he handed me a razor case which he informed me had been in the possession of Mrs. Jemima Stinson, Mrs. Crandon's mother, and stated that this had been Walter Stinson's razor. This was confirmed by Mrs. Stinson who said that she had put it in her trunk shortly after Walter's death in August, 1911.

"The razor case was covered with a white, powdery coating that looked like mold or the dust which accumulates on things that have laid undisturbed for a long time.

"Dr. Crandon asked me to examine the razor and determine whether any finger prints were present and if they were like those of the wax prints. From this time until the completion of this

investigation the case was in my sole possession.

"The next morning I examined the case more carefully and tried to open it but found that the cover had become fixed so firmly in place that no ordinary pull would start it. This made me suspect that the case might have become airtight and that when I did open it I must be prepared to work on the razor at once, since the air might destroy any traces of the print if allowed to act on it for even a few hours. For this reason I prepared the apparatus, a supply of acetate of lead, a fresh supply of sulphide of ammonia, and a long, narrow dish for the fuming operation.

"I then made further attempts to open the case and, for a time, feared that I would have to cut it open. Finally, however, I did succeed in inserting a thin blade under the edge of the cover and, by prying carefully, managed to break loose the joint and work the cover off. The joint between the two parts of the case looked as though a little lather might have dried on the surface in such manner as to form an effective seal.

*"It is my opinion that the case had not been opened for a long time and there were no indications that any attempt had been made to open it since the cover had become fixed in place as I found it. [The italics covering this extremely important fact are the editor's—J. M. B.]*

"Using the forceps I grasped the tang of the razor blade and drew it from the case with great care. I immediately covered the greater portion of both sides of the black handle and the blade with a very thin film of acetate of lead, in order to protect the surface. I then poured a small quantity of the sulphide of ammonia into the narrow dish, laid the razor across the dish so that one side of the handle was a little above the surface of the liquid, covered the whole with a cloth and left the room. Anyone who is familiar with the fumes of this substance will understand why I acted in this manner. About ten minutes later I re-entered the room, quickly





The razor-handle print and the typical good seance normal negative print No. 7; both enlarged in exactly the same proportion.

removed the cloth and turned the razor over. I saw at a glance that a print was developing and that it was becoming clearer even in the few seconds that I looked at it. I then opened the window and again left the room, taking the razor with me.

"When I first took the razor from its case there was not a sign of any fingerprints on the surface of the black rubber handle, but now the acetate of lead had turned to a dark brown in lines which clearly showed the pattern of a partial fingerprint. As this was not a suitable color for photographing I then dusted the print with the white powder which is used for fresh prints and examined it carefully under the magnifying glass. I found that the print was a partial one, that it lacked detail and that it was consistent with the upper portion of the wax prints which Dr. Crandon had previously submitted to me for study and which are referred to in another report.

"This latent print on the razor handle developed as I would expect it to if it were an old print but I would not expect to develop a print on such a surface after fifteen years if it had not been protected from the action of the atmosphere. The tightly closed case was practically sealed and I assume that when Walter used the razor the last time his thumb may have been covered with moist lather which may have added to the preservability of the print. Under the circumstances described there would be a tendency for the print to be preserved even though it became invisible.

"There are other evidences of prints on the opposite side of the razor handle but these are very much blurred. There is just a trace of a print on the edge of the back of the blade. All of these prints taken together are consistent with the positions of the fingers and thumb of the right hand and the forefinger of the left hand when a right-handed man is closing his razor and returning it to its case.

"I had the print photographed and then studied the photograph but this

study merely served to confirm my previous impressions. I turned the photographs and the negative over to Dr. Crandon and, later, returned the razor itself. I have seen the razor and its developed print since that time and the print is still visible. There are other traces of prints on the same side of the razor handle but these are not clear enough to aid in identification.

"I have taken the fingerprints of Mrs. Stinson, Mrs. Crandon (Margery), Dr. Crandon, and, in fact, of everyone who was connected with the investigation at that period and *I do not find that any of these prints are consistent with the print on the razor handle.* [Again my italics.—J. M. B.]

"In closing I wish to state that my entire interest in this matter was that of a finger-print expert, called upon to give an expert opinion. I have given my honest opinion of the true facts in the case as I found them."

[Signed] JOHN W. FIFE,

19 Chestnut St.,  
Somerville, Mass.

It is hardly possible to improve upon the carefully detailed description of the operations involved in the development of this latent fingerprint but it does seem important to note that Mr. Fife's description of the razor case, its general appearance of old age and disuse and the completeness with which the cover was "frozen" to the body of the case are entirely consistent with Mrs. Stinson's statement of the prior history of this case. It also seems quite proper to remind our readers that there had been no mention of fingerprints in connection with the mediumship prior to 1926 although, strangely enough, the paraffin glove of May, 1924, carried very well marked prints on all fingers. The razor case and its razor, on the other hand, presented excellent evidence that they had lain undisturbed since long before the mediumship began in 1923, Mr. Fife states so clearly the evidence to this effect as obviously to leave no room for any theory that the print on the razor has been "planted"

there in recent years, and equally little room for doubt that what he found on the razor was a *bona fide* thumbprint of its last user, Walter Stinson. In spite of our italics in his penultimate paragraph, we anticipate that some attack will be made upon his tentative identification of this razor print with the seance prints; and it is evident that this may be done with somewhat more rationality than upon the validity of the razor print itself. We reproduce the razor print to enable any reader to review for himself this aspect of the case.

The original photograph of this print on the razor handle was of the same size as the print itself and was too small and lacking in contrast for half-tone reproduction. For these reasons it was deemed best to try to get a better photograph of this print. Two photographs were made by Mr. Kunz during the latter part of September, 1928. As these prints were much enlarged it was no longer necessary to use a magnifying glass in studying the relationships between this partial print and the wax prints. We are presenting this enlarged print from the razor handle together with one of the best and most representative of the normal negative prints, that of Feb. 3, 1927, after enlarging both of them to exactly the same degree.

We have carefully compared these two prints and have also compared the razor print to others of the wax prints and, while we do not find it possible to obtain an exact coincidence between the two types of prints by the process of superimposing one upon the other we do find that the relationship is, on the whole, remarkably close. We should not expect to find anything like an exact matching of line to depression, since one is a flat-surface print while the others, the wax prints, were made in wax of different degrees of plasticity. They hence vary in form between the exceedingly convex and the equally concave impressions. It is almost obvious that the curvature of the wax print, both laterally and longitudinally, will so alter the spacing of the ridges that, any area involving the greater part of

the upper portion of the thumb will show a certain distortion as compared to a photograph of a flat-surface print made by the same thumb. The nature and extent of this distortion was quite evident as soon as attempts were made to superimpose the one type of print on the other but, on the other hand, the essential relationship between the two prints became even more apparent. It seems perfectly clear that this partial print on the razor handle was made by a thumb in all respects consistent with the "Walter" thumbprints in wax and that it is distinctly the upper portion of this thumb from a point slightly above the central core and extending into the ulnar third of this area as determined by the aforementioned method of superimposition. The deviations of the lines of the wax prints—as viewed in the photograph—from those of the razor print are quite consistent with this conclusion.

The print on the razor handle is only a partial print and it is quite noticeably lacking in minute details such as one is accustomed to finding in latent prints of comparatively recent origin. But, this is clearly an *old print*; in fact we may say that, in the terms of fingerprint science and in consideration of the nature of the matter composing the print and the surface on which it was laid, it is a *very old print*. Also, it carries its own evidence of being an accidental print since it is clearly shown, in the enlarged photograph, that what might have been at one time a perfect print is smudged and partially obliterated by a series of movements of the imprinting thumb across the surface of the razor handle. The processes used in developing this print are those appropriate in an old print but it is probable that if the razor case had not been closed so tightly as to be almost if not quite hermetically sealed the print would have long since been reduced to such a degree of tenuity that none of our present methods of development would have sufficed to reveal even a trace of it. It is not a matter for surprise that the print is partial or that

it is lacking in fine details but rather is it matter for surprise that so much evidence could be obtained. There is so much corroborative evidence for the exclusive ownership and use of this razor by Walter Stinson that, taken in connection with the consistency of the pattern of the partial print with a corresponding portion of the long series of wax prints obtained over a period of more than two years, we present the evidence without apology.

A careful study of this razor handle shows that there are many partial prints in this upper section, prints lying at different angles, and at the very end of handle, above the rivet, there is the ghost of a loop with even fainter indications of adjacent ridges but none of them sufficient for identifications. The reverse side of the handle shows traces of several smudged prints while the back of the blade on the same side shows six short ridges such as would be left by a contact with the left forefinger. All of these marks are quite consistent with the traces which would be left after a right-handed man had closed his razor and put it in the case without, however, thoroughly cleaning the blade and handle. This failure to clean the whole of the blade and the handle is not a mark of unusual carelessness since, under ordinary conditions, all traces of moisture would have been removed by the act of stropping for the next morning's shave and the prints on the handle would have been wiped out only to be replaced by a new set. Therefore we conclude that these prints are just what might be expected, the casual traces which everyone leaves on the things he handles but which are rarely preserved in this manner.

We have made diligent search for other fingerprints of Walter Stinson but so far without success. However, there is still a possibility that further evidence may be discovered and that it may be of such quality as to permit of reproduction.

In an abstract taken from the Commentatio of Purkenje, delivered at the University of Breslau in 1823, Sir

Francis Galton states that "So far as the proportions of the patterns go, they are *not* absolutely fixed, even in the adult, inasmuch as they change with the shape of the finger. If the finger is plumped out or emaciated, or variously deformed by usage, gout, or age, the proportions of the patterns will vary also. Two prints of the same finger, one taken before and the other after an interval of many years, cannot be expected to be as closely alike as two prints similarly made from the same woodcut. They are far from satisfying the shrewd test of the stereoscope, which shows if there has been an alteration even of a letter in two otherwise duplicate pages of print. The measurements vary at different periods, even in the adult, just as much as if not more than his height, span, and the length of his several limbs. On the other hand, the numerous bifurcations, origins, islands, and enclosures in the ridges that compose the pattern, are proved to be almost beyond change. A comparison is made between the pattern on a finger, and one on a piece of lace; the latter may be stretched or shrunk as a whole, but the threads of which it is made retain their respective peculiarities." Referring to the collection of prints from which these latter conclusions were derived Sir Francis says: "The intervals before and after which the prints were taken amount in some cases to thirty years. Some of them reach from babyhood to boyhood, some from childhood to youth, some from youth to advanced middle age, one from middle life to incipient old age. These four stages nearly include the whole of the ordinary life of man. I have compared altogether some 700 points of reference in these couplets of impressions, and only found a single instance of discordance, in which a ridge that was cleft in a child became united in later years."

Galton was of course here dealing with surface prints. As one result of our study of our somewhat extensive collection of three-dimensional wax prints

we have found that, in not a few cases, the junction of two ridges or even of two parts of the same ridge may be made by a section which is clearly a part of the main pattern but which is, nevertheless, of less height than the remainder of the connecting ridges. If an ink print is made of such a pattern too little pressure at one time may fail to record this depressed portion while an increased pressure at another period may bring it into practically the same prominence as the remainder of the pattern. Again, the embryonic connection may be present as noted and yet not grow to its full height until several years later. In either case the essential uniqueness of the pattern is not invalidated.

Sir Francis continues with the discussion of the persistence of these ridge patterns as follows: "The ridges are said to be first discernible in the fourth month of foetal life and fully formed by the sixth. In babies and children the delicacy of the ridges is proportionate to the smallness of their stature. They grow simultaneously with the general growth of the body, and continue to be sharply defined until old age has set in, when an incipient disintegration of the texture of the skin spoils, and may largely eliminate them. . . . Up to the time when the skin perishes through decomposition, the marks, for example, on the fingers of many Egyptian mummies, and on the paws of stuffed monkeys, still remain legible. Very good evidence and careful inquiry is thus seen to justify the popular idea of the persistence of the finger markings, that has hitherto been too rashly jumped at, and which wrongly ascribed the persistence to the general appearance of the pattern, rather than to the minutiae it contains. There appear to be no external bodily characteristics, other than deep scars and tattoo marks, comparable in their persistence to these markings, whether they be on the finger or other parts of the palmar surface of the hand, or on the sole of the foot. . . . There seems to be no persistence in the visible parts of the

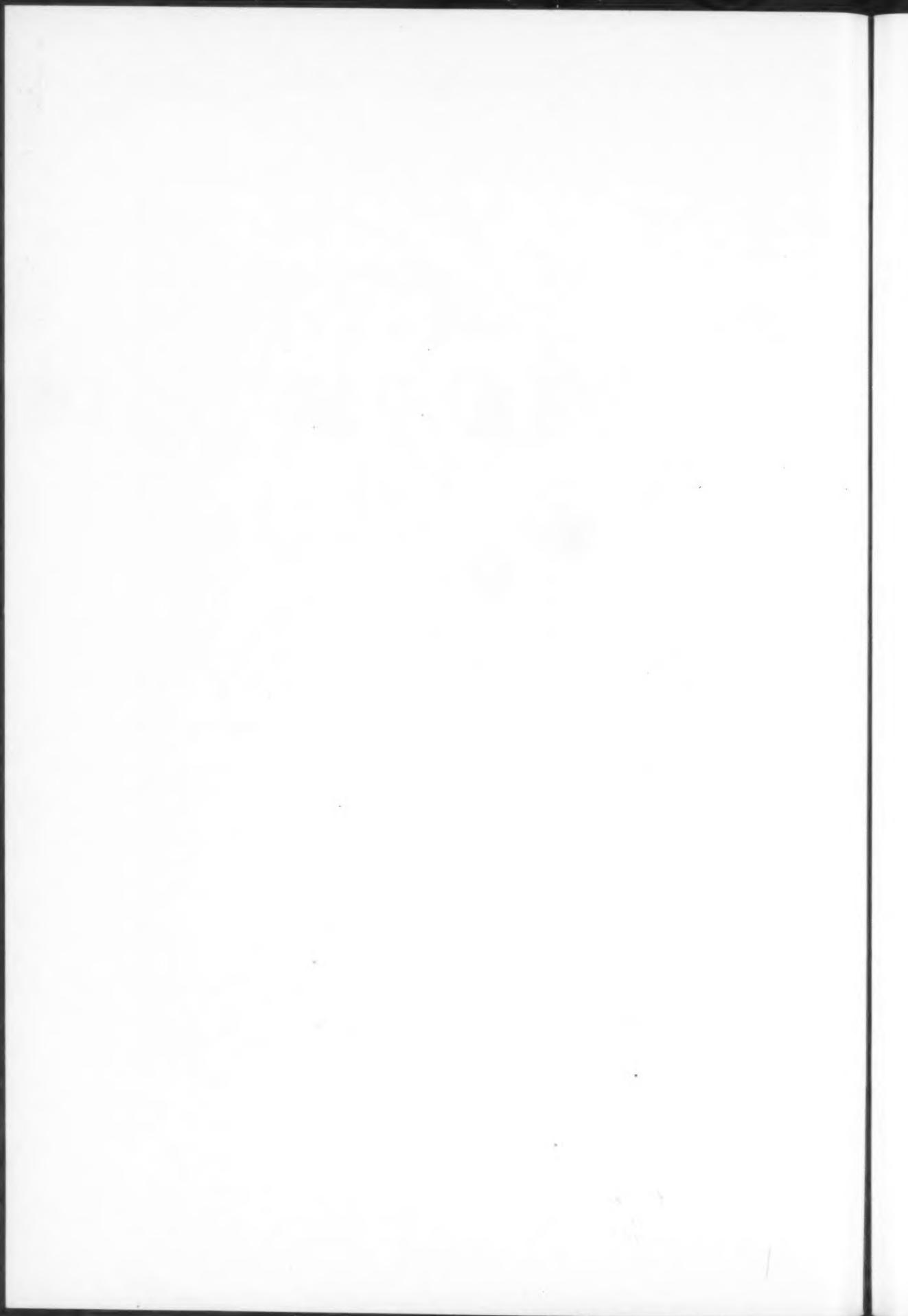
body, except in these minute and hitherto too much disregarded ridges." The above is taken from "Fingerprints" by Sir Francis Galton and, together with a great deal more information of a strongly confirmatory nature, points towards some little understood or only half suspected relationship between these unique fingerprint patterns and personality.

While on the subject of the persistence of these patterns let us not overlook the fact that this "Walter" fingerprint pattern is also persistent in its supernormal aspects. It has persisted as a unique pattern through more than two years, meanwhile undergoing all the vicissitudes of changes from negative to positive and through partial reversals into the mirror negative and mirror positive categories until, if it were not an ideoplastic structure it would seem that it must certainly have been changed beyond the possibility of recognition. But the pattern has persisted much longer than this for, as noted in our February installment and in Mr. Fife's general report, above, it is this same pattern which is found on the thumb of the plaster cast of the paraffin glove of May 17th, 1924. We present herewith a photograph of the bulb of this thumb sufficiently enlarged so as to make it an easy matter to recognize the essential similarity of the characteristic core and its surrounding ridges to the corresponding pattern of the Walter positive prints in wax. An examination of the photograph in question and of the original plaster reveals much of interest.

The print on the plaster is very complete down to a certain point, where paraffin appears to have flowed into the thumb; but below this main print another print has taken form. This lower print is apparently of an earlier period than the complete print, but it, too, is a normal positive. The lines of this second print are deformed at the right, as one looks at the photograph, and in this area a more careful study of the photograph and of the original plaster reveals a third partial thumbprint.



Thumb of the paraffin glove of May, 1924, showing the Walter print; photographed direct from the plaster cast of this glove made at the time.



This last is of the same general pattern; and in so far as its lines can be followed it appears to be a mirror-reversed print. These subsidiary prints do not show as clearly on the photograph as on the plaster original, and we fear that they may be even less evident on the engraving. In such event, the plaster cast remains as evidence of the validity of what we have just said.

In any case, the presence of these prints lends extreme renewed interest to an aspect of the Margery mediumship which, as Mr. Bird has said in print, has heretofore been made much of by the hostile critics and in behalf of which the medium's defenders have been unable to present much more than an apology. The plaster cast of this hand has been in Dr. Crandon's custody since it was obtained but its anatomical imperfections and those introduced into it by the ineffective casting certainly so mark it as to make substitution theories ridiculous; and no one who examines the print now found on the thumb will suggest that it has been added since 1924. Accordingly it now becomes necessary to add, to the hypothesis of fraud covering the Margery mediumship, the very quaint notion that the present thumb-print sequence has in all its details been present in the medium's mind since May, 1924, and

that she has waited until the middle of 1926 to start it on its way. This, of course, in addition to all the physical evidence of genuineness which this sequence presents when viewed on physical grounds alone.

The discovery of these prints on the 1924 hand confirms the ideoplastic process in a remarkable manner. It also indicates, in view of the details just now catalogued, that the hand was the product of a trial-and-error method, and that some of the errors left their traces in the wax. That we have here a very respectable degree of evidence that we are now able to get, on demand, through the Margery mediumship, finger-prints of a man who died in 1911, seems a conservative enough summary of the present paper. Galton, with true scientific caution, in the extracts above limited the life of fingerprints to the period of existence of the flesh in which they were formed. The evidence now being collected, a portion of which has been presented in this article, indicates that the true measure of persistence may lie in the period through which the mind or personality persists and maintains its ability to function ideoplastically in the three-dimensional world of our present physical existence.

[THE END]

## INTERNATIONAL NOTES

BY HARRY PRICE

FATHER HERBERT THURSTON, S.J., presided at a lantern lecture on my psychic experiments in the Roman catacombs which I delivered before the National Laboratory on November 6th. A paper, dealing with these experiments, appears elsewhere in this issue of PSYCHIC RESEARCH.

The most interesting portion of my address dealt with the clairvoyant's series of visions of the life of St. Agnes, the young martyred Roman virgin. At the conclusion of my lecture Father Thurston related all that was known concerning the Saint and he admitted this was very little, and open to doubt. He said that he did not think they could trust the impressions gained through intuitions, whether they came from the subconsciousness or by some process of which they knew nothing. In the present state of psychical research we cannot distinguish between what is fact and what is imagination. He admitted that Catholic mystics differed materially in their descriptions of the same scene.

Father Thurston said there were several stories extant concerning the life and martyrdom of St. Agnes. The version told by St. Ambrose, Bishop of Milan, in his book *De Virginibus*, formed part of the office which every priest says on the Feast of St. Agnes (Jan. 21st). He gave her age as twelve. Then there was the hymn of St. Ambrose (fourth century), and the inscription of St. Damascus on the slab which was set up before 382 A.D. It was in hexametric verse, carved in stone. Father Thurston gave particulars of other visions seen by mystics, including Anne Katherine Emmerich, which proved intensely interesting to the large audience of more than 400 people who had the pleasure of listening to him. He made the interesting statement that the head of St. Agnes is probably still in existence, cherished as a relic.

Sir Arthur Conan Doyle has left England for South Africa with friends, partly for health and partly for propaganda purposes. He will be away six months. Sir Arthur feels that the time has now arrived for him to call a halt in his psychic activities and has definitely announced that he is retiring from all public positions connected with spiritualism. It is too early to speculate as to who will be his successor as leader of the British spiritualists, but it will have to be a man of great culture and personality—especially personality—if Sir Arthur's co-religionists are to be held together.

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A case reminiscent of the dispute concerning the ownership of the Cleophas script has lately been decided in Berlin. On January 19th, 1920, at the house of Dr. A. R. Meyer, a publisher, was held a seance at which was "precipitated" a poem alleged to be the work of Ludwig Uhland, the great German poet known as the "Sir Walter Scott of German literature", who died in 1862. The poem is entitled *Wiederkehr* ("Return") and is said to have been accepted as authentic by over 200 experts. A clairvoyant to whom this and another MS. of Uhland's were submitted, both under cover, is stated to have declared that they were both written by the same hand, one much later than the other, and to have described the house at Tübingen in which Uhland died and a book from which the sheet of paper proved to have been torn.

The medium, a young girl of good family named Elsa Arnheim, described the face and figure of the dead poet in the greatest detail and then announced that he was about to write down for them a ballad which he had just composed. She rose from her chair, staggered across the darkened room and fell to the floor in a heap. When the sitters picked her up she was holding

a paper in her hand, on which was the poem signed "L. Uhland, 1920".

All this happened eight years ago and the sitters bound themselves to secrecy. But recently a number of people have claimed the MS. including Dr. A. R. Meyer who claimed it as he was the owner of the house in which the seance was held. The medium claimed it, as it was "given to her by the poet himself"; and a Dr. Georg, another poet who was also present, claimed it as he says that the medium acted merely the part of a "messenger" from the great poet who, "of course", intended it for him.

For six days the judge considered the knotty problem submitted to him and eventually gave judgment for the medium. He contended that since no one had made any claim to the MS. before it had fallen into the hands of the medium it should be defined as "without owner". So on the principle of "first come, first served" the MS. was assigned to Elsa Arnheim. The court declined to state any opinion concerning the authenticity of the poem.

\* \* \*

Dr. Mansfield Robinson, of "Mars" fame has added to the gaiety of nations by his renewed assertions that he is in touch with Oomaruru, the Martian "woman in green" with whom, he states, he communes daily. His recent attempt to signal to Mars *via* radio was the joke of the month and provided the comic papers with much "copy". Some years ago Dr. Robinson was a member of the National Laboratory of Psychical Research and persuaded me to conduct some experiments with his medium, Mrs. St. John James who, he stated, was controlled by various Martian entities including Oomaruru and a "cultured giant" named Pawlenoos. We tried experiment after experiment with infra-red and ultra-violet light, quartz lenses, and much electrical apparatus in order to materialize the Martian lady in whom the doctor is so interested. But all to no purpose. But Mrs. James, in the trance state, sang the "Martian national anthem" and the "love song of

Oomaruru"—all recorded on the dictaphone. If the controls were not Martians, at least the noises made by the medium sound unearthly. Then Mrs. James went under control once more and in an album produced automatic scripts of the Martian alphabet, a "symphonic chant", and pages of "Martian" writing which may mean anything—or nothing. The album is now one of our treasured curiosities of psychic literature.

\* \* \*

I have just added to my library of books on magic and psychical research more than 1,250 items (articles and pamphlets) collected over many years by an enthusiastic dabbler in the occult. The collection represents a period of more than 100 years and in it are to be found early accounts of the doings of the Fox sisters, the Davenport brothers, D. D. Home, Slade, the original Mesmerists, etc., etc. Also a series of articles on animal psychology. Any *bibliophile* will admit that, because of their ephemeral nature, it is much more difficult to acquire rare articles and pamphlets than it is rare books. Another interesting recent addition to my library—which now exceeds 6,000 titles—is a collection of posters used by the Davenport brothers (and their sister, Mrs. Davenport Blandy) during their European tour. Showbills in Russian, Polish, Turkish, French, German and Dutch all tell the same story, *viz.* that the brothers were *what they claimed to be, i. e.* showmen pure and simple.

\* \* \*

Gaston, the young French vaudeville telepathist, is still puzzling the audiences of various London music halls. Since I last referred to him in these *Notes* I have had an opportunity of witnessing his entertainment and I saw nothing that could not be explained on a normal basis. But pseudo-psychic entertainments are very popular with London theatre-goers.

\* \* \*

The suicide of two adolescents in England recently has again prompted the British press to protest against

young people's dabbling in occult matters. Both the victims were youths, aged 17 and 18 respectively. Both had attended spiritualist meetings and the younger lad had, twelve months previously, subscribed to a course of "occult tuition" by post. In each case the verdict was "suicide while of unsound mind" and the coroners made some scathing remarks about the criminal folly of encouraging young people to dabble in occult matters. As for the charlatans who pretend that persons can acquire "occult power" by post by paying them a few shillings—or guineas—they are the very worst of pseudo-psychic impostors as their wretched "instructions" usually fall into the hands of the weak-minded—as no sane person would waste money on the trash.

In the above connection it is interesting to note that the *London Police Review* for October reveals the fact that the London police are being "instructed to differentiate" between the fortunetelling charlatan and the serious spiritualist or psychic investigator.

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Mr. John A. McLaughlin of Atlantic City writes me re my séance with Mlle. Jeanne Laplace a report of which appeared in the September PSYCHIC RESEARCH. In dealing with the Tillyard letter (p| 493), item No. 52, the medium said: "I get the name *Steering*". I remarked that though the words *Steering* and *Tillyard* have phonetic correspondences, I did not regard it as a "hit". Mr. McLaughlin says: "Consider a *tiller* of a boat, used in *steering* the vessel, and there is very little more to be asked of the psychic in the matter of the name of the writer of the test letter: 'Tillyard—tiller', 'steering—steering'—this is to me a direct hit."

\* \* \*

A man named Joany Galliard, of Lyons is the latest puzzle for French medical men. He says that in his fingers lies the power of either healing or death. The amazing claims he makes and the results he has produced are be-

ing closely examined, not only by scientists, but by the famous Dr. Locard, formerly director of the French Police Laboratory, and accepted as one of the leading medico-legal experts in the world. So far Galliard has only demonstrated on animals. It is alleged that he has mummified by the mere touch of his fingers such things as the bodies of a perch, a pigeon, and an eel, and when he applied his hands to a mutton chop, the meat became as hard as wood, and long afterwards showed no signs of decomposition. But the most sensational claim of Galliard is that he is confident that if he could apply his mysterious power to cancerous growths he could arrest the noxious tissue. It is this claim that is now being investigated by the experts. No explanation of the alleged mysterious gift of Galliard is as yet forthcoming, except that he is said to have practiced hypnotism very successfully.

\* \* \*

Sir Oliver Lodge addressed a meeting at Birmingham on October 28th in connection with the jubilee celebration of Lozells Street Hall. His subject was "Evolution".

Evolution, said Sir Oliver, had been mentioned a good deal during the last year or two. It had been mentioned in a favorable sense by the Bishop of Birmingham for instance, and it had been regarded in a very unfavorable sense by some of the States of America, where, indeed, the word seemed to be prohibited. The objection to evolution arose, he believed, because some scientific men, when they found out the machinery by which things were produced, were liable to say that it was automatic, was produced by mechanism, that there was no mind underlying it, that it was not done to any purpose. Blind evolution, unguided evolution, mechanical evolution—that was what people objected to.

"Admit evolution", Sir Oliver advised his audience, "admit the mechanism, admit the automatic working of the thing, but never allow any denial of the mind and purpose behind it all."

That is irrational. It is difficult sometimes to see what the object is in view, but have faith. Perhaps the ultimate end is not in human mind at all, but in Mind with a very big M. There is mind behind everything, and purpose and planning, and it is frustrated by free agents such as ourselves who do not know what the purpose is or do not sympathize with it."

He ventured to think that the operation of producing the world, of evolving a planet from an inchoate mass of material, was not easy. Big things were not done easily by a nod. Things were done in blood and sweat if they were big enough. The redemption of man was done in that way; the creation of man must have been done in that way. The object was to produce, not a perfect machine, but free beings who could decide their own conduct and know good and evil.

To produce free beings who ultimately, after long trial and effort and many mistakes, would go right because of their own volition, was a far higher aim than making a perfect machine to go right, and he believed it could not have been done except in the way it was done. That was what the meaning should be of the sentence: "The best of all possible worlds." The world had reached a certain stage of evolution. It was not a high stage in humanity—man was a recent comer: he had only been evolved a little time, what astronomers called "last week." And so he made mistakes and was a pretty sloppy person. But he was on the way to improve, and he (the speaker) did not suppose he could have been made any better than he was in the time allowed and in the circumstances and with the ultimate aim with which he was brought into existence.

Given the circumstances and the aim, this was as good a world as could have been produced—the best of all worlds that was possible in the conditions. It seemed to him blasphemous to say the Deity could have made a better world and did not. The Deity was not content to live in solitary state. He desired

companionship; he desired other free beings able to rise in communion with Himself, and so brought us into being. "He must be able," added Sir Oliver, "to see a long way ahead to be able to make use of us that way, but doubtless He does. The earth is going to last a million years and more, so there is plenty of time."

\* \* \*

Mr. C. E. M. Joad, the well-known writer of philosophical works, lectured at the National Laboratory on October 9th, Capt. H. W. Seton-Karr presiding. His subject dealt with the theoretical basis of psychic phenomena, and was a review of the materialistic philosophy of the universe, and of that vitalist view which discarded the idea that mind or spirit was a kind of by-product of matter. His address has been published in *PSYCHIC RESEARCH*. Among the speakers who followed were Sir Lawrence Jones, Bart., president of the London S. P. R.; Mr. G. R. S. Mead, editor of the *Quest*; Dr. Neville Whyment, Mr. Geo. E. Browne, etc.

\* \* \*

Mention of Mr. Joad reminds me that both he and Mr. Hannen Swaffer will shortly visit the United States for the purpose of lecturing. I hope my readers will have the opportunity of hearing these gentlemen.

\* \* \*

Mr. Edgar Wallace, the well-known writer and criminologist, has a most useful article in the *Morning Post* for September 22nd, entitled: "A New Crime—Hypnotism as a Weapon".

Quoting a letter he had received, he says: ". . . There is the criminal about which you have not written: he or she who exults in the undoing of his fellow . . . A friend of mine, a woman with some property, fell under the influence of a certain occult group. She became fascinated, and eventually a devotee, and submitted to a form of hypnotism. . . . It is sufficient to say that the woman who did the hypnotism began to exercise an extraordinary influence, telepathically—that is to say, when they were not together . . . and

(the friend) was only stopped by timely interference from conveying all her property by deed of gift . . . the mischief was wrought by a superior mental power upon a weaker." Edgar Wallace continues: "Now here is the fact which has interested me. During the past two years I must have received more than a dozen letters, written by people who are obviously sane, if handwriting goes for anything, telling me exactly the same story without any florid etceteras. . . . In every case (as far as I can remember . . .) there was a history of occultism at the beginning, and in every case it was a practiser of this 'magic' who gained dominion over the mind of the novice. There is support for the theory that such a form of criminality is on the increase by reported cases. . . . The domination of a strong mind over a weaker is no unusual phenomenon, but there is more than a suspicion that this mental tyranny is becoming systematized, and that it may easily represent a real danger, especially to women of the moneyed class. . . . It is, at any rate, a matter which is well worth investigation, for the practisers of this new 'art' are among the most dangerous members of the underworld. They are more dangerous because, in the strictest sense of the word, they are not members of the criminal classes. We are probably on the verge of making very important discoveries in the psychic field, and when the new truths (whatever they are) are established, when the realities of, let us say, telepathy are revealed, quite a new department may come into existence at Scotland Yard."

\* \* \*

Mr. Algernon Ashton, the well-known publicist, sends the following account of an interesting "coincidence" to the London press: "While recently staying in Vienna," writes Mr. Ashton, "I had a strong desire to visit the grave of Carl Czerny, the composer. Although he undoubtedly lies buried in Vienna, no one could tell me the whereabouts of his resting-place. Then a strange thing happened. Returning

one evening to my hotel I was informed that a man had called about an hour previously wishing to see me and giving his name as 'Carl Czerny'. The real Carl Czerny died 71 years ago!"

\* \* \*

"A belief in witchcraft still exists in some parts of Wales," said Professor T. Gwyn Jones, speaking at the Folk Lore Society's Congress at Burlington House on September 21st.

He quoted instances of which he knew of Welsh people, including tradesmen, farmers and professional men, visiting witch doctors, and said that one old man after a visit claimed to have been cured of asthma. When he was seen for another ailment by a medical man a piece of mole-skin was found round his neck, and when this was removed the patient promptly developed asthma again.

Some witch doctors sold their patients letters of protection. One such letter in his possession read:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. And in the name of our Lord Jesus Christ, my Redeemer. I will give thee protection and will give relief to thy creatures, thy cows, thy calves, thy horses, thy sheep, thy pigs, and all creatures that live in thy possession from all witchcraft and other assailants of Satan. Amen."

The letter was written in English, not Welsh, which inclined him to believe that this practice was of English origin.

It was proved at a recent inquest in Montgomery that a suicide was due to belief in witchcraft.

While belief in fairies was uncommon, a prominent Welsh divine testified to having seen the "little folk" when a child. In North Wales, where there are many stone quarries, the laborers would, for no reason at all, stay away from work some days, and often enough on those days there were dangerous falls of rock.

\* \* \*

Sir Frank Benson, the Shakespearian actor, in an interview with a press rep-

representative recently described some experiences which, he said, he had in connection with psychic phenomena.

He said that he did not believe that he was psychic or mediumistic in any way out of the common. Merely as a "man in the street" he wished to narrate certain occurrences which he did not believe to be hallucinations, but which were on the contrary, to him tangible and invaluable experiences. He did not ask other people to believe them and he did not pretend to explain them, but he knew many other fellows in the street had had similar experiences, and as a wandering actor he had come across them every day.

He accepted the voices and messages which had come to him, and believed that they were from the beyond.

Sir Frank said that his first experience took place many years ago at the hour of his father's death, when a being in the shape of his father came to him, kissed him on the forehead, and said "farewell". "My next experience," he continued, "took place some 25 years ago, or five years after the death of my father, at a seance. On that occasion I saw, with 40 others, the reincarnation of a being who had 'passed on'. He was known to me, but to no one else in the room. That being I took by the hand and led to a corner of the room and conversed with him. But I felt at the time that my friend would agree with me that a public seance was not a suitable place for an intimate conversation, and consequently we only exchanged greetings and a few words, and then by my volition that being faded away and disappeared."

His next experience of importance was at the front during the war, when Lady Benson and he were serving with the French Red Cross. "I was," said Sir Frank, "140 miles south of where my son was on the Western front. I was just going off to sleep when, midway between the ceiling and the floor, I saw a light, and in the midst of that light stood my son. I sprang up and half got out of bed. I exclaimed—"My God, Eric, I thought you were dead."

'Dad,' said my boy, 'you know we have always agreed that there is no such thing as death.' 'Of course,' said I, 'what a fool I am. How are things going with you?' 'Oh fine,' he replied, 'everything is going well. Goodnight, dad, God bless you,' and then the vision faded away. I at once turned on the electric light, looked at my watch, and took a note of the time."

Asked whether that had any bearing on the particular time of his son's death, Sir Frank said 'No.' He merely mentioned the fact to show that there was no question of it being half a dream or any such thing, but that he was awake and in full possession of his faculties. He went to sleep feeling that nothing out of the ordinary had happened. Next day he read in the papers that his boy's regiment had been in action. He was convinced that his son would come through all right, but in that he was mistaken. Three days afterwards they had a wire saying that he had been killed on the afternoon of the day on which he had appeared to him.

Sir Frank here remarked that Lady Benson and her family had had for generations experience of such phenomena. "I am at this moment," he continued, "engaged in drawing up a film that was dictated to, and automatically written by Miss Estelle Stead, and a friend from the other side, by three people, including W. T. Stead. The film deals with a story that can be verified by the incredulous letter by letter, word by word, and incident by incident."

"One is often asked," he went on, "Whether the Christian faith is not enough. To some it is. Many do not need any confirmation of their hopes and faiths by these phenomena, but many do need them and find comfort and strength in them. That is the sole reason why I give my experiences in this field of thought."

Questioned as to his Shakespearean experiences, Sir Frank said that he could only say that at least a score of times mediumistic and psychic people had told him that they had seen Shakes-

peare's spirit form standing behind his own. Finally Sir Frank mentioned a recent personal experience he had had which he regarded as a test of the verity and reality of these phenomena. "I went to a medium this spring," he said. "Two people at that séance spoke to me from the other side, giving their names as Mr. and Mrs. X. I could not make out who they were, though their names belonged to relatives of mine. Two days afterwards Miss X asked me if Mr. and Mrs. X had communicated with me at this séance, and she explained as a reason for her question

that at a small séance held in her own home, her mother and father, who were both dead, had communicated with her. As a test, Miss X told them that I was going to a medium on the Sunday following, and asked that they there communicate with me.

"I have no doubt," concluded Sir Frank. "that the Mr. and Mrs. X who communicated with me at my séance were the parents of Miss X and that they came in answer to her request for proof. 'There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy.'"

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# PSYCHIC RESEARCH

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DECEMBER, 1928

**Psychic Experiments in the Roman Catacombs**

By HARRY PRICE

**A New Martian Romance, and an Old One**

By RENE SUDRE

**Teleplasmic Thumbprints—VI**

(Concluded)

By E. E. DUDLEY and J. MALCOLM BIRD

**International Notes**

By HARRY PRICE

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Vol. XXII, No. 12

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# AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Hyslop House, 15 Lexington Ave., New York

## PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of alleged telepathy, visions and apparitions, dowsing, monitions, premonitions, automatic writing, and other forms of automatism (as speaking, drawing, etc.), psychometry, coincidental dreams, clairvoyance and clairaudience, predictions, physical phenomena (such as materialization, telekinesis, rapping and other sounds), and in short, all types of mediumistic and metapsychical phenomena.

2. The collection, classification, study and publication of reports dealing with the phenomena designated above, from first hand acquaintance and seemingly in good faith. Members especially, but also non-members, are asked to supply data or to give information where such may be obtained. Names connected with phenomena must be supplied, but on request these will be treated as confidential.

3. The maintenance of a Library on all subjects embraced in psychical research, and bordering thereupon. Contributions of books and periodical files will be welcomed and acknowledged in the JOURNAL.

4. Encouragement of the formation of local groups in all parts of the country which will co-operate with and report to the American Society; and the encouragement of qualified individuals disposed to give attention to investigation with like co-operation.

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## HISTORY OF THE SOCIETY

The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

In 1907 the publication of the *Journals and Proceedings* began, and has continued uninterruptedly to the present time.

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The American Society for Psychical Research, Inc., was incorporated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. It is supported by contributions from its members and an endowment fund which now exceeds \$275,000. The income of the Society only pays for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves. The charter of the Society is perpetual.

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Therefore, we hope you will make your membership class as high as you feel you reasonably can.

**Psychic Research**

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# PSYCHIC RESEARCH

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Vol. XXII, No. 12: December, 1928

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## PSYCHIC EXPERIMENTS IN THE ROMAN CATACOMBS

A Clairvoyant Life of St. Agnes

BY HARRY PRICE

THE fact that the catacombs of Rome entomb the dust of six million Early Christians has always appealed to my imagination; and it is a matter for surprise that so obvious and ideal a field for psychic experimentation—as undoubtedly these ancient sepulchres are—has so long lain neglected.

The suggested reason for this neglect is the opposition of the Roman Catholic Church. But my observations spread over twenty years of active investigation, and my recent experiences in Rome have convinced me that Roman Catholicism *per se* is tolerant in its attitude towards psychical research *provided always* that the subject is handled scientifically; the Church will not countenance the propagation of a religion under the guise of "research." There are, of course, individuals placed high in the Roman Church who are bitterly opposed to the investigation of psychic phenomena; on the other hand during my visit to Rome I heard of a Cardinal B. . . . . who is an avowed and ardent spiritualist. And all the Roman officials—Papal, ecclesiastical, and civil—with whom I made contact were intensely in-

terested in psychical research in general and in my own projected experiments in particular.

Before I recount the difficulties I overcame in carrying out a part of the program I had set for myself it will be necessary to state some facts about the catacombs themselves, so that my readers can more easily visualize the scenes which were afterwards clairvoyantly described.

Unlike the catacombs of Paris (which are merely subterranean quarries, from which the stone for building the city was obtained, and which since 1787 have been used for storing the bodies obtained from various burial grounds) the catacombs of Rome are a group of subterranean vaults and galleries, outside the walls of the city, for ever memorable as the sepulchres of the Early Christians. They consist of about fifty groups of subterranean labyrinths of galleries and chambers cut out of the soft *tufa* of the hills surrounding the city. Some of them are comparatively near the surface of the earth; but beneath these, in the majority of cases, there are successive stories of greater

depth the lowest level being at a depth of about eighty feet. The number of stories may be two, three, four, or even five; and their innumerable galleries run parallel to each other, or cross each other at right angles. If the galleries in the Roman catacombs could be placed in a straight line they would reach for 597 miles, and many are still undiscovered or unexplored. The total area of the catacombs is estimated at about 700 acres. The passages are so narrow (from  $1\frac{3}{4}$  to 5 ft. in width) in many cases that it is impossible for two people to walk along them abreast, economy of space being clearly an important matter with the early excavators. The average height is 8 ft.

The soft rocky walls on both sides of the passage have been hewn out into long tiers of niches or recesses (*loculi*) plainly visible in the photograph which I reproduce, though my picture is of one of the "chapels" where the Christians surreptitiously worshipped, being often addressed by St. Peter and St. Paul. These niches have been compared to the berths in a steamer, each niche or "berth" having been made into a resting-place for a corpse. Each niche was closed originally with a marble or terracotta slab, (now usually missing) having the name of the deceased often engraved upon it, with a pious legend attached. The language used in all the earlier inscriptions (some of which can be seen on the left of my photograph) is Greek. All the later inscriptions are in Latin. In about the fourth century larger chambers begin to appear and these were made either for the special purpose of religious services (as in the photograph which I reproduce) or were constructed as family vaults.

The most important of the Roman catacombs are those of St. Calixtus on the *Via Appia*; though those named after St. Agnes (the young martyred Roman virgin) are perhaps the most archaic specimens.

The Catacomb of St. Calixtus, with its *camera papale*, contains the tombs of about 50 martyred popes and bishops of the 3rd century; and, in another part,

Byzantine mural paintings of the 8th century' can be seen.

The catacombs ceased to be used as a burial place after the sack of Rome by Alaric in 410 A.D. and during the Middle Ages their very sites seem to have been forgotten. It was due to the scientific researches of Antonio Bosio<sup>2</sup> (a Maltese, known as the "Columbus of the Catacombs") and a host of later students that they were once more brought to light; and to these excavators we owe our knowledge of their actual characteristics and their historical associations.

The original name of the catacombs was *coemeterium*, the "place of sleep," but as they increased in number in the hollow where the church of St. Sebastian now stands they took their name from the locality, and were called "catacombs" from being situated in the dip of the road.

The Early Christians attached great importance to sepulture. They argued that as the body was destined to come to life again, and share the soul's immortality, it should be taken care of during death and given an honorable asylum while waiting for the great awakening. "Soon" said Prudentius<sup>3</sup> in his burial hymn, "soon the time will come when heat shall revive these bones, when blood shall gush anew in these veins, when life shall resume this abode which it has left. These bodies, long inert, which lay in the dust of tombs, shall spring upward once again to join their former souls."

The Christians were forbidden to imitate the pagans and bury their dead in open graves (*puticuli*) to rot; nor were they allowed to imitate the custom of the Heroic Age of the Republic and burn their dead. They were also forbidden to place two bodies one above the other, hence the *loculi* or separate compartments; and we know<sup>4</sup> that a priest assisted at burials. A man of

<sup>1</sup> For the fullest account of the catacombs see: Rossi's *La Roma sotterranea cristiana*, 3 vols. 1864-1878; Northcote and Brownlow's *Roma Sotterranea*; and Mommsen's *Roman Catacombs* in "Contemporary Review." Vol. XVIII 1871.

<sup>2</sup> See his *Roma Sotterranea*, 1632.

<sup>3</sup> Spanish Latin poet (c. 348 — c 410 A.D.).

<sup>4</sup> Tertullian, *De anima*, 51.

this period was so terrified at the thought of having another body placed in the niche which he had selected for himself that on the marble slab which sealed his grave he had placed a selfish inscription to the effect that he "cited before the judgment of the Lord" whoever shall try to introduce another body into the grave he occupied or the grounds surrounding it. These epitaphs show that certain opinions which are thought to be new existed in the Christian community from the end of the third century.

The men who excavated the galleries and tended the tombs were called *fossores* and were, in fact, a kind of clergy. After the period of Constantine they had entire control of the cemeteries or *columbaria*.

Many of the inscriptions found in the catacombs are human documents, simple and poignant. Such exclamations as "Peace with thee!", "Sleep in Christ!", "May thy soul rest with the Lord!" are common. In one of the inscriptions a young maiden having just died, her relatives, believing her to be a saint, tell her; "Invoke God for Phoebe and for her husband". Of a young girl it was said that she was an "innocent soul", or "a dove without bitterness," while a man was called "very holy" or "incomparable." The date of his burial and his age were also noted.

It is quite possible to lose one's way in the labyrinth of galleries forming the catacombs, and many stories are told of bold adventures who light-heartedly started to explore and were never seen again. A well-authenticated case is that of a party of thirty students conducted by a teacher of whom no trace was ever found. A French officer on another occasion went down alone and reappeared days afterwards, a weak and trembling skeleton.

The catacombs were lighted originally by means of clay oil lamps placed in niches in the walls. A few of the lamps are still *in situ* and all of the niches are

still visible. The Catacombs of St. Agnes were wired for the electric light but when I was there recently the wires had perished and we had to use the usual tapers which are supplied to visitors. During the periods of comparative immunity from persecution the excavators of the catacombs dug wells (*lucernaria*) leading into the galleries so that a little daylight and air found their way into the burial place. But most of these *lucernaria* have now been lost or filled up and as one lowers oneself down into each successive story, the darkness seems to get blacker and the air more stuffy; breathing becomes more painful and the heart more oppressed as we leave the air and light farther and farther behind.

\* \* \*

In order to assure the smooth working of my arrangements in Rome I approached the Italian Consul in London with a view to his co-operation. I found the Consulate entirely sympathetic but it was pointed out that my best procedure would be to obtain a letter from our Foreign Office in London to our Consul in Rome who would be better able to arrange with the local authorities that my work should be facilitated.

I found our Foreign Office deeply interested and sympathetic but the Consular Department informed me that there was no precedent on which they could work and that *officially* they could do nothing. Unofficially they promised their assistance, and advised my writing the British Consul in Rome, explaining exactly what I proposed to do. This I did.

I arrived in Rome on Wednesday, September 19th, in one of the worst thunder storms I have ever experienced—it was the first rain that had fallen in Rome for four months. I arrived at eight o'clock in the morning after a night in an alleged "sleeper" in which, during our journey across the Roman Campagna, I was incessantly tormented by the largest mosquitoes I have ever seen. As with swollen hands I unpacked my bag to the accompaniment

<sup>3</sup> *Pete pro Phoebe et pro virginis ejus*. By *virginis* was meant a man who had no other wife—a silent condemnation of divorce.

of the vivid lightning which illumined my room, I must confess to wondering whether the time was exactly propitious for the consummation of my project, considering that the elements appeared to be registering their displeasure at my visit. I tried hard not to think of Lord Carnarvon's tragic fate after having been bitten by a mosquito at Luxor. I pondered within myself as to whether I was doing right in making the experiments. Should I be committing an act of desecration? Should I be hurting the susceptibilities of any one? How would the Pope—not to mention Mussolini—regard my "intrusion"? And then I argued that tens of thousands of curiosity mongers pay for admission to the catacombs every year and that the Trappist monks who own the Catacombs of St. Calixtus charge for admission, sell chocolate and post-cards at the entrance, and generally run the cemetery on business lines. All my qualms vanished.

At my hotel I found a letter from Mr. Henry D'Amico Johnson, the British Vice Consul in Rome who informed me that his office could do nothing for me *officially* without specific instructions from the Foreign Office. At a meeting later Mr. Johnson told me that considerable interest had been aroused in my experiments and the British Embassy had been approached on my behalf. But they could do nothing *officially*, though they were entirely sympathetic. As a matter of fact I received a considerable amount of unofficial assistance through introductions, etc.

I made contact with the catacombs first through Canon Layard, an English priest who assists in the parish of *Santa Agnese fuori le Mura* (St. Agnes without the walls), a beautiful church about a mile from the Porta Pia.

The Basilica of St. Agnes was erected probably by Constance the daughter of Constantine the Great (272-337 A.D.) in the fourth century, over the tomb of the young martyred girl. The church is many feet below the surface of the road, a descent of 45 steps being necessary. This is on account of the

fact that in order to enshrine the tomb of the young girl without at the same time removing her body from the catacombs over which the Basilica is built, it was necessary to sink a large pit into the catacombs and build the church in it. On the altar is a very fine bronze and alabaster statue of the Saint, executed partly by Cordier. A door in the left nave leads to the cemetery where St. Agnes was buried. She suffered martyrdom in the persecution of Diocletian near (according to the traditional story) the Circus of Domitian (*Circo Agonale*) where her church *within* the walls now stands. This cemetery or catacomb of St. Agnes traverses a sand-pit and is connected with another larger one in the vicinity, similar in construction to most of the Roman catacombs. Agnes most likely belonged to the wealthy and noble family of the Clodii as the most ancient portion of the catacomb (*Agellus* or *Proediolum*) contains inscription in which this name frequently occurs. A large portion was destroyed in building the Basilica. Constance, the daughter of the emperor, was buried quite near in the Church of St. Costanza which was built by Constantine and which serves also as the tomb of St. Helena, his wife. The date of the series of cemeteries which form the catacombs of St. Agnes is about the first of the fourth century A.D. It is said that St. Peter often preached there.

I found Canon Layard charming, sympathetic, very helpful, and exceedingly interested. I explained that I wanted to conduct some experiments of a purely scientific nature. I said I was curious concerning the difference in temperature between the outside atmosphere and that of the interior of the catacomb, and if any difference would be recorded in the presence of an entranced medium. Canon Layard confessed that he never entered the catacombs himself but he would speak to the superior priest and doubtless arrangements could be made for me. I agreed to return the next evening with a transmitting thermograph and a

medium, it being arranged that the verger should attend to our wants.

The next afternoon I visited the Catacombs of St. Calixtus on the *Via Appia* and found that the Trappist monks who administer the cemeteries were willing to do anything for me and I had the *entrée* of the catacombs at any hour I pleased. In particular, I discovered that Father Euxbio Fiori was himself interested in psychical research and he offered to help me in any way possible. We descended several stages into the catacombs and at 50 feet below the surface I found the difference in temperature was 30 degrees Fahr. It was a very hot afternoon, the shade temperature in the open being 75°, that in the catacombs, 45°.

Having obtained permission to experiment in the two largest catacombs in Rome, my next difficulty was to secure a suitable physical medium. On the score of the great expense involved I had refrained from taking one out with me from London, trusting to luck to find what I wanted in Rome. And this is where my usual good fortune failed me. Curiously enough, Bailey (or Tanner), the Australian apport medium was in Milan and I might have secured his services; but for reasons I will not discuss I refrained from approaching him.

In my quest for a local physical medium I called on Signor Angelo Marzorati, the affable director-editor of *Luce e Ombra*, who was extremely sorry that he could not help me. If there were a physical medium in Rome, he said, it would be an amateur unlikely to assist me. I also saw Signor Antonio Bruers, secretary to *Luce e Ombra*, who likewise was very sorry that he could not help me though he arranged an evening for me at Signor Marzorati's house at which was on view a collection of the photographs produced by the medium, Mme. Lucia Sordi. Another gentleman with whom I got in touch was Signor Arbib, a government official who is closely identified with the Roman Theosophists—but again I drew blank.

Though there is a psychical research

society in Rome mediums are rare—especially physical mediums. Italian psychists are patiently waiting for another Eusapia Paladino to appear on the horizon, though there are a few clairvoyants and mental mediums. It was one of these latter psychics whom I eventually found, and who consented to enter the catacombs of St. Agnes in order to give me the impressions of what was clairvoyantly visualized.

I am not at liberty to divulge the name of the psychic who was good enough to oblige me. Though a good Catholic, it was not through fear of what the Church might say or do, but rather because of a superstitious awe which prevented the medium from proclaiming the fact that the catacombs had been visited for psychic purposes. I was informed that the psychic was very afraid of ghosts—a trait which has been common among Italians from the very earliest times. I understand that even now in remote villages of Italy the feast of the *Lemuria* is still celebrated. The *Lemuria* during the Republican era of Rome was a family service that the father celebrated on the ninth, eleventh, and thirteenth of May, when the ghosts of the departed were propitiated. It was thought that these spirits were wont to return to the scenes of their earthly lives to injure those who had taken their places, and the danger from these visitations was especially great at night. Therefore it was at midnight that the father rose and went forth with cabalistic signs, skilfully adapted to keep the spectres at a distance. After washing his hands three times in pure spring water, he turned round and took certain black beans into his mouth, and then threw them behind him for the ghosts to pick up. The father then uttered certain mystic expressions without risking any looks at the supposed spirits, after which he washed his hands, heated some brazen basins, and nine times cried aloud: "Begone, ye spectres of the house!" Then could he look round, for the ghosts were harmless.<sup>6</sup>

<sup>6</sup> Rome, Arthur Gilman, London, 1904.

As arranged with Canon Layard I kept my appointment the next day at the Catacombs of St. Agnes and, under the guidance of the verger, explored the subterranean chapels, passages, etc., for about two hours. Again I found the difference of temperature between the outside atmosphere and the interior of the catacomb to be about 30°.

The psychic did not become fully entranced when in the catacombs; it was a kind of semi-trance. All that the psychic said was taken down in Italian and subsequently translated. No suggestions were given to the medium. In about 15 minutes the psychic appeared to be only semi-awake and in a strange voice said that Saint Agnes was present. Afterwards, detailed pictures of a number of scenes or visions were described and recorded. These I will now present to the reader.

\* \* \*

The following clairvoyant scenes in the life of St. Agnes are not given in the same order as described by the medium. I assumed a certain chronological order and have arranged them accordingly.

The first vision was of St. Agnes herself who was described as being aged about nineteen; very tall, thin and frail; with long and very fair hair down to her waist. She had hazel eyes, thin arched brows, and a pronounced rosy complexion. A prominent nose, and small white hands with extraordinarily long tapering fingers completed the description of the personal appearance of the Saint. St. Agnes was dressed in a *stola* or robe of white linen reaching to the instep over which was an upper garment made also of white linen. A maroon-colored girdle encircled her waist. Her hair was drawn together by an *infula* or fillet of twisted wool and a *vitta* or band encircled her hand.

The next vision was that of a spacious marble hall, or series of halls, in a large villa on a hill on the outskirts of Rome—probably the Alban hills were indicated. A fountain played in the center of one of the courts. Rich hangings

and statues of the Muses were prominent in the vision. In a corner of the *ostium* or entrance hall was a large round divan on which a number of young children reclined. The children were writing on tablets coated with wax by means of a stylus, sharp at one end, flat<sup>7</sup> at the other. The children were dressed in white *togas* trimmed with purple. On a large purple cushion on the floor sat St. Agnes dictating from a roll of vellum, with written characters on one side, and stained saffron on the other. The medium stated that the Saint was teaching the children. At the end of the series of apartments in the large open court or *peristylum*, surrounded by columns, the figure of a man appeared. St. Agnes rose, dismissed the children—and the vision disappeared.

The next visualization was that of a crowd of people rushing pell-mell through one of the narrow streets that skirted the Forum Romanum. They made for the river. At the foot of a wooden bridge which spanned the Tiber the people stopped short at the sight of a Saint who barred their progress. St. Agnes wore sandals, tunic, and a *pallium* or outer garment of a grey color. Though the crowd was threatening no hand was raised against her. She exhorted them to refrain from their contemplated action and return to their homes. She spoke earnestly to them for a long time and many knelt by her side in an attitude of prayer. The psychic could not see what caused the disturbance which the Saint so skillfully checked. The scene had the appearance of St. Agnes seizing the opportunity for the making of converts.

Another scene recorded by the psychic depicted the interior of a large stone temple theatre, or hippodrome, with tiers of seats in a semi-circle and a stage as we know it today.<sup>8</sup> It was packed with people, who also filled the

<sup>7</sup> So that the markings on the wax could be erased. The phrase *vertere stilum* (literally turn the stylus) meant to erase or correct.

<sup>8</sup> Probably the theatre of Marcellus, one of the three stone theatres known to exist in Rome. It was built by Augustus, 13 B.C. It contained 20,000 seats, all of which were free.

seats in a high covered colonnade which ran around the highest story of the theatre. Just as the curtain (*auloem*) was lowered (not raised, as with us) a sudden uproar occurred in the body of the theater. This outburst synchronized with the entrance of St. Agnes, accompanied by three persons, into the *podium* or space in front of the lowest row of seats—a space reserved for magistrates, persons of noble rank and other dignitaries. That it was a hostile demonstration was obvious from the threatening attitude of the multitude whose excitement grew more and more intense. The crowd was appeased only by the withdrawal of St. Agnes and her friends (parents?).

A next fleeting vision was that of St. Agnes with a young girl at the baths. "The sun was streaming in through a number of apertures near the roof of a huge marble building. Great lofty arches and walls of vari-colored marble, stone benches and splashing fountains were prominent. The place is filled with women and children and numerous attendants are rubbing down the bathers with linen cloths and anointing them with oil."

A new vision, which I have placed sixth in the series, is that of the catacombs. The psychic described a chapel (very similar to the one depicted in the photograph which I reproduce), filled with people. The chapel was in the catacombs—perhaps those afterwards named in honor of the Saint. Most of the people are kneeling. "St. Agnes is standing near a rough altar by the side of a priest who is reading from a scroll. All are dressed in white. A number of mural decorations are visible, including rough drawings of a fish in various forms. I see other symbols denoting the adherence to Christ. The place is illuminated by a number of small smoking oil lamps placed on ledges." The fish was used as a symbol denoting Christ from the commencement of the Christian era.

<sup>9</sup> Perhaps the *Thermae Caracallae* are intended. Caracalla (188—217 A.D.) built these gigantic baths (the ruins of which are still extant) as a sop to the people who were beginning to rise against his tyranny.

The next scene visualized by the psychic is laid outside of the main entrance to the Coliseum. "It is night. Huge flares or *flambeaux*, placed high on poles, illumine the scene. Vast crowds are pouring along the *Via Sacra* on their way towards the huge stone circus, over the principal entrance of which is a triumphal car drawn by horses. It is probably a holiday and senators and warriors, priests and women, slaves escorting their masters, youths, artisans, Jews, and mobs of nondescript types are surging towards the gigantic arena, afoot and in litters. A number of wheeled vehicles, drawn by horses, are discharging their loads at the various entrances, at which men are selling scrolls of paper or parchment.<sup>10</sup> A small crowd of people is assembled at the base of a great statue.<sup>11</sup> Mounted on the plinth is St. Agnes exhorting the public not to attend the dreadful exhibition which is about to take place in the amphitheatre. A group of Roman soldiers stand apart from the crowd, watching her." At this point the vision faded.

The eighth "scene" or vision depicts St. Agnes directing a band of converts who are erecting a small temple outside the walls—perhaps at the entrance to the catacombs associated with her name. This vision is curious because at that period no Christian would be allowed to construct publicly any building intended for the worship of God. The erection may have been used for secular purposes, and the "converts" a group of workmen whom St. Agnes was trying to proselytize to the Christian faith.

The next scene in my chronological order is excessively interesting. The psychic described a vision of the *Via Appia Antica* (the Appian Way) in which she saw a group of people, headed by St. Agnes, threading their way in single file across a field near the ancient church of "Quo Vadis", not very

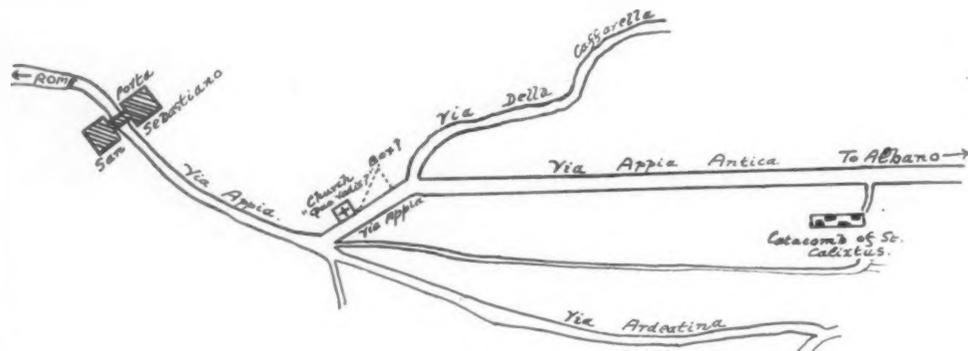
<sup>10</sup> Program (*libellus*) of the events taking place in the Colosseum?

<sup>11</sup> Undoubtedly that of Nero, whose colossal bronze statue gave the name "Colosseum" to the Flavian Amphitheatre.

far from the Catacombs of St. Calixtus, and about half a mile from the Porta San Sebastiano. "It is night and St. Agnes carries a solitary candle which with her hand she shields from the wind. At a little distance from the low stone wall which separates the field from the road, and near the junction of the *Via Ardeatina* with the *Via Appia*, the procession stops and I see two men at the rear of the procession who are carrying what appears to be a large leaden casket. Others of the party have spades and by the light of the candle the men dig a large hole, first carefully removing the turf from the surface. The hole finished, the box is opened and St. Agnes reads from a scroll a list of

ing the field from the *Via Appia*. It is 33 paces. The same man then paces the distance from the buried box to the angle which the church of "Quo Vadis" makes with the road. It is 93 paces. He returns to the group and the exact position of the box is marked on the scroll from which St. Agnes had been reading. The group now returns to the roadway"—and the vision ends.

I took an early opportunity of visiting the scene which the psychic visualised and made a rough sketch (reproduced) of that portion of the *Via Appia* mentioned in the vision. The place is much the same as it was in the days of St. Agnes and no great difficulty should be experienced in finding the ex-



the articles which are about to be buried. As she reads out each article, a man checks it off from another list. The contents of the box include several parchment scrolls wound on bronze supports. Many small embossed and engraved bronze plates, bronze statuettes; a long and heavy gold chain to which is attached a medallion, and a number of gold objects including what appears to be a small book with heavy embossed gold covers. The checking finished, the box is lowered into the hole, the earth shovelled back and the turf carefully replaced.

"The box being buried, the group forms itself into a circle round the spot and St. Agnes reads a form of consecration from another scroll—all kneeling the while. The consecration over, one of the men carefully paces the distance from the spot to the wall separat-

act spot. Though the Appian Way is much frequented by vehicular traffic *en route* to Albano and other places, the ground contiguous to the Way is mostly farm land. I think it would be worth while making the attempt to find the leaden box, and some day I may do so. A pace<sup>12</sup> or stride in the fourth century A.D. is much the same as it is now and so the exact location of the box—assuming it to exist—could be determined. I visited the church of "Domine Quo Vadis" and I doubt if it has altered much; in any case, if a later building were erected it would be built on the same site.

The next vision the psychic described marks the beginning of the end of St. Agnes. The scene is once more near the Colosseum, by daylight, and again

<sup>12</sup> The Roman pace, *passus* or double step = 5 Roman feet (*pes*) or 1.479 metres, i.e., 58¼ inches.

the Roman virgin is addressing a meeting near the *meta sudans*, a fountain opposite the principal entrance to the amphitheatre. A great concourse of people is listening to her efforts to spread the new religion. Signs of disapproval are evident, and the crowd is distinctly hostile. Suddenly there is a shout and the crowd opens and makes way for a posse of soldiers. The soldiers are in charge of two *centuriones* or captains, one of whom seizes St. Agnes, the other reading aloud from a scroll his warrant for arrest. A faint attempt at the rescue of St. Agnes is made by those nearest to the Saint, but the effort is easily beaten off by the soldiers, who remove the unresisting Agnes.

Next in chronological order, though not in the order as seen by the psychic is a picture of St. Agnes in a prison or cell under the vaults of the Colosseum. This is by no means a pretty picture as during the period of the Empire many of the chambers below the tiers of seats which enclosed the arena were simply brothels for the gladiators and soldiers who used the place. These chambers were known as *fornices*, and from this term we get the word "fornication". It was here that the psychic saw St. Agnes, a prisoner at the mercy of any soldier who cared to work his will on her.

There appears to be a hiatus in the psychic story of St. Agnes which was visualized by the medium. The last scene was where she was thrown into the Colosseum vaults at the mercy of the soldiery. The next visualization depicts the murder of the Saint by two centurions just outside the Porta San Sebastiano, on the *Via Appia*, near the church of "Quo Vadis", and actually on the road that led to her home, assuming that St. Agnes lived at Albano or on the Alban hills.

The psychic saw a posse of soldiers escorting St. Agnes through the city streets, followed by a hooting mob. Once through the gate of St. Sebastian where friends of St. Agnes met her, the soldiers released their captive, the

captain at the same time reading to the Saint a long statement from a scroll. The statement read, the soldiers turn upon their heel and re-enter the city; St. Agnes is embraced by her friends. At this moment two drunken centurions appear on the scene, and are about to enter the city. They approach the Saint who recoils from them. Her friends step between St. Agnes and the soldiers. There is an altercation, a struggle, the flashing of knives and St. Agnes sinks lifeless at the feet of the centurions.

While her friends are tending the lifeless Saint the soldiers disappear. She is carried on a litter towards the church of "Quo Vadis", and the scene fades away.

The next visualization is the placing of the body of the Saint in one of the niches which has been prepared for her in the catacomb. Many people are crowding the narrow passages lit by the smoky oil lamps. A priest is officiating, the mourners quietly sobbing.

Immediately the scene changes to the same catacomb and the same tomb, which is being sealed by a marble slab on which the psychic can read the inscription *offic XX*. Four persons appear to be officiating, each one holding a lighted candle: a mason is sealing the slab into the aperture with mortar. The XX denoted probably the age of the Saint.

The hiatus I referred to above is what happened to St. Agnes between the time she was thrown into the prison and when we see her being escorted outside the city walls. She must have had some sort of trial. I will assume that she was tried and found "not guilty" of what she was accused. But recognizing that the girl was a source of trouble to the authorities she may have been warned not to frequent the city. The statement that was read to her by the captain at the gate of St. Sebastian may have been the "interdiction" imposed upon her. It is well-known that the court could command a person not to live in a certain region, or that he be confined to a certain island; and that

he be interdicted from fire and water—the two essentials of life—in case he should overstep the bounds that had been prescribed for him. This interdiction meant the withdrawal of the protection of the State from such a person. In fact, he was an outlaw.

The last scene described by the psychic must represent the spoliation of the catacombs by the barbarians. The same niche was visualized, and a man with a short leather tunic, bare legs and sandals was prising off the marble slab that sealed the last resting-place of the Saint. Men with torches were travelling each gallery, stacking the slabs in piles which were being removed by their fellows. This rifling of the tombs of the Early Christians could have been carried out only by the hordes of barbarians who afterwards sacked Rome. In no circumstances did the Romans ever desecrate the dead. Pagan or Christian, Jew or slave, a dead body was never molested once it had received burial.

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So much for the psychic "life" of St. Agnes. I doubt if the psychic invented the story, which differs very considerably from the traditional story accepted by all orthodox Catholics; and the medium was a good Catholic. If the psychic decided to tell us a story of St. Agnes, I think it reasonable that the traditional "life" would have been favored, as confirming the accepted version. And there was no reason whatever why the medium should consciously draw upon the imagination—though to what extent the subconscious was "tapped" I have no means of ascertaining. The reader must accept in good faith this most fascinating life-story of St. Agnes, as I did.

As a matter of fact, we know very little of St. Agnes or her fate. The traditional version is that in the reign of Diocletian a young maiden named Agnes was publicly humiliated and beheaded because of her adherence to the Christian faith. Her age is given as 12 or 13. A further embellishment to

the story is that she refused to marry the pagan son of the Prefect Sempronious and was denounced by him to the emperor. It is said that she was sentenced to be burnt at the stake, but the wood refusing to burn, the executioner cut off her head with a sword. Many miracles are attributed to her, one of which is that of the blinding and restoring to sight of her would-be husband. The Saint's day is on January 21st. On this date a religious service is annually held in the church above her tomb in order to bless the lambs whose wool serves afterwards to make the papal palls. Father Herbert Thurston, S.J., informs me that the little we know concerning St. Agnes is made up of many contradictory data. He says the so-called *Acts* are little more than a pious romance and this is now pretty generally admitted by competent Catholic scholars. So there may be little to choose between the psychic and the traditional stories.

That St. Agnes broke the law seems almost certain. A good deal of misplaced sympathy has been expended over the fate of the Early Christians. It is an established fact that a person was allowed to worship whomsoever or whatsoever he pleased and he was not interfered with. To pagan Rome "Christ" was just another god whom it was fashionable to worship. But the devotees of the new religion could not refrain from intense propaganda and broke the laws in doing so. They likewise became entangled in political matters. It was this meddling in political affairs that brought upon themselves the severities inflicted upon them during the first centuries of the Empire. A few emperors, including Diocletian, were particularly brutal. The names of 24 persons only are known to have suffered martyrdom in the Flavian Amphitheatre (Colosseum).

Though I was very circumspect in my actions during my stay in Rome, and mentioned the object of my visit to a very few people, it appears that it was common knowledge that seances were to be held in the catacombs. I afterwards

learnt that a *pasquinade*<sup>13</sup> was posted on one of the statues (probably that of Menelaus) by an anti-Fascist. It read: "The Spirits of the Early Christians are invoked to fight the modern Sulla"<sup>14</sup>.

I intend returning to Rome in the near future as the stage is now set for further experiments with, I hope, a physical medium. Should I be fortunate enough to discover the box which was buried with so much solemnity by the side of the *Via Appia* it would indeed be a triumph for scientific psychical research.

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Since the above was written I have received a rather extraordinary confirmation of the genuineness of at least one of the scenes visualized by the medium. On November 6th at the National Laboratory of Psychical Research I read a paper on my experiments in the catacombs. On the previous Sunday the press announced my lantern lecture and the following day I had a letter from a stranger, Mr. T. Vincent Lane, who said that he was much interested in St. Agnes as an "old master" which he possessed had recently been declared to be a representation of the martyrdom of the young girl. He enclosed a photograph of the picture which was reproduced in the *Connoisseur* for July, 1928. For years experts had been trying to give a title to the picture, and a name to the artist.

When I saw the picture I at once realized that the scene was a fair representation of the martyrdom of the girl according to the psychic version. In both picture and vision the girl is aged about nineteen; she is tall and fair; has arched eyebrows; long slender fingers; and she wears a *stola* with a dark-colored girdle, and in the picture there is perhaps also a band round her forehead. The color of the girdle in the picture is a bluish-purple.

<sup>13</sup> Pasquin was a cobbler at Rome, who delighted the passers-by with his wit and lampoons on current events. After his death a mutilated statue of Menelaus was dug up near his house and was facetiously named after him "Pasquino."

<sup>14</sup> Sulla (138-78 B.C.) was dictator in Rome (81-79 B.C.) During this tyrant's dictatorship the streets of Rome ran red with the blood of his enemies and friends alike.

The vision and the picture correspond as to the two murderers or seducers, and one is about to *stab* her. The other figures, of course, are allegorical. Another correspondence is that of the church which in the picture rather resembles that of the church of "Quo Vadis" near which the murder in the vision was committed.

No one has ever heard of any other version of the martyrdom of the Saint except the traditional one and, to say the least, it is very curious that, at the appropriate moment, evidence should be forthcoming which enables us to judge the value of the psychic's work.

Though Mr. Lane has no interest in psychical research, he says in his letter: "It is very curious, but often when I have been looking at the picture in the twilight, the setting sun has invariably illuminated the halo surrounding the Saint's head, and the effect has been most startling. The sun never seems to have the same effect on any other part of the picture."

Mr. Lane's picture measures 4 ft. x 3 ft. and is attributed to Tintoretto (the Venetian School); certainly it was painted between 1520 and 1630.

Other artists who might have painted the picture are: Bassano and Domenichino (Bologna school); and Tiepolo and Bocanegra (Granada school). But the consensus of expert opinion places the picture in the Venetian School and the artist as Tintoretto. Mr. Lane exhibited the picture at my lecture.

Mr. Lane has gone to some pains to ascertain what other pictures of the Saint's martyrdom are extant and can find two only: *viz.*, one, by Tintoretto, is in the *Santa Maria dell' Orta*, Venice, and depicts the traditional story. In the gallery at Bologna is Domenichino's famous picture of the Saint's martyrdom and that also shows the traditional story of the girl in the arena (*Circo Agonale*)—a wonderful, though ghastly masterpiece. It depicts the Saint being beheaded, with the blood gushing from her throat and, in the foreground, her would-be seducer lying dead and nude at her feet.

In conclusion, I reiterate that it is extraordinary that another version of the martyrdom of St. Agnes should suddenly be revealed, the psychic story receiving substantial confirmation from a 16th-century "old master" who may

have been conversant with the true account of the girl's martyrdom, which he delineated—with the usual artistic license—on the canvas which I have described, and which is now in the possession of Mr. Lane.

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## DR. CRANDON'S LECTURE

For the past three years, it has been the custom of the New York Section of the American Society for Psychical Research, in connection with its regular program of Monday evening lectures, to invite Dr. L. R. G. Crandon to talk for the Section members at least once each season. As the husband of Margery, the most famous medium of the present generation, he of course has a somewhat different viewpoint toward this case than any other person can have; and of course he has a greater acquaintance with it than any other person.

Dr. Crandon's talks are always of extreme interest, and are always very well attended. In fact, it has been the Section's practice, since observing how inadequate the second floor of Hyslop House was to accommodate the first audience that turned out to hear him, to engage one of the ballrooms at the Waldorf-Astoria Hotel for Dr. Cran-

don's New York lecture of each season. That of the current season was delivered on November 19th, and was fully as successful as either of its predecessors. Though tickets were issued only on request, nearly a thousand were given out, and there were apparently something like six or eight hundred persons present when Mr. Cannon, Chairman of the Section, introduced the lecturer.

Dr. Crandon took as his subject matter the material on which Dr. Richardson has been reporting in the *JOURNAL* the past eight months. While it was therefore not new to most of the auditors, he told it in a way to capture their interest and hold their attention to the last word. Further, much of the detail *was* new; as was the way in which the lecturer correlated his material with Mr. Bird's philosophical discussion of our November issue.

# A NEW MARTIAN ROMANCE, AND AN OLD ONE

BY RENE SUDRE

NEWSPAPERS all over the world have been giving space to the adventure of Dr. Mansfield Robinson, who for several years has been trying to correspond, in the name of the inhabitants of the earth, with the planet Mars. Dr. Robinson is convinced, first, that the Martians exist; next, that they are able to receive and understand our wireless despatches; finally, that they have the appropriate apparatus for sending replies to us. There is, of course, a deal of hypothesis here, and the probabilities of success are of course adjudged, by scientific folk, as practically non-existent. In point of fact the experiments have been going on for two years without any success. As everybody knows, Dr. Robinson has had a message transmitted from the postal telegraph station at Rugby, on a wave-length of 18,500 meters. He sought to pick up a reply through an ultra-sensitive receiving apparatus employing twenty-four stages of radio-amplification and tuned to 30,000 meters, the wave-length which he supposes to be used by the Martians. At the appointed hour he was in attendance at the ear-phones but no message was received beyond the hideous pot-pourri of whistles and cracklings arising out of the electrical perturbations of the terrestrial atmosphere.

The experimenter is in no wise discouraged, because he has faith. And, curiously enough, this faith rests upon psychical phenomena. Through the agency of a medium Dr. Robinson has come into communication with the Martians. He has become acquainted with their language, and has learned that they are beings larger than us, the men being around seven feet six inches in stature and the women around six feet. It appears that there is one very agree-

able Martian lady in particular, who acts as his guide. The message which he has just now been sending comprises the words: *Oom ga wa na wa*, which is to say, in Martian: *God is all in all*. The medium has announced telepathically the reply, which ought therefore to have been received. If it has not been, the failure can be due only to the imperfections of our terrestrial receiving apparatus, or to accident. Such is Dr. Robinson's story.

But giving serious metapsychical consideration to this business of extra-terrestrial telepathy, I should like to make one simple remark of scientific order: If we suppose a Hertzian wave to be propagated freely through space from a point on the surface of our globe, its intensity must of course diminish with the square of the distance. The smallest distance from the earth which Mars ever achieves is 57,000,000 kilometers, which is 172,000 times the distance from London to Paris. In this most favorable position (which incidentally is not realized this year), signals sent from a station in London would be 29,000,000,000 times as weak on reaching Mars as they are when picked up in Paris. Theoretically they might be detected, through amplification by triodion receivers of high frequency; but practically it would be difficult to the point of impossibility to pick them out from under the masking blanket of parasitic waves.

All the world knows that the only reason why we are able to receive and read short-wave signals sent half-way around the world with a few watts of power is because these are reflected from the ionized strata in the upper atmosphere of the earth. In this instance, the fact is that the energy from the transmitter, far from being uni-

formly diffused through space, remains imprisoned in a thin pellicle around the earth. Although experience with long waves is less extensive, it is indicated that these traverse very feebly the electrified field of the atmosphere, and it seems most improbable that even at a wave-length of 19 kilometers Dr. Robinson's message has reached the surface of Mars. To conduct a truly scientific experiment, it would be necessary, as Mr. Hugo Gernsbach suggests in *Radio News*, to send waves of enormous power, accurately aimed at the planet in question, and try to recapture these when reflected from the surface of that planet. A simple astronomical calculation would enable us to check up on the time necessary for the original impulse to reach the planet and return; and thus we should at least have assurance, obtainable apparently in no other direct way, that our signals had reached their goal.

But let us return to metapsychics. The notion of a telepathic communication with the planets has suggested itself to the human mind ever since it was first granted that the earth is not the center of the universe and that there may be other inhabited worlds, around other stars than the sun. But today we are beginning to recoil strongly from this generalization. At the recent meeting of the Royal Society of Arts of Great Britain, the very distinguished astronomer Sir J. H. Jeans, one of the greatest of the contemporary masters of that particular branch of mathematical physics dealing with the behavior of primitive aggregations of matter, spoke as follows:

"To our baby's wondering whether other cradles and other babies exist, the answer appears to be that there can at best be very few cradles and there is no conceivable means of knowing whether they are tenanted by babies or not. We look out and see a universe consisting primarily of matter which is transforming itself into radiation, and producing so much heat, light and highly penetrating radiation as to make life impossible. In rare instances, special

accidents may produce bodies such as our earth, formed of a special cool ash which no longer produces radiation, and here life may be possible. But it does not at present look as though Nature had designed the universe primarily for life; the normal star and the normal nebula have nothing to do with life except making it impossible. Life is the end of a chain of by-products; it seems to be the accident, and torrential deluges of life-destroying radiation the essential."

It was the Frenchman Fontelle who, in the eighteenth century, introduced into the public mind the idea of a plurality of inhabited worlds; but it was that other Frenchman Camille Flammarion who really popularized the notion and brought it under the aegis of orthodox astronomical science. In this connection, attention has always centered around the planet Mars, whose singular canals, seen through the most powerful lenses, make the observer think of gigantic works of engineering achieved by intelligent beings like ourselves. Volume I of Flammarion's work on the conditions of habitability of our sister planet appeared in 1892. And it was in 1894 that there commenced, in Geneva, one of the most astonishing and instructive mediumistic productions of our epoch: the "Martian romance" of Mlle. Hélène Smith.<sup>1</sup> Had there not been available, in Flournoy, a psychologist of the first rank to record and analyze this case, metapsychics would have lost a scientific work which has never been surpassed and which supplies us with one of our firmest foundations.

In the course of a table seance of November 25th, the subject reported experiences which we may well quote in extenso:<sup>2</sup>

"Mlle. Smith perceived, in the distance and at a great height, a bright light. Then she felt a tremor which

<sup>1</sup> Flournoy, despite his perspicacity in dealing psychologically with the genesis of Mlle. Smith's romance, has overlooked this correlation. It seems altogether probable that it was Flammarion's ideas, diffused by publication and general conversation, that provided the germ for these subconscious crystallizations of the medium.—R.S.

<sup>2</sup> Flournoy: *From India to the Planet Mars*: English translation (Harpers); p. 146.

almost caused her heart to cease beating, after which it seemed to her as though her head were empty and as if she were no longer in the body. She found herself in a dense fog, which changed successively from blue to a vivid rose color, to gray, and then to black; she is floating, she says; and the table, supporting itself on one leg, seemed to express a very curious floating movement. Then she sees a star, growing larger, always larger, and becoming finally 'as large as our house.' Hélène feels that she is ascending; then the table gives, by raps: 'Lemaitre, that which you have so long desired!' Mlle. Smith, who has been ill at ease, finds herself feeling better; she distinguishes three enormous globes, one of them very beautiful. 'On what am I walking?' she asks. And the table replies: 'On a world—Mars.' Hélène then began a description of all the strange things which presented themselves to her view, and caused her as much surprise as amusement. Carriages without horses or wheels, emitting sparks as they glided by; houses with fountains on their roofs; a cradle having for curtains an angel made of iron, with outstretched wings; etc. What seemed less strange, were people exactly like the inhabitants of our earth, save that both sexes wore the same costume, formed of trousers very ample, and a long blouse, drawn tight about the waist and decorated with various designs." The medium finally indicated that the son of a Mme. Mirbel, present at the seance, was reincarnated on this planet, and by means of raps he gave a message for his mother.

After this prolog, the Martian romance remained dormant through fifteen months, perhaps because of the entry of Flournoy into the psychic circle and the resultant preoccupation in other aspects of the case. But this time was not lost by the medium's subconsciousness, as we shall see. Suddenly in February, 1896, Hélène came back to Mars, to articulate some phrases of a singular language which the ordinary guide, Leopold, declared to be

Martian. It was young Mirbel, incarnated in Mars under the name Esenale, who claimed responsibility for this. The translation, as well as further examples of the Martian speech itself, came later. Another Martian, Astane, goes so far as to teach her to write this language. She walks about on the planet, and finds the landscape superb. The lakes are of rosy blue, the ground peach color, the sky greenish. The trees have brick-red, purple and violet tones. Their trunks get larger toward the top. Certain persons carry instruments having the form of carriage lanterns, and throwing yellow and red flames; it is by virtue of these instruments that they are able to fly.

The first lesson given by Esenale has to do with the following phrase: *Dode' ne' ci hauden te' méche métique astane' ke' de' me' viche*, of which a translation, word by word, is: *This is the house of the great man Astane' whom you have seen*. Later at each seance there was a lesson of like character; and always to each Martian word there corresponded a French word. (In the example given above, the Martian word *te'* corresponds to the French *du* and hence to the two English words *of the*.) This was not all; the instructor likewise taught Hélène the Martian writing, the characters of which were very different from those of the Latin alphabet. During two years the vocabulary and the written characters maintained quite a striking permanence. For Mlle. Smith in her normal state and for the spiritistically inclined members of the circle, there was no doubt that authentic communications were being presented, in a real language. But psychologists are more difficult to satisfy than laymen; and a very profound analysis by Flournoy demonstrated in brilliant fashion that this pretended Martian language was nothing but a disguised French. The processes of disguise employed in this transmogrification were puerile, he adds; but what makes for its psychological interest is the fact that we have here not an idiom manufactured in cold blood in a normal

waking state, but a subconscious creation attesting a particular affective disposition, a special state of mind which we may call the "Martian state" of Héléne. The relative frequency of vowels and diphthongs is completely different from the corresponding characteristics of French; the accentuation is likewise highly distinctive; but these are the only elements of affective order which the subject has originated. All the articulate sounds of the Martian tongue exist in French; in contrast to which, there is not a single modern European language which fails to possess special sounds of its own, lacking in French: the English *th*, the German *ch*, the Spanish *j*, etc. The Martian alphabet again confirms this parentage; all its letters correspond to sounds for which French too has particular signs, although the Martian has fewer letters than French. It lacks, for instance, the wholly dispensable *q* and *x*.

The parentage may be pursued into matters of phonetic singularities. The Martian presents different pronunciations for the same letter, and reciprocally writes the same sound in different ways. This of course is a characteristic which one finds in all natural languages, and its absence is strongly indicative of a manufactured language. But by an unheard-of coincidence, these singularities in Martian are *exactly the same as in French*. To put the matter on a basis of better familiarity to my English readers, imagine a language, presented as coming from an entirely independent source, but in which the letter which ordinarily stood for the sound of the consonant *k* was also, on occasion, employed (like English *c*) for the totally unrelated *s* sound; in which the character corresponding to English *t* was compounded with the character corresponding with English *h* to produce the two entirely independent sounds of *th* as in *that* and *thick*, without any attempt to discriminate between these two; in which the *s* character was indiscriminately used for the *s* and for the *z* sounds; in which one particular character was used quite at random for the

vowel sounds occurring in *fat*, *fate*, *father*, *talk*, *ant* and *fare*; and in which another character was used at equal random for those occurring in *pin*, *pine* and the second syllable of *machine*, despite the existence of a special character for the last of these sounds, and despite the fact that the second one is really a diphthong. Would it be possible to believe that this language was independent of English?

Passing from this point to the examination of grammatical forms, it was evident that those of the alleged Martian tongue were nothing more or less than a faithful mold from the French. The same for syntax; the order of words is identically the same in the two languages, their correspondence word for word is perfect. This is a fact without parallel between any two terrestrial languages, however closely related. Any English-speaking person who tries for the first time to master the German syntax is profoundly puzzled by such constructions as those found in (transferring a perfectly good German sentence into English, word for word). "The by me to him given book can itself not easily read"; and between less closely related languages this syntactical divide would be wider and deeper. No English-speaking person, finding an exact parallel of the unique French *ne . . . que* and *ne . . . pas* idioms in another language, could possibly believe that it had there arisen independently.

Only the vocabulary of Héléne's Martian tongue had no correspondence with the corresponding element of French. "There is nothing to it but the vocabulary," says Flournoy, "which the naive inventor of Martian has taken pains to make as extraordinary as possible, in conformance with the notion of uneducated persons and children that sees nothing in a foreign idiom beyond an assemblage of incomprehensible words; ignoring the true characteristics of a language and its true distinctions from another tongue—that is to say, its internal structure, and not at all its vocabulary."

I do not imagine that this demonstra-

tion will be an entirely unuseful one to students of psychic science. I go so far as to believe that it will aid them in being on guard against the temptation to attribute to external occultistic influences things which in reality arise solely out of the subject's subconsciousness. Nothing is more instructive than a psychological analysis of the messages from the Beyond—when one has a sufficient knowledge of the medium to support such analysis. After having established that these communications from another planet had first been thought out in French and then childishly travestied in "Martian," Flournoy gave careful consideration to their content and established that this held more of poetry than of prose. They thus indicated a childish personality, an exuberant imagination leaning toward light, color and oriental exoticism—precisely the normal traits of Mlle. Smith. Further, they corresponded to the deep subliminal levels, to a puerile state of mind brought to the surface through hypnosis.

To make the most of this interesting metapsychical lesson, it is in order to bring it in line with an observation very often made by those with experience in long seances given over to incarnation of the dead; it is particularly frequent in the communications of Mrs. Piper. In such seances, there is often noticed an inconsistency in the demonstration of personal identity by the communicator, or objection of a more general sort arises out of his use of inappropriate language, etc., etc. When the contradiction is brought to the communicator's attention and when it is then too strong for him to pass it over in silence, he not seldom falls back upon an alleged failure of his memory to function properly, or even fades completely out of the picture with the parting plaint that "the power is gone." But in subsequent sittings it will be observed that he corrects the contradic-

tion more or less, much like a defendant before the examining magistrate<sup>3</sup>, who modifies his story to meet the objections raised to it, in the effort to establish a more plausible version. The only difference is that the medium's correction is not the fruit of conscious reflection; it arises entirely out of the labor of the unconscious to make its story fit the facts.

Even when the criticisms are advanced to the medium when he is awake and in a normal state, nothing is lost to his subconsciousness, which takes full account of all new facts contributed from without and makes any necessary amendments in the story or the conduct of the personality whom it has been impersonating with less than a maximum of success. Flournoy explained to Hélène, awake and normal, that her Martian was nothing but transmogrified French. She protested energetically, saying that such a mystification would be stupid, that the scientists never having been to Mars could not positively affirm that her visions were contrary to fact. Nevertheless in the subsequent seances a new Martian personage announced further revelations about a new planet, regarding the actual identity of which he would not commit himself; but with a certain amount of tacit suggestion that what was really involved was a far more remarkable thing than had previously been presented—nothing less than a trans-Neptunian world completely unknown to terrestrial science! This was the genesis of a complete new romance, the "ultra-Martian," in which a studied attempt was made to avoid the faults of the Martian sequence. The descriptions of the inhabitants and of their dwellings departed still further from the terrestrial model, and the few words of the language which were communicated were of desultory and somewhat unconnected character, with sonant characteristics quite different from those of the Martian. In place of a reflection of French, there was now mere chaos. Does not this amount to psychological avowal of the subliminal origin of all these creations?

<sup>3</sup> The figure is of course drawn from French judicial procedure, in which a defendant is quizzed on all points of his defense by the examining magistrate or "*judge d'instruction*," who has full powers to force responses and to draw unfavorable inferences from the defendant's silence or from his failure to tell a coherent story.—J.M.B.

With Dr. Mansfield Robinson we unfortunately have not, so far as my knowledge goes, anything like so rich a documentation of the planet Mars. The five words which we are given from the Martian language, however, justify us in assuming that this is a fabrication of the same sort as H el ene Smith's: that is to say, a simple substitution of a vocabulary of phantasm for that of English. In how many languages would the highly figurative expression "all in all" submit to a word pattern corresponding exactly to that of its English dress? In how many would the four different words of this English sentence be represented by four monosyllables, three corresponding exactly in number of letters to their English equivalents and the fourth varying by one letter only?

As to the details about life on our sister planet, these, like the language, are totally different from the ones given by the Geneva medium of a generation ago. But is it necessary to protest any further, to make it evident that all these astral commutings are nothing more than somnambulatory dreams? They do not even manifest the element of supernormality which at times creeps into the constructions of prosopopesis. There are a thousand questions which the astronomer asks himself about Mars, and which could be cleared up if there were a true communication of any sort whatever from that planet, on the part either of Martian visitors to us or of terrestrial spirits visiting Mars. And here we have come back upon one of the best arguments of the adversaries of spiritism: that while it may have inundated us with banal predictions of a religious or pseudo-religious character, it has never solved or in any degree helped to solve the least scientific problem. There are means available for convincing the intellectual elite, other than reciting the Bible to them or telling them stories about incarnate souls that live in brick houses!

In 1884, General Drayson published in *Light* an article entitled "The Solution of Scientific Problems by Spirits." He announced that the spirits had indi-

cated a direct motion by the satellites of Uranus. Now this planet is a remote one, passing around the sun in 84 years and having four satellites. The first two, Titania and Oberon, were discovered by Herschel in 1787; the other two, Ariel and Umbriel, by Lassell in 1851. Herschel was astonished to find that Titania and Oberon revolved about Uranus in the retrograde direction, that is to say, from east to west; whereas all the other bodies of the solar system revolved about their primaries from west to east. This problem was one to which General Drayson gave much attention, and in 1858 he conceived the idea of getting advice about it from the spirits through the aid of a medium. An astronomer from the Hereafter who declared himself a great savant responded with the information that the whole matter was an error on Herschel's part; that these two satellites really revolved from west to east, in orderly course with the other planets and moons. The error arose, he explained, because Uranus presented its south pole to us at the moment of discovery. Drayson published a memoir to convince the astronomers.

Now not only did the astronomers refuse to be convinced, not only did their observations continue to confirm those of Herschel, but as time went on other satellites were discovered possessing retrograde motion: the ninth satellite of Saturn, the eighth and ninth satellites of Jupiter, and the single satellite of Neptune discovered in 1846 (and on which adequate observations had not been completed until after the period of which we speak). In the *Annales des sciences psychiques* for 1903, Flammarion demonstrated that the reasoning of Drayson's spirit communicator was fallacious, and that in 1781 Uranus presented his north pole to the earth and not his south. "To my great regret," he concluded, "the spirits have taught us nothing, and this example, to which such importance has been attached, is reduced to outright error."

A supplementary explanation from Flammarion's hand informs us that

General Drayson was himself a bit of an astronomical Bolshevik, professing theories of most singular character; for example, one to the effect that the earth has a secondary rotation. We cannot doubt that a belief in the direct motion of the satellites of Uranus was his own opinion, and one which the medium appropriated more or less subconsciously, to put it then in the mouths of the spirits. The medium is a mirror: in some degree a distorting mirror, but a mirror just the same.

In the latest number of *Light* that comes to my hands before writing this paper, I find another analogous case. A spirit named Oahspe is stated to have communicated to us terrestrials, as early as 1881, the secret of gravitation. "The earth floated in the midst of a vortex . . . the vortex turned the earth on its axis with its own axial motion . . . the same principles apply to all the stars, suns, planets, moons, differing in manifestation on account of size, motion, density and relative place." I have no slightest knowledge or opinion whether this explanation of Oahspe be valid or not, but I do know full well that he is not its inventor. It is nothing in the world but the theory of vortices, quite as this was set forth by Descartes at length in 1644, in his *Principles of Philosophy*. "Let us imagine that the matter of the heavens or of the planets rotates without cessation, just like a whirlwind having the sun as its center. Let us imagine further that in this

great vortex which comprises the universe, there are other and smaller vortices, which we may compare with those sometimes seen in river-bends, which follow the general course of the river of which they form a part yet still maintain their own particular motions . . ."

I leave to the great philosopher the responsibility of establishing in the Hereafter his rights of priority over Oahspe. But how, after such misadventures, can men of science have any temptation to pursue their investigations with supernormal aid? The author of the article which I have just cited, a Mr. Bush, writes: "Some time ago, I wrote to a well known scientist, who was lecturing on the Einstein theories, drawing his attention to the correspondence between them and the statements of Oahspe. His reply was that he preferred discoveries to come in the ordinary way of research, and was not interested in science from the spirit spheres."<sup>4</sup> My readers will perhaps by now feel that this scientist is a wise man.

<sup>4</sup>If not a wise man as M. Sudre proceeds to picture him, this scientist was at least a tactful one. A much less courteous response might have been made to Mr. Bush. It is a notorious fact that systems of cosmical philosophy received through mediums, through automatic writings, and through other esoteric and occult sources, usually employ a large number of vague undefined terms in the vaguest possible ways. It is then possible for their promulgators to read into these terms a content that makes the philosophy line up with any subsequent discoveries such as those of Einstein. I greatly fear that had Mr. Bush interrogated me as he did the nameless scientist of the above anecdote, I should have replied that in my best judgment the only feature possessed in common by the Einstein theories and the Oahspe messages was Mr. Bush's complete inability to understand either of them; and that so far as the latter are concerned, I share this with him.—J.M.B.

## TELEPLASMIC THUMBPRINTS—VI

### Final Considerations Bearing on the Validity of the Walter Prints and On the Question of Identity

BY E. E. DUDLEY and J. MALCOLM BIRD

The present story, commencing in the issue of January last and resumed in those of February, April, August and October, has been discontinuous and long-drawn-out to a degree where it has perhaps been rather too easy for the reader to lose its general drift. It may therefore be not out of place to start the current, and concluding, installment with a brief summary of the facts displayed to date.

We deal with a collection of some fifty or sixty thumbprints in dental wax, obtained in the Margery seance-room between June, 1926, and August, 1927, ostensibly through supernormal teleplasmic operations. We refrain from any definite statement as to the precise number of these prints because no positive agreement has been reached as to just how many of the wax blanks introduced to Walter have been recovered by the sitters carrying prints which are to be regarded as sufficiently legible for inclusion in the series; although it is not to be understood from this that illegibility of result is usual, for the reverse represents the truth. Of these fifty-odd prints, according to expert opinion and according to the judgment which any observant layman will form after careful study, all but five represent the same line-pattern. This pattern the Walter Stinson control states to be that of his life-time right-hand thumb.

Of the five exceptional prints, three are identical with one another and are stated by Walter to represent his left thumb. The other two are again identical with each other and are stated by Walter to be the right thumb of Mark

Richardson. Two further prints, different from each of the three varieties just named but identical with each other, were obtained after the period stated above, but are mentioned from time to time in the present discussion because of Walter's statement that they are of John Richardson's right thumb. The two Richardson boys, it will be recalled, are sons of Dr. Mark W. Richardson, one of the most frequent sitters and a contributor of numerous reports to the pages of this journal; they died of poliomyelitis (infantile paralysis) in childhood and are represented by Walter to be his two most constant and most indispensable assistants in the seance room.

The Walter right thumb is of the general type known to finger-print science as the ulnar loop. This means that it consists principally of a single long narrow loop of roughly parallel ridges, and that the open end of this loop, *on the anatomical original of the thumb itself*, points toward the little finger—which is to say, on a right thumb, toward the left. On the direct print made from the thumb, of course, directions are reversed and the loop opens toward the right. The Walter left thumb again presents a single simple loop, opening toward the left on the normal negative impressions and hence toward the right on the anatomical original. This means that it opens toward the little finger again, and that it is again of the ulnar loop pattern. Thinking of it erroneously in terms of a right thumb, we referred to it, in the October installment, as of the radial loop type; which would require that it

open away from the little finger. The error is a small one and a technical one but none the less one requiring correction. The radial and ulnar loops cannot be distinguished until it is known from which hand they come; and with this datum, the definition, as just indicated, is in terms of a pointing toward or away from the little finger, not merely to the right or to the left.

The various prints obtained have for the better part been got on separate pieces of the dental wax, but in a few cases two prints occur on one wax blank. In no case is there any indication that the blank has been further touched by an anatomical organ carrying a line-pattern of any description. Yet in many cases the blanks have been kneaded and twisted out of all resemblance to their original flat slab form. Further, the finished prints display a wide range of flatness, concavity and convexity, while not in general showing a sufficient distortion of the line pattern to indicate that the variation in contour is the result of a distortion of the wax made after application of the print. The suggestion accordingly inheres that this variation in contour occurs on the teleplasmic original

The prints are strongly anatomical in character, showing extraordinarily rich details of skin markings, sweat glands, pores, etc. Further, as is the case with a long series of prints made from an anatomical original, while the general line-pattern is sufficiently uniform throughout to permit identification of a print as belonging to the series and pertaining to the common origin, and while certain pores, scars, etc., likewise persist, there is much variation of anatomical detail from print to print. If all the prints were made from a common mechanical matrix or die, this would evidently not be the case. When they are made from a living original we expect it to be the case, as was set forth in considerable detail in the installment for April (page 212).

In addition to these variations of superficial contour and of anatomical detail, there is a third series of variations,

most baffling of all. Most of the prints are ordinary *normal negatives*—what one would get by pressing a thumb into a plastic blank, with reversal of sides and with the ridges and other elevations of the original represented by depressions. But a considerable number display the characteristics of the anatomical original itself, having ridges where it shows ridges, and having the right side at the right. This is of course a *normal positive*; and if normal negative impressions can be sufficiently hardened to be employed anew as dies, such normal positives can plainly be produced by normal mechanical means. But the seance prints include also two further types, which we have defined as *mirror positives* and *mirror negatives*. The mirror positive is what we should see if looking at the normal positive in a mirror; it has the reversal of side for side but it has high places where the anatomical original is raised, and low spots where that original is depressed. The mirror negative bears this same relation to the normal negative; and no direct mechanical process for making these mirrored prints appears in this three-dimensional world. A detailed discussion of all this occurs in our April installment.

Further, in the seance prints we do not usually get a complete and clean-cut normal positive, or mirrored positive, or mirrored negative. Parts of a given print will show the alteration from negative to positive or from normal impression to mirrored; and these parts seem chosen quite at random, so that for the production of these fifty-odd Walter right thumbs by mechanical process, almost as many independent original dies would be needed. That the results are in harmony with the hypothesis of a very potent ideoplastic process, a process the operator of which has only to think a certain result in order to bring it into physical being, is obviously the case. That no normal physical process exists for the attainment of these results is obviously too sweeping a statement. That no such process exists which could be worked under the

severe conditions prevailing at a good number of these seances seems altogether likely, however, and we feel that the status here is such as to shift the burden of proof strongly to the skeptic's shoulders.

The conditions of control at the various seances have been described in detail in our February installment; and it has become evident that no theory of confederacy by one *known* to be present will work. Solo seances by Margery with a single other sitter have been held since the August, 1927, date, which quite rule out the hypothesis of a confederate *not* known to be present; these will be duly published in other connections, and in fact one of them has already been offered for publication to *Nature*, the British weekly, by Dr. R. J. Tillyard, the sitter. It has been abundantly demonstrated (mainly through marked wax blanks) that the prints are made in the seance room, at the moment when they are supposed to be made; that they are not made outside and brought in. Photographs of a teleplasmic hand at work making them have been shown, and with these has been given the testimony of the sitters that this hand was alive. One point in connection with these photographs (see the October installment) which has not been made but which possesses paramount importance, is this:

In all current attacks upon the mediumship, a large place is given to the hypothesis that in the darkness of the seance one foot remains uncontrolled or escapes from its luminous control, and is then employed for the production of telekinetic effects, for the simulation of teleplasm, and for moving about false teleplasms of other character. At the present seance, the psychic wore white stockings. Accordingly there is visible, to the camera's eye, not a narrowly restricted region of the foot as under luminous control in the dark, but the entire ankle and leg from the top edge of whatever dark foot-wear may be in use. Margery was very restless during this seance, and when she is restless her feet are always strongly affected. At

the moments when the first three flashlights were taken, only one of her feet was each time within the rather circumscribed part of the under-table region bringing it within the camera's range. The fact that in the photographs this foot once appears to be a left, once a right, and once ambiguous, is of some weight; but not nearly of so much as is the fact that in the final exposure, *both feet are visible*—the right one being further forward and clearer than the left, but the left being unmistakably present and in order. At this moment, the teleplasmic hand is found clasping Dr. Richardson's hand and forcing him to the verdict that it gave him an honest, living, hand-grip. Both Margery's hands as well as both her feet are visible in this picture. One is tempted to write the strongest kind of a Q. E. D. at this point; one certainly must wonder what the constitutional skeptic will have to say.

We concluded the October installment with some generalizations and some particularizations as to the type of oblique theory to which recourse must now be had by the critic who will not grant the validity of these phenomena. We cannot of course go too far in outlining the skeptic's case for him or in meeting it in advance. We can, however, indicate and we have indicated in previous installments some of the major difficulties which he must meet. In addition to showing how these results with their extremely large coefficient of variability in the details of the prints may be got by normal mechanical process, he must have a mechanical process of which the final stage at least occurs in the seance-room, under the extraordinary control conditions which we have described. The issue is greatly complicated by the evidently anatomical character of the prints.

A word seems necessary in explanation of just what this involves. The finger-print expert will state, with more or less confidence, that he can usually distinguish between a print made from a flesh-and-blood original and one made from a mechanical die of

any sort. Especially he will insist that when confronted with a long series of prints from the same digit, a study of the variations occurring among the members of the series will make this discrimination an easy one. The verdict in the present instance, as will appear in Mr. Fife's report given below, is one of anatomical rather than mechanical origin. In view of the apparent teleplasmic origin of the prints, it then becomes necessary to make the following remarks:

One print, apparently of anatomical origin, may doubtless be duplicated in every minute detail, through a sufficiently painstaking process of hand-engraving. Fifty prints, all of apparent anatomical origin, may then be duplicated, *seriatim*, by fifty times the expenditure of time and labor necessary for one. The picture of fraud in the present case must be of this sort; the seance prints cannot in general have descended from a common mechanical master, and it is even doubtful to the last degree that any two can be found which could have such a common ancestry.

But when we say that the prints are of obvious anatomical origin, and when we particularize as we have just particularized, it might seem that the same difficulties of operation would confront the teleplasmic operator. It is hardly to be inferred that Walter has a permanent core of teleplasm, which he produces at will when prints are demanded, and which carries a permanent record of his thumb pattern. Rather we must think of him as building his teleplasmic die afresh for each seance. And when we realize that the process through which he does this is not one of normal modelling in teleplasm as the sculptor models in clay, but that the term "ideoplastics" is deliberately invented to cover this process as we see it, all difficulties vanish. It is but necessary for the supernormal operator to think a certain result, and at once that result is. Thus the entire range of variation: variation in anatomical detail, variation in superficial contour, variation between

positive and negative and normal and mirror, any desired combination of all these types of variations—any such result, however complicated, is created in the teleplasm, for transfer to the wax, not by a process of physical modelling in a superphysical medium, but by the mere process of taking thought. Hence any argument revolving about the obvious anatomical origin of the prints, while denying or tending to deny the possibility that they may have been produced from mechanical dies, does not in any sense deny that they may have been produced teleplasmically. The teleplasmic thumb may look and in all respects behave exactly like the flesh-and-blood one and may presumably possess every physical property of that one, where the thumb of rubber or of steel may not do all this.

We have said from time to time that the prints are of evident anatomical type, and expert testimony will say this again in the present installment; but we have not indicated the most potent reason for insisting on this point. This reason is found in the various enlargements which we have from time to time made of the wax prints: enlargements made photographically, of course, but by direct photography from the wax rather than by enlargement from a negative or print. They are of various magnifications, up to ten diameters. Now in applying magnification to a picture of any sort whatever, two factors enter: the microscopic structure of the original of the picture, and the microscopic structure of the material on or in which the picture is. For example: if you enlarge a photograph, you enlarge the structural grains of the photographic emulsion, as well as the features of the picture which are built up through the blackening, in greater or less degree, of these grains. Enlargement then tells us nothing pertinent to the picture when we carry it beyond the point at which the emulsion begins to appear to us as a series of separate particles. Similarly, if we lay down, in wax, an imprint from the human hand, this imprint, within the limitations of

the technique of imprinting used, will record structural features of the skin which lie below the threshold of normal visibility. We can bring them above that threshold by magnification, but we can do so usefully only up to the point at which the microscopic details of the plastic substance begin to crowd out of the picture those of the imprint proper.

If the imprint is made direct from the hand to the wax, microscopic examination of the latter may proceed, using constantly higher-powered lenses, and revealing constantly more and more of the infinitesimal details of the skin on the imprinting hand; until we begin to get the microscopic details of the wax. If the imprint had been made in rubber or in steel, a directly analogous remark would apply. But if it had been made first in rubber or in steel, and the impression in the wax had come through contact with this secondary, the microscopic details of the rubber or the steel would come in on an absolutely equal basis with those of the skin. We could enlarge this third-order wax print as before, and find anatomical details in it which were not visible to the naked eye; but when we began to get structural details from behind these, they would be of the rubber or steel as well as of the wax. All of which discussion is by way of preliminary to the statement that examination, under magnification, of the Walter thumb-prints has been prosecuted to the point where the anatomical details begin to be lost as the wax surface dissolves under the eye into its separate structural elements; that such magnification brings to light a wealth of microscopic anatomical detail but that in this process no structural details foreign to the wax, and which might then be recognized as pertaining to the substance of the hypothetical intermediary die, have been noted. Of course, the process of direct photographic enlargement, in which the magnification occurs as the light passes from the object to the sensitized plate, comes within the above discussion as a mechanical means of microscopic examination; and of course, so long as we

do it that way and refrain from any examination of the photographic print under further magnification, the structural details of the photographic emulsion get no chance to complicate the issue.

We have indicated in earlier installments that the technology of the present experiments is fundamentally different from the ordinary routine of fingerprint science, in that we deal here with three-dimensional impressions while the criminological print expert deals with superficial markings on a two-dimensional surface. The divergence may not appear to the layman to be at all critical. But consider the fact that the print laid down accidentally on a window-pane or a door-knob or the handle of a weapon, by the offender against the law, consists merely of a trace, in fine oil, of the ridge-crests; and that the space between these crests is entirely blank, save where it has made accidental contact. This is a totally different thing from the three-dimensional impression in which the bottom of every trough is as much a part of the picture as the crest of any ridge. Consider, again, the fact that when a photograph is taken of the wax print, it depends entirely upon accidents of lighting whether the ridges appeal to the eye as ridges, or as depressions! Here is an element of confusion and difficulty with which the finger-print expert never has had to contend. Finally, consider the fact that we deal here with normal negatives and mirror positives; whose only difference is that where ridges occur in the one, depressions are found in the other. Consider, too, the fact that if under photographic examination one print is known and recognized to be a normal negative, while another shows an obvious side-for-side reversal of the first, any judgment whether the second is a normal positive or a mirrored negative must hinge upon a correct recognition of the ridges and troughs for what they are—a recognition which the photograph may make most difficult.<sup>1</sup>

<sup>1</sup> See print No. 6, illustrated on p. 461, August installment, for a shining instance of this.

Photographs of pairs of prints possessing the feature of side-for-side transposition have been submitted to numerous finger-print experts in this country and abroad, with a series of questions. The prints used for this purpose were a normal positive and a normal negative. No information whatever as to their origin, their possibly psychical character, etc., was given. A majority of these experts, recalling that the transposition of sides is so easily effected by printing through the photographic negative from the wrong side, took it for granted that this was what had here occurred; although it will be appreciated that this viewpoint could only be taken by one who had failed to recognize the ridges as ridges, in one of the prints. As a matter of fact, the situation here presented was almost an unfair trap for any expert in the normal finger-print technology. Given no hint that there might be any claim of supernormality in the production of the prints, but seeing that they were unmistakably from the same thumb, no expert could do other than speculate as to how they might have been made normally.

Of all those asked for a report, none fared so well as did Herr F. Rubner, of the Munich police department, to whom the questionnaire was presented through Baron von Schrenck Notzing. The questions and Herr Rubner's replies follow, with parenthetic comment by the present authors where this seems appropriate:

1. Are one or both of the prints from a male thumb? This question cannot be answered, as the sex cannot be distinguished in the design of the papillary lines. Men usually have a stronger thumb than women. The strength of a thumb is also subject to one's profession. Further, a weak man may have a smaller thumb than a strong woman. (It will be noted that by implication Herr Rubner accepts the print as that of a thumb.)

2. Are both made by direct touch of human skin? This is only the case with print B. This finger was pressed di-

rectly into the wax and the imprint then photographed directly. The picture A originates in a cast from a finger, which was pressed into the wax to make a new cast. This new cast, which was therefore a positive, with lines running oppositely from those of B, was then photographed. (It will be appreciated that, having successfully done what most of those questioned were unable to do: identify his positive print A as a positive, Herr Rubner had no other alternative than to explain its production in this way. Had he regarded it as a mirror imprint, he would have been forced to decide on other grounds, if at all, which of the two came first. But if one is a positive and the other a negative as he shows in his response to question 5, and if they are normally produced as he must assume, necessarily the negative was made from the thumb and the positive from a negative.)

3. Are there similarities between the two prints? Are they by any chance made by the same finger? The two prints come from the same finger. In enclosure No. 1 (which we do not reproduce because we have covered the ground in our April installment; particularly, in the conventionalized line drawing of the typical Walter thumb) I have reversed the print B photographically, so that its lines run the same as those of A. The red arrows and corresponding numbers show the corresponding features: designs, islands, eyes, bifurcations and joints. I must add, however, that the positive print A submitted to me was not made from the negative B which accompanied it, but from another negative independently struck from the same thumb. (We continue here with the assumption, so necessary to Herr Rubner, that the negative series is made first, directly from the thumb, and the positive series from the negative. Of course, if this were the case in the present situation as we know it and as Herr Rubner did not, the crafty operator would actually have done what Herr Rubner pictures him as doing. He

would have made numerous negatives, no two of which would be identical in every respect. Those which he then utilized as secondary originals from which to make positive seance-room prints, he would have destroyed rather than used themselves as seance prints. Thus we would have the situation that no single one of the seance negatives could have served as the original for any one of the seance positives. Herr Rubner recognizes that there are minor discrepancies between the positive and negative submitted to him, which prevent him from assuming that either was made directly from the other. But, as we have pointed out parenthetically under the second question, that the positive was made from *some* negative, is an assumption from which he cannot possibly escape and which he cannot realize to require any specific proof.)

4. If the answer to 3 is negative, what are the distinctions between the prints? This is taken care of by answer 3.

5. Granted that both prints are from the same thumb, should they be regarded as positive and negative? Print B represents a negative in wax; the papillary lines are depressed, while the ruts between them are in relief. Print A is a positive. The papillary lines are in relief and the intervening ruts are depressed. This gives the same picture as though one were looking at the finger-tips directly. (As we have seen, in earlier installments, one way to judge whether a given photograph is of a positive or a negative print is to search it for impressions of pores, which in the anatomical original are invariably *on the ridges*, forming minute depressions therein. Again, in the thumb, the ridges are usually wider than the troughs; so the wider set of elements in any reproduction presumably represent ridges. Other indicia also exist; it would be interesting to know on just what basis Herr Rubner reached his correct conclusion that he was dealing with a positive and a negative, but this he does not tell us.)

6. Or are both prints positive? This is answered in No. 5.

7. Do the two prints compare as to ridge and depression, or is the depression of one the ridge of the other? (Although he had answered this, too, in characterizing the prints as positive and negative, Herr Rubner went on to comment, as follows:.) In the picture B submitted, the raised lines, which in fact correspond to the ruts of A and of the original thumb, appear white because of the artificial light. The black lines on B, therefore, must be compared with the white papillary lines of A. (This circumstance, that the features corresponding to the ridges of the original appear white on the one print and black on the other, tempts one to compare the white lines of the one print with the white lines of the other, and to adjudge them mirror-related; an error which Herr Rubner avoids. He goes on, apropos of nothing in particular, to remark:.) If the prints were originated by a right thumb, this thumb had an ulnar loop. I assume this to be the case; but it cannot be stated with certainty, because radial loops occur on thumbs as well as on other fingers. (Compare answer 1 in the Berlin response that follows.)

8. Is one of the prints by any chance the mirror-picture of the other? Both are of the same finger, but represent two different imprintings, and not mirror prints.

9. Suppose that one print is made by direct imprint of a thumb, how was the other made. Answered in 2.

10. Are both from the same thumb? Yes, as indicated under 3.

Herr Rubner goes on to add, naively enough as we see it from our knowledge of all the circumstances:

"I charge no fee, not being permitted by rule to do so. The matter interests me, and I am at all times at your excellency's disposal. If I knew the intimate circumstances about the origin of the prints, I might perhaps be able to give interesting revelations. The fact that the two prints are from one finger, yet in the one print the lines

run to the left and in the other to the right, impresses me as most peculiar. There is not an expert behind this, for such a one would have made both fingers right-handed. At any rate, there are two different methods represented, which I find very strange. I cannot voice any further opinion without more information."

A fair sample of the mess into which an acknowledged authority can get himself through studying these photographs without recognizing their true character is shown by the responses from an official of the Bureau of Identification of the Berlin police. Like Herr Rubner he could charge no fee, and on this account was prohibited from attaching his name. The questions in the course of translation came to him in slightly different form; so for him too we give question, answer and our own parenthetic comment.

1. Is one of these a right male thumb? (There are really three questions here, which the Herr Inspektor examines *seriatim*;) The line pattern and the strength of the impression never permit a safe conclusion as to the sex of the person making the print. Whether the prints submitted correspond as to the area and width with a human thumb likewise cannot be said with certainty, because the original proportions are not apparent in the photographs submitted. It is however fairly certain from the type of the pattern that the print originated on a right hand. (This of course amounts to a verdict that ulnar loops are much commoner than radial ones. Ulnars are in fact the most common in occurrence of all types recognized as major ones, and radials are rather uncommon.)

2. Was one of them made by direct touch of human skin? An answer to this question can never be given with certainty from a photograph; it can however be safely rendered as to the original wax prints, if these are submitted for examination. After careful examination of the photographic contact prints placed at our disposal, one favors the opinion that the print B

(here as with Herr Rubner, B was actually the negative) originated by direct touch of the wax with human skin, provided the photograph has not been re-touched (it of course had not). On this print one sees a gradual flowing out of the lines, which is not observed to the same degree in the print A, the latter appearing more clean-cut at the edges, as would be the case if it were made from a stamp. (We comment on this judgment a little below, in connection with question and answer No. 9.)

3. What do their similarities consist of? If one turn the print A, it shows the same basic design as does B. This done, both fingerprints, in all their details, show a congruence in all essential particulars. (A detailed showing of this was made through rephotographing the prints submitted and marking the common elements; the result strongly reminds us of the diagram we have ourselves used to similar purpose in our April installment.)

4. What are their distinctions? It is true that the fingerprint A is identical with the fingerprint B, but it shows a reversed loop-design. This makes it clear that the two prints can only have originated through two separate touches of the finger upon the wax.

5. Is it possible that one was made from the other? No; for print A shows the ridge design more clearly at some points than at others; so does print B; but the points in question do not correspond on the two prints. (A beautifully clean-cut demonstration, and a most specific showing of the precise manner in which the two prints fail to exhibit the same variations.)

6. Is one positive and the other negative? No, both prints are negatives. The print B shows the pores in the white lines. In a contact print (i. e., a direct negative) this is just the opposite. Print A, too, confirms this finding at some points. (It seems that this man knew theoretically how to determine the positive and negative character of prints, but fell down in applying the theory. He was undoubtedly fooled by the puzzling photographic

properties of the positive print. One is led, by the obscurity of his response here, to suspect that he was forcing the evidence to give him the easy answer, against his better instinct.

7. Are both positive? No, as explained under 6.

8. Do the ridges correspond in the two prints, or do the ridges of the one correspond with the grooves of the other? In prints A and B, in both cases, the ridges appear to be the same.

9. Although it is obvious that the two photographs are not of the same piece of wax, does one of the fingerprints appear to be the mirror image of the other? Yes; although as stressed under 2, we have to do with two separate prints of the same finger.

10. Assuming that one of the prints was made by direct print of the finger, have you any idea how the other was made? Inasmuch as it appears to me that print B is an actual photograph of an original fingerprint of a human being, I have the following to say about print A: Inasmuch as this print was also in a piece of wax, it may have been pressed into it with a stamp. As the fingerprint A is sharply cut in its edges, the opinion prevails here that this is the one that was so stamped. This can of course be said with certainty only when the originals are examined. (This may be taken in conjunction with the second answer. Evidently, this authority has not the same forced choice as to which print was made first that Herr Rubner had. One of them is of the finger, direct; the other is a mirror-reversal—made in a manner which we, in company with the expert who is testifying, may gently waive. If one were a negative and the other a positive, he would "know" which was made first because he would know which ought to have been made first. But when the facts are as he erroneously finds them to be here, the only way to guess which was made first is to decide which looks least like the product of a metal die. In both, the lines of the imprint itself were entirely too soft and anatomical in appearance

to make possible anything more than a judicious side-stepping of this point. So appeal had to be taken to the edges of the wax; and it was noted that in one picture the ends of the pattern lines ran off the wax at the edges more sharply than in the other. In point of fact, this appearance was another item of photographic deception; the wax carrying the print was extremely convex and the picture did not sufficiently indicate this. The lines in the wax original, therefore, when they reach the extremely sharp shoulder bounding the convex region, reach a jumping-off place; and not because of the character of the imprinting, but wholly because of the shape of the imprint, they were unable to flow off gradually as they do in the flatter specimen. Neither wax print looks in the least degree like the product of a die, and the present authority would realize this promptly if he saw the specimens.)

A prominent British finger-print expert reporting through Sir Arthur Conan Doyle, goes even further astray. He actually corrects the one photograph by hand, to force it the better into the interpretation that both are direct negatives; and he says: "I would like to point out that the impression which is photographed left for right may have occurred by its being photographed or printed through the glass side of the plate." Such a simple solution; what a pity it is not the true one!

It is now in order to make what may take rank to some degree as a confession. The prints sent to the above authorities and to others were sent in the early part of 1927, at a time when Mr. Fife (see below) and the present writers had not yet given the ensemble of prints any very careful examination, and indeed at a time when there were less than a dozen of them in existence. The prints selected for the purpose were Nos. 6 (August installment, p. 461) and 7 (April, p. 201). From the original glass negatives, natural size prints were made of these, side by side on one sheet of paper; No. 7 being at the left.

No adequate examination of the wax originals preceded this sending out of samples for expert scrutiny; and the samples were selected on the ground merely that of all possible pairs of photographs then available showing the side-for-side reversal, these two appeared to be the best, photographically. It was not until much later that the extremely deceptive characteristics of this particular photograph of wax print No. 6 were realized (see pp. 458-460, August). There was no intent to deceive the experts or to present them with a problem involving unnatural difficulties; it just happened that way. The result, of course, is that their judgments are of value mainly in their unanimous insistence on the identical pattern of the two prints; and, in somewhat less degree, in their admirable illustration of the way in which the things that the experts thought they knew threw them off and influenced them to quick-and-easy judgments.

This factor can be eliminated by making the wax originals themselves the object of expert scrutiny. The major reason why this has not been done in submitting data to experts outside of Boston has been the fact that at all times since early 1927 the wax imprints have been under the consideration of a Boston expert, and it has seemed important to keep the file of originals as largely intact as possible, to facilitate his work in the course of which it has naturally been constantly necessary for him to compare different members of the series. This expert is Mr. John W. Fife, Chief of Police of the Charlestown (Boston) Navy Yard, and accordingly a civilian employee of the United States Navy. Mr. Fife is a finger-print expert of standing, with a record of successful prosecution of cases depending entirely upon the evidence afforded by prints. At an early date in the thumb-print episode, the need for expert assistance and specialized knowledge of the finger-print field was recognized, and was sought in several directions. In response to an inquiry directed by Dr. Crandon to the

Admiral in charge of the local Navy Yard, Mr. Fife was named as one of the Navy's best men in this field. With no indication of the element of possible supernormality involved, the entire collection of wax originals obtained up to that date (February 6th, 1927) was submitted to Mr. Fife. He examined them with care and reported that they were all made by the same digit, apparently a thumb and apparently a living one. His interest in the prints was such that it was deemed advisable to inform him of their ostensibly supernormal origin. Unlike most of the experts who have been approached about the prints, he did not allow this element either to scare him away from their consideration, or to distract him from the strictly technological aspects of the prints themselves. It was soon found expedient to invite him to a seance, and he sat for the first time on March 21st, 1927. His attitude toward the Walter personality was conspicuously a correct one, and he turned out to be in every respect an admirable sitter. He has continued to sit, and to develop an interest in the prints which has increased with the complexity of the problems which have become involved in the attempt to construct any rational theory as to what sort of imprinting mechanism can have produced them. He has given countless hours of his own time, without remuneration, to the seances and the extra-seance analysis of the prints; and particularly he has been very patient and helpful with Mr. Dudley, in connection with the latter's efforts to attain some degree of mastery of the dactylographic problems of the case. Since approximately the dates mentioned just above, these two have been regarded as having complete charge, from the normal side, of the thumb-print sequence and the work done thereon.

We propose to rest the case for the supernormal character of these prints largely upon the testimony of Mr. Fife, the one expert who has been able and willing to give time to an extensive examination of the wax originals. For

the specific purpose of publication in this place, he has prepared a report covering the same general aspects that it was attempted to cover in the questions asked of the foreign experts. This report we now give, verbatim:

"On February 6th, 1927, I received from Dr. L. R. G. Crandon, a number of finger print impressions made on dental wax. There were ten pieces of wax, two of which carried two prints. Examination of each individual print revealed them to be of the same pattern. In my opinion they were impressions of a right thumb. They were of the loop pattern. In some of these prints the lines from the core flowed out toward the little finger of a right hand. To all persons familiar with finger print impressions, this type of pattern is known as an ulnar loop.

"All but one of these prints were concave as though a living thumb had been pressed into the soft wax but most of them were not wholly legible. Among these prints I found one that was identical with two other clear prints with the exception that the lines of the core flowed out to the opposite side of the thumb, as though the print had been inverted. This print was convex and, because of the slope of the core, would be known as a radial loop type if it was from a right thumb.

"As a finger print student, I realized that never had two prints been found to be identical in pattern but the one reversed from right to left. I also knew that if this second or convex print had been made from one of the others by pressing them together, then the second would be merely the impression of the original print, the ridges of one fitting into the grooves of the other. But none of the prints which appeared to have been made by pressing a thumb into the wax were exactly the same in form or curvature as this single print in which the pattern was reversed. I became sceptical and curious to know how such a print had been produced.

"I treated these prints with white powder, in order to make it easier to photograph them, and had them photo-

graphed. A careful study of the photographs confirmed the previous examination, that one pattern was the reverse of two of the others.

"On March 21st, 1927, I was present at the home of Dr. Crandon, 10 Lime St., Boston, Mass., and attended a seance during which five prints were produced on dental wax. This wax I had previously removed from a box and examined carefully. After marking the wax for later identification, I placed one piece at a time in a shallow dish containing hot water. In approximately five-minute periods, each piece of wax was out of the dish and lying on the table in front of me with a distinct print on each, which prints I later identified as being of the same pattern and having the same characteristics as the prints I have previously examined subsequent to February 6th, 1927.

"One of the above prints I found to be like the convex print which I have referred to above. This print had the same pattern as the others but reversed from left to right and, like the other convex print, could not have been made by impression from any of the prints.

"Although these prints were produced in darkness, in my opinion they were not made by any living person in the room as I later examined the prints of each individual present. I was satisfied that the convex prints had not been made from any of the concave prints and yet the pattern was the same even to minute details. Microscopic examination revealed details which were entirely consistent with those of a living thumb.

"My first impression of the convex print, which is incomplete in its upper portion, was that it might be a mirror image of the normal print and the photographs of the prints, taken after they had been powdered, tended to confirm this idea, but upon further study it appeared that this was a rather imperfect positive model of a thumb having the same ridge pattern and characteristics as one from which the normal negative prints had been taken. I do not attempt to supply any explanation of how

this could have been done..

"I then examined the plaster cast of a hand, marked May 17th, 1924, and find that the ridges and depressions are clearly marked over most of the area of the thumb but that the thumb, like the rest of the hand, is distorted. The ball of the thumb seems to have been pinched up into a ridge above the core and this gives a different appearance to the pattern in that region as compared to the wax prints. In spite of the distortion, the pattern is, in general, identical with that of the wax prints in the corresponding area. The ridge count from the core to the delta is the same and the relationship of numerous bifurcations is consistent with those of the wax prints. In spite of the peculiar distortion of this thumb I am convinced that it is the same finger print pattern as the other prints and that it proves that the convex prints above referred to are actually models of a normal thumb.

"I have compared Margery's thumb prints with the ones produced by 'Walter', and found her thumb prints to be of the ulnar type, and that they revealed some characteristics in the vicinity of the core that are almost identical with the ones found in the 'Walter' prints. Although their prints resemble each other so far as characteristics are concerned, they are not the same identical prints. The resemblance is sufficiently close to show blood relationship.

"In comparing both Margery's and 'Walter's' prints with those of their mother, Mrs. Stinson, I found that the patterns and characteristics contained in the prints of all three resemble each other closely enough to indicate blood relationship. In families there is usually noted a correspondence of special characteristics amounting, in the case of a mother and son, to as much as seventy-five per cent, and between brother and sister to fifty per cent.

"It is my opinion, based on a most careful examination of the wax prints originally submitted to me by Dr. Crandon and the prints obtained at the seance of March 21st, 1927, that these prints have been made by a living

thumb, that the patterns are the same in all the prints except that some are reversed from the others, that the convex prints were not made from any of the concave prints which I have seen, that the prints of March 21st were not made by the thumb of any person in the room, and that the thumb of the plaster cast carries the same pattern as the thumb which made the normal wax impressions."

[signed] JOHN W. FIFE.

19 Chestnut St.,  
Somerville, Mass.

This report, undated, was presented at some time in March or April, 1927: certainly after March 21st, as it refers to the seance of that date. After Mr. Fife had attended several more seances and after more and better prints had been obtained, and after Mr. Fife had had opportunity to analyze these additional prints and the ones obtained on March 21st, it became apparent to him that what had appeared as though it might be a mirror image of the normal or negative print of the Walter thumb was in reality a positive or model of that thumb; and in fact, that several of the very earliest prints (e. g., Nos. 1a, 1b and 2, August installment, p. 463) were such positives. It was no easier for him than for any other expert to face the fact that for the first time in his experience he had to discriminate with extreme care between what were originally the ridges of the thumb and what were originally the troughs; but once he faced this situation and mastered it, the rest was reasonably clear. In particular, it then became obvious that several of the first prints were not only positives, but likewise concave instead of convex as a normally made positive model should be.

Now a concave positive is an anomaly; and when the pattern is not deeply impressed in the wax—as in these early wax prints it was not—its proper classification becomes a matter of more than ordinary difficulty. The other experts whose opinions were sought were supplied with photographic

copies of prints Nos. 6 and 7, and were therefore not exposed to the powerful suggestion of the faint concave positives. Nevertheless, they have stated, for the most part with great positiveness, that one of these prints appears to have been made from the other by a process of photographic reversal, such that the convex print becomes a mirror image of the normal negative print. The distinction between the actual ridge of the positive, and the raised rut of the negative, which would have contradicted this dictum, was hard enough to make from the wax originals, and well-nigh impossible from these particular photographs.

It is of course a fact that normal positive molds of a thumb are most uncommon. They cannot possibly arise accidentally, as do practically all of the normal negative impressions with which routine criminology deals; and it is entirely understandable that they are neither discussed in most of the fingerprint literature nor met with in general fingerprint practice. Likewise, prints in red wax are very far from a matter for every-day examination. They are so difficult to photograph that most photographers would insist upon some method of bringing the pattern into some sort of relief. This was done in the present instance by powdering the prints as noted in Mr. Fife's report; and the method would have been quite satisfactory in almost any other case than the present one. Thus a comparison which seems to be easy enough when based on the clear photographs of the selected examples of the wax prints which have appeared in this Journal, took on a greater degree of complexity when limited to a few prints which had been powdered and photographed in accordance with standard practice. As soon as its unfortunate results were realized, the practice of powdering the prints for photography was abandoned in the present investigation, and in its stead a technique adopted under which manipulation of light was relied upon to bring the lines of the wax print into clear visibility for the camera.

Mr. Fife in his report insists upon the living original for the prints of the present series. We need not emphasize again that the hypothesis of teleplasmic production through the operation of an agency possessing the power of ideoplastic creation is included within the statement that these prints are made from a living digit. If this statement is correct, the prints are made either by fraud from an actual flesh-and-blood thumb, or they are made teleplasmically and ideoplastically, in the manner claimed for Walter by the proponents of the mediumship. The former alternative having apparently been quite excluded by the conditions under which certain of the seances have been held, the latter only appears to remain. We will not urge the impossibility of any normal reproduction whatever of these results, under any conditions whatever. We believe that as practical working proposition this impossibility exists: that the independent artistic production which would be necessary for the die from which each separate print under this theory would have been made, is one involving such expenditure of time and labor as to be prohibitive in any other connection than that of abstract, scientific, weighing of physical possibilities as against physical impossibilities. An English firm of die-makers, approached in this connection, offered to make an attempt to reproduce one of the prints in a die, for something like thirty guineas, payable in advance, *and without guarantee* that the work of duplication would be a success. The process which they had in mind is understood to have been a very elaborate one of gold-plating and hand-engraving. The failure of the wax prints, under direct magnification to ten diameters, to show anything inconsistent with the hypothesis of a living original, is a factor possessing extreme weight here. But as we say, we have dropped for the time the hope which we originally held, that these results might be rigorously demonstrable as impossible of normal production under *any conditions whatever*. So we do not yet escape from the neces-

sity of considering the conditions of the seances, and of assuming the accuracy of the reports in which these are stated.

Granted that all the prints are from a thumb, a right thumb, the same thumb, and a living thumb (or, as we are privileged to postulate while the person maintaining strictly the attitude of a policeman is not, a teleplasmic model of a thumb), the question next arises: Whose thumb is it? The Walter control says that it is his: a replica of his lifetime, right thumb. Whatever our initial attitude toward this claim, whatever our attitude toward its intrinsic possibility and toward the philosophical questions which it brings with it, we must of course attempt to examine it on its merits. That is to say, we must seek evidence bearing upon it. Accordingly, as soon as we realized that Walter was regularly producing identifiable prints in the wax, which remained the same in seance after seance, our next thought was to search for original lifetime prints of his right thumb which might be sufficiently complete and sufficiently clear to serve as an identification of their maker. In spite of our then unfamiliarity with the technique of fingerprint identification we realized that our task might be a difficult one. Most fingerprints are relatively fugitive unless they leave a stain of some sort. The pores of the hand exude an oil which, when mixed with dust, may leave a fairly permanent and legible print on smooth paper or on other smooth surfaces, but in the absence of such foreign matter the oil evaporates or is absorbed by the supporting surface to such an extent that even on a protected surface the print becomes invisible in a few months or years. However, this invisibility is relative since, under better conditions of light or by chemical treatment, even a very old print may again be brought within the range of visibility. And so, without any knowledge of the limits within which such processes might be successfully used, we instituted a vigorous search for anything which might conceivably carry any of Walter's fingerprints.

Walter's father having predeceased his son, Walter was the only male member of the family; and upon his death in 1911 his mother collected the smaller and more intimate of his personal belongings and put them away in her trunk. It occurred to us that his watch case, particularly the inner surface of the outer cover, might show some fingerprints, also, his cornet came in for its share of attention but neither of them yielded any prints. This was the situation at the time of Mr. Fife's preliminary oral report of February, 1927, with its statement that the wax prints were made by the same thumb and apparently by a living thumb. This greatly stimulated us in our search for some trace of an original print, and it was at about this time that someone suggested that his razor might carry some prints. Improbable as this suggestion appeared at the time it seemed to be the only one which offered even a chance of success. We had talked with Walter about this search and he had suggested that a certain picture which he had framed for his sister Clara might have several of his fingerprints on the back of the glass or on the picture itself as he "had a devil of a time trying to get it framed and there ought to be prints all over it". Unfortunately we were unable to find the picture in question and it has evaded our search even up to the time of preparing the copy for this last installment of the article. We then sought for the razor and Mrs. Stinson found it in her trunk, where she says that she had placed it, years before. Her statement here is as follows:

"My son Walter bought his first razor of William Carter, of Picton, Ont. I was with him on the occasion. I have never known him to buy another. The razor was marked with the trademark Jim Dandy.

"My son was killed on August 8th, 1911. He was living at the time with his sister Clara in Boston.

"The razor was then in his room and has remained among his effects until recently, when it was found by his sister Clara and handed to the finger-

print expert (i. e., Mr. Fife). It is out of the question that any person has used or handled the razor since my son's death. The razor was put away in a trunk by myself, together with his watch and other valuables, and the collection has never been interfered with. My daughter Clara Stinson, on being asked to search for the razor, found it in its original place in the trunk, and brought it to 10 Lime Street at my request.

"She affirms that she was careful not to touch the razor with her fingers. It was in its original cardboard case."

[signed] MRS. JEMIMA STINSON.

Witness:

J. Fred Adler

Edison W. Brown

Fredk. Bligh Bond

As soon as the razor case had been found, it was turned over to Mr. Fife, on March 19th, 1927, with the request that he use his best efforts to develop any latent prints which might be present. He proceeded at once to carry out this request; and upon its successful conclusion—a success which rather astonished him in view of the time which had elapsed since the razor had been handled—he presented the subjoined report with regard to this razor-handle print:

"On March 21, 1927, I attended a seance at the home of Dr. L. R. G. Crandon at which time he handed me a razor case which he informed me had been in the possession of Mrs. Jemima Stinson, Mrs. Crandon's mother, and stated that this had been Walter Stinson's razor. This was confirmed by Mrs. Stinson who said that she had put it in her trunk shortly after Walter's death in August, 1911.

"The razor case was covered with a white, powdery coating that looked like mold or the dust which accumulates on things that have laid undisturbed for a long time.

"Dr. Crandon asked me to examine the razor and determine whether any finger prints were present and if they were like those of the wax prints. From this time until the completion of this

investigation the case was in my sole possession.

"The next morning I examined the case more carefully and tried to open it but found that the cover had become fixed so firmly in place that no ordinary pull would start it. This made me suspect that the case might have become airtight and that when I did open it I must be prepared to work on the razor at once, since the air might destroy any traces of the print if allowed to act on it for even a few hours. For this reason I prepared the apparatus, a supply of acetate of lead, a fresh supply of sulfide of ammonia, and a long, narrow dish for the fuming operation.

"I then made further attempts to open the case and, for a time, feared that I would have to cut it open. Finally, however, I did succeed in inserting a thin blade under the edge of the cover and, by prying carefully, managed to break loose the joint and work the cover off. The joint between the two parts of the case looked as though a little lather might have dried on the surface in such manner as to form an effective seal.

*"It is my opinion that the case had not been opened for a long time and there were no indications that any attempt had been made to open it since the cover had become fixed in place as I found it. [The italics covering this extremely important fact are the editor's—J. M. B.]*

"Using the forceps I grasped the tang of the razor blade and drew it from the case with great care. I immediately covered the greater portion of both sides of the black handle and the blade with a very thin film of acetate of lead, in order to protect the surface. I then poured a small quantity of the sulphide of ammonia into the narrow dish, laid the razor across the dish so that one side of the handle was a little above the surface of the liquid, covered the whole with a cloth and left the room. Anyone who is familiar with the fumes of this substance will understand why I acted in this manner. About ten minutes later I re-entered the room, quickly





The razor-handle print and the typical good seance normal negative print No. 7; both enlarged in exactly the same proportion.

removed the cloth and turned the razor over. I saw at a glance that a print was developing and that it was becoming clearer even in the few seconds that I looked at it. I then opened the window and again left the room, taking the razor with me.

"When I first took the razor from its case there was not a sign of any fingerprints on the surface of the black rubber handle, but now the acetate of lead had turned to a dark brown in lines which clearly showed the pattern of a partial fingerprint. As this was not a suitable color for photographing I then dusted the print with the white powder which is used for fresh prints and examined it carefully under the magnifying glass. I found that the print was a partial one, that it lacked detail and that it was consistent with the upper portion of the wax prints which Dr. Crandon had previously submitted to me for study and which are referred to in another report.

"This latent print on the razor handle developed as I would expect it to if it were an old print but I would not expect to develop a print on such a surface after fifteen years if it had not been protected from the action of the atmosphere. The tightly closed case was practically sealed and I assume that when Walter used the razor the last time his thumb may have been covered with moist lather which may have added to the preservability of the print. Under the circumstances described there would be a tendency for the print to be preserved even though it became invisible.

"There are other evidences of prints on the opposite side of the razor handle but these are very much blurred. There is just a trace of a print on the edge of the back of the blade. All of these prints taken together are consistent with the positions of the fingers and thumb of the right hand and the forefinger of the left hand when a right-handed man is closing his razor and returning it to its case.

"I had the print photographed and then studied the photograph but this

study merely served to confirm my previous impressions. I turned the photographs and the negative over to Dr. Crandon and, later, returned the razor itself. I have seen the razor and its developed print since that time and the print is still visible. There are other traces of prints on the same side of the razor handle but these are not clear enough to aid in identification.

"I have taken the fingerprints of Mrs. Stinson, Mrs. Crandon (Margery), Dr. Crandon, and, in fact, of everyone who was connected with the investigation at that period and *I do not find that any of these prints are consistent with the print on the razor handle.* [Again my italics.—J. M. B.]

"In closing I wish to state that my entire interest in this matter was that of a finger-print expert, called upon to give an expert opinion. I have given my honest opinion of the true facts in the case as I found them."

[Signed] JOHN W. FIFE,

19 Chestnut St.,  
Somerville, Mass.

It is hardly possible to improve upon the carefully detailed description of the operations involved in the development of this latent fingerprint but it does seem important to note that Mr. Fife's description of the razor case, its general appearance of old age and disuse and the completeness with which the cover was "frozen" to the body of the case are entirely consistent with Mrs. Stinson's statement of the prior history of this case. It also seems quite proper to remind our readers that there had been no mention of fingerprints in connection with the mediumship prior to 1926 although, strangely enough, the paraffin glove of May, 1924, carried very well marked prints on all fingers. The razor case and its razor, on the other hand, presented excellent evidence that they had lain undisturbed since long before the mediumship began in 1923, Mr. Fife states so clearly the evidence to this effect as obviously to leave no room for any theory that the print on the razor has been "planted"

there in recent years, and equally little room for doubt that what he found on the razor was a *bona fide* thumbprint of its last user, Walter Stinson. In spite of our italics in his penultimate paragraph, we anticipate that some attack will be made upon his tentative identification of this razor print with the seance prints; and it is evident that this may be done with somewhat more rationality than upon the validity of the razor print itself. We reproduce the razor print to enable any reader to review for himself this aspect of the case.

The original photograph of this print on the razor handle was of the same size as the print itself and was too small and lacking in contrast for half-tone reproduction. For these reasons it was deemed best to try to get a better photograph of this print. Two photographs were made by Mr. Kunz during the latter part of September, 1928. As these prints were much enlarged it was no longer necessary to use a magnifying glass in studying the relationships between this partial print and the wax prints. We are presenting this enlarged print from the razor handle together with one of the best and most representative of the normal negative prints, that of Feb. 3, 1927, after enlarging both of them to exactly the same degree.

We have carefully compared these two prints and have also compared the razor print to others of the wax prints and, while we do not find it possible to obtain an exact coincidence between the two types of prints by the process of superimposing one upon the other we do find that the relationship is, on the whole, remarkably close. We should not expect to find anything like an exact matching of line to depression, since one is a flat-surface print while the others, the wax prints, were made in wax of different degrees of plasticity. They hence vary in form between the exceedingly convex and the equally concave impressions. It is almost obvious that the curvature of the wax print, both laterally and longitudinally, will so alter the spacing of the ridges that, any area involving the greater part of

the upper portion of the thumb will show a certain distortion as compared to a photograph of a flat-surface print made by the same thumb. The nature and extent of this distortion was quite evident as soon as attempts were made to superimpose the one type of print on the other but, on the other hand, the essential relationship between the two prints became even more apparent. It seems perfectly clear that this partial print on the razor handle was made by a thumb in all respects consistent with the "Walter" thumbprints in wax and that it is distinctly the upper portion of this thumb from a point slightly above the central core and extending into the ulnar third of this area as determined by the aforementioned method of superimposition. The deviations of the lines of the wax prints—as viewed in the photograph—from those of the razor print are quite consistent with this conclusion.

The print on the razor handle is only a partial print and it is quite noticeably lacking in minute details such as one is accustomed to finding in latent prints of comparatively recent origin. But, this is clearly an *old print*; in fact we may say that, in the terms of fingerprint science and in consideration of the nature of the matter composing the print and the surface on which it was laid, it is a *very old print*. Also, it carries its own evidence of being an accidental print since it is clearly shown, in the enlarged photograph, that what might have been at one time a perfect print is smudged and partially obliterated by a series of movements of the imprinting thumb across the surface of the razor handle. The processes used in developing this print are those appropriate in an old print but it is probable that if the razor case had not been closed so tightly as to be almost if not quite hermetically sealed the print would have long since been reduced to such a degree of tenuity that none of our present methods of development would have sufficed to reveal even a trace of it. It is not a matter for surprise that the print is partial or that

it is lacking in fine details but rather is it matter for surprise that so much evidence could be obtained. There is so much corroborative evidence for the exclusive ownership and use of this razor by Walter Stinson that, taken in connection with the consistency of the pattern of the partial print with a corresponding portion of the long series of wax prints obtained over a period of more than two years, we present the evidence without apology.

A careful study of this razor handle shows that there are many partial prints in this upper section, prints lying at different angles, and at the very end of handle, above the rivet, there is the ghost of a loop with even fainter indications of adjacent ridges but none of them sufficient for identifications. The reverse side of the handle shows traces of several smudged prints while the back of the blade on the same side shows six short ridges such as would be left by a contact with the left forefinger. All of these marks are quite consistent with the traces which would be left after a right-handed man had closed his razor and put it in the case without, however, thoroughly cleaning the blade and handle. This failure to clean the whole of the blade and the handle is not a mark of unusual carelessness since, under ordinary conditions, all traces of moisture would have been removed by the act of stropping for the next morning's shave and the prints on the handle would have been wiped out only to be replaced by a new set. Therefore we conclude that these prints are just what might be expected, the casual traces which everyone leaves on the things he handles but which are rarely preserved in this manner.

We have made diligent search for other fingerprints of Walter Stinson but so far without success. However, there is still a possibility that further evidence may be discovered and that it may be of such quality as to permit of reproduction.

In an abstract taken from the Commentatio of Purkenje, delivered at the University of Breslau in 1823, Sir

Francis Galton states that "So far as the proportions of the patterns go, they are *not* absolutely fixed, even in the adult, inasmuch as they change with the shape of the finger. If the finger is plumped out or emaciated, or variously deformed by usage, gout, or age, the proportions of the patterns will vary also. Two prints of the same finger, one taken before and the other after an interval of many years, cannot be expected to be as closely alike as two prints similarly made from the same woodcut. They are far from satisfying the shrewd test of the stereoscope, which shows if there has been an alteration even of a letter in two otherwise duplicate pages of print. The measurements vary at different periods, even in the adult, just as much as if not more than his height, span, and the length of his several limbs. On the other hand, the numerous bifurcations, origins, islands, and enclosures in the ridges that compose the pattern, are proved to be almost beyond change. A comparison is made between the pattern on a finger, and one on a piece of lace; the latter may be stretched or shrunk as a whole, but the threads of which it is made retain their respective peculiarities." Referring to the collection of prints from which these latter conclusions were derived Sir Francis says: "The intervals before and after which the prints were taken amount in some cases to thirty years. Some of them reach from babyhood to boyhood, some from childhood to youth, some from youth to advanced middle age, one from middle life to incipient old age. These four stages nearly include the whole of the ordinary life of man. I have compared altogether some 700 points of reference in these couplets of impressions, and only found a single instance of discordance, in which a ridge that was cleft in a child became united in later years."

Galton was of course here dealing with surface prints. As one result of our study of our somewhat extensive collection of three-dimensional wax prints

we have found that, in not a few cases, the junction of two ridges or even of two parts of the same ridge may be made by a section which is clearly a part of the main pattern but which is, nevertheless, of less height than the remainder of the connecting ridges. If an ink print is made of such a pattern too little pressure at one time may fail to record this depressed portion while an increased pressure at another period may bring it into practically the same prominence as the remainder of the pattern. Again, the embryonic connection may be present as noted and yet not grow to its full height until several years later. In either case the essential uniqueness of the pattern is not invalidated.

Sir Francis continues with the discussion of the persistence of these ridge patterns as follows: "The ridges are said to be first discernible in the fourth month of foetal life and fully formed by the sixth. In babies and children the delicacy of the ridges is proportionate to the smallness of their stature. They grow simultaneously with the general growth of the body, and continue to be sharply defined until old age has set in, when an incipient disintegration of the texture of the skin spoils, and may largely eliminate them. . . . Up to the time when the skin perishes through decomposition, the marks, for example, on the fingers of many Egyptian mummies, and on the paws of stuffed monkeys, still remain legible. Very good evidence and careful inquiry is thus seen to justify the popular idea of the persistence of the finger markings, that has hitherto been too rashly jumped at, and which wrongly ascribed the persistence to the general appearance of the pattern, rather than to the minutiae it contains. There appear to be no external bodily characteristics, other than deep scars and tattoo marks, comparable in their persistence to these markings, whether they be on the finger or other parts of the palmar surface of the hand, or on the sole of the foot. . . . There seems to be no persistence in the visible parts of the

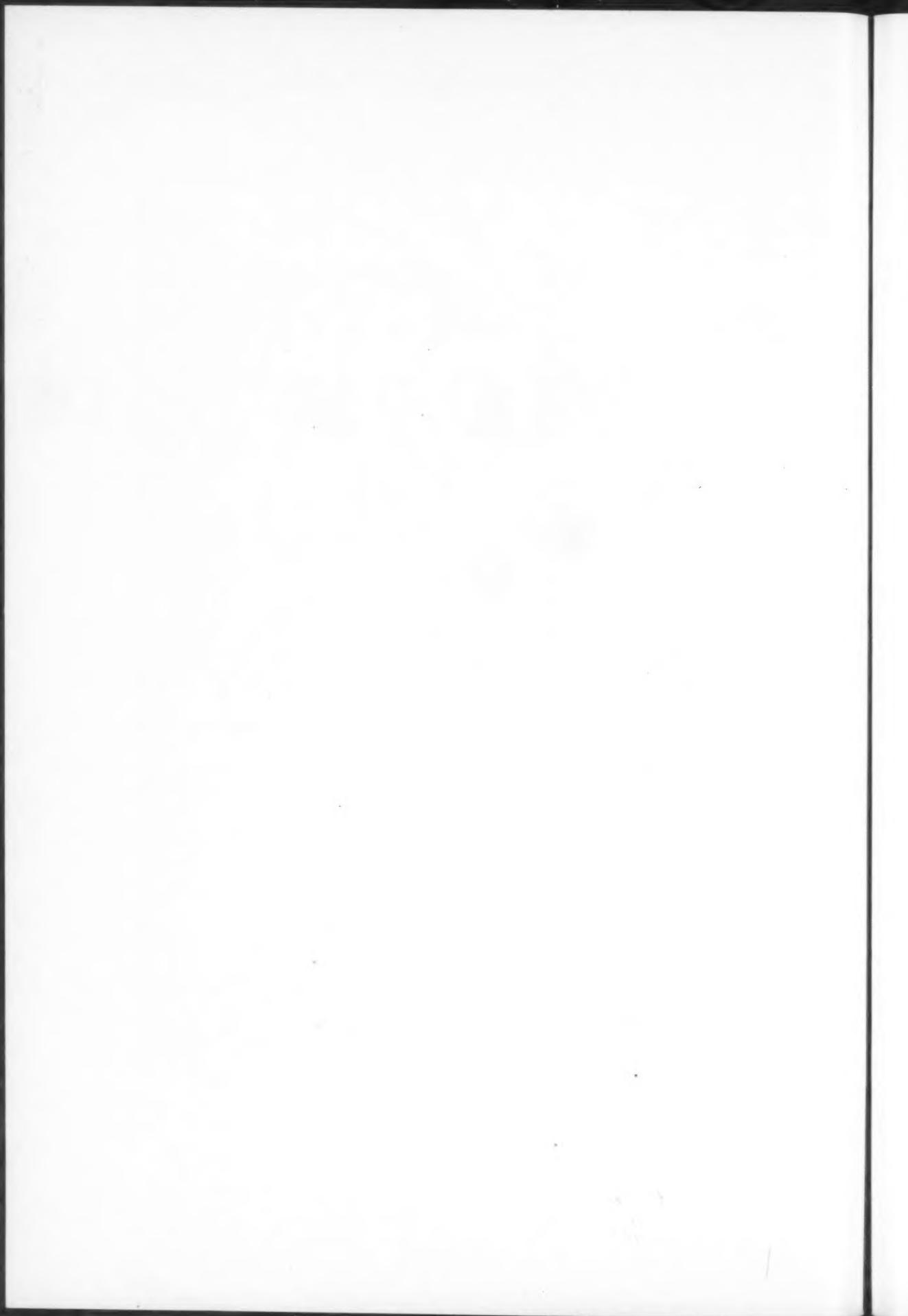
body, except in these minute and hitherto too much disregarded ridges." The above is taken from "Fingerprints" by Sir Francis Galton and, together with a great deal more information of a strongly confirmatory nature, points towards some little understood or only half suspected relationship between these unique fingerprint patterns and personality.

While on the subject of the persistence of these patterns let us not overlook the fact that this "Walter" fingerprint pattern is also persistent in its supernormal aspects. It has persisted as a unique pattern through more than two years, meanwhile undergoing all the vicissitudes of changes from negative to positive and through partial reversals into the mirror negative and mirror positive categories until, if it were not an ideoplastic structure it would seem that it must certainly have been changed beyond the possibility of recognition. But the pattern has persisted much longer than this for, as noted in our February installment and in Mr. Fife's general report, above, it is this same pattern which is found on the thumb of the plaster cast of the paraffin glove of May 17th, 1924. We present herewith a photograph of the bulb of this thumb sufficiently enlarged so as to make it an easy matter to recognize the essential similarity of the characteristic core and its surrounding ridges to the corresponding pattern of the Walter positive prints in wax. An examination of the photograph in question and of the original plaster reveals much of interest.

The print on the plaster is very complete down to a certain point, where paraffin appears to have flowed into the thumb; but below this main print another print has taken form. This lower print is apparently of an earlier period than the complete print, but it, too, is a normal positive. The lines of this second print are deformed at the right, as one looks at the photograph, and in this area a more careful study of the photograph and of the original plaster reveals a third partial thumbprint.



Thumb of the paraffin glove of May, 1924, showing the Walter print; photographed direct from the plaster cast of this glove made at the time.



This last is of the same general pattern; and in so far as its lines can be followed it appears to be a mirror-reversed print. These subsidiary prints do not show as clearly on the photograph as on the plaster original, and we fear that they may be even less evident on the engraving. In such event, the plaster cast remains as evidence of the validity of what we have just said.

In any case, the presence of these prints lends extreme renewed interest to an aspect of the Margery mediumship which, as Mr. Bird has said in print, has heretofore been made much of by the hostile critics and in behalf of which the medium's defenders have been unable to present much more than an apology. The plaster cast of this hand has been in Dr. Crandon's custody since it was obtained but its anatomical imperfections and those introduced into it by the ineffective casting certainly so mark it as to make substitution theories ridiculous; and no one who examines the print now found on the thumb will suggest that it has been added since 1924. Accordingly it now becomes necessary to add, to the hypothesis of fraud covering the Margery mediumship, the very quaint notion that the present thumb-print sequence has in all its details been present in the medium's mind since May, 1924, and

that she has waited until the middle of 1926 to start it on its way. This, of course, in addition to all the physical evidence of genuineness which this sequence presents when viewed on physical grounds alone.

The discovery of these prints on the 1924 hand confirms the ideoplastic process in a remarkable manner. It also indicates, in view of the details just now catalogued, that the hand was the product of a trial-and-error method, and that some of the errors left their traces in the wax. That we have here a very respectable degree of evidence that we are now able to get, on demand, through the Margery mediumship, finger-prints of a man who died in 1911, seems a conservative enough summary of the present paper. Galton, with true scientific caution, in the extracts above limited the life of fingerprints to the period of existence of the flesh in which they were formed. The evidence now being collected, a portion of which has been presented in this article, indicates that the true measure of persistence may lie in the period through which the mind or personality persists and maintains its ability to function ideoplastically in the three-dimensional world of our present physical existence.

[THE END]

## INTERNATIONAL NOTES

BY HARRY PRICE

FATHER HERBERT THURSTON, S.J., presided at a lantern lecture on my psychic experiments in the Roman catacombs which I delivered before the National Laboratory on November 6th. A paper, dealing with these experiments, appears elsewhere in this issue of PSYCHIC RESEARCH.

The most interesting portion of my address dealt with the clairvoyant's series of visions of the life of St. Agnes, the young martyred Roman virgin. At the conclusion of my lecture Father Thurston related all that was known concerning the Saint and he admitted this was very little, and open to doubt. He said that he did not think they could trust the impressions gained through intuitions, whether they came from the subconsciousness or by some process of which they knew nothing. In the present state of psychical research we cannot distinguish between what is fact and what is imagination. He admitted that Catholic mystics differed materially in their descriptions of the same scene.

Father Thurston said there were several stories extant concerning the life and martyrdom of St. Agnes. The version told by St. Ambrose, Bishop of Milan, in his book *De Virginibus*, formed part of the office which every priest says on the Feast of St. Agnes (Jan. 21st). He gave her age as twelve. Then there was the hymn of St. Ambrose (fourth century), and the inscription of St. Damascus on the slab which was set up before 382 A.D. It was in hexametric verse, carved in stone. Father Thurston gave particulars of other visions seen by mystics, including Anne Katherine Emmerich, which proved intensely interesting to the large audience of more than 400 people who had the pleasure of listening to him. He made the interesting statement that the head of St. Agnes is probably still in existence, cherished as a relic.

Sir Arthur Conan Doyle has left England for South Africa with friends, partly for health and partly for propaganda purposes. He will be away six months. Sir Arthur feels that the time has now arrived for him to call a halt in his psychic activities and has definitely announced that he is retiring from all public positions connected with spiritualism. It is too early to speculate as to who will be his successor as leader of the British spiritualists, but it will have to be a man of great culture and personality—especially personality—if Sir Arthur's co-religionists are to be held together.

\* \* \*

A case reminiscent of the dispute concerning the ownership of the Cleophas script has lately been decided in Berlin. On January 19th, 1920, at the house of Dr. A. R. Meyer, a publisher, was held a seance at which was "precipitated" a poem alleged to be the work of Ludwig Uhland, the great German poet known as the "Sir Walter Scott of German literature", who died in 1862. The poem is entitled *Wiederkehr* ("Return") and is said to have been accepted as authentic by over 200 experts. A clairvoyant to whom this and another MS. of Uhland's were submitted, both under cover, is stated to have declared that they were both written by the same hand, one much later than the other, and to have described the house at Tübingen in which Uhland died and a book from which the sheet of paper proved to have been torn.

The medium, a young girl of good family named Elsa Arnheim, described the face and figure of the dead poet in the greatest detail and then announced that he was about to write down for them a ballad which he had just composed. She rose from her chair, staggered across the darkened room and fell to the floor in a heap. When the sitters picked her up she was holding

a paper in her hand, on which was the poem signed "L. Uhland, 1920".

All this happened eight years ago and the sitters bound themselves to secrecy. But recently a number of people have claimed the MS. including Dr. A. R. Meyer who claimed it as he was the owner of the house in which the seance was held. The medium claimed it, as it was "given to her by the poet himself"; and a Dr. Georg, another poet who was also present, claimed it as he says that the medium acted merely the part of a "messenger" from the great poet who, "of course", intended it for him.

For six days the judge considered the knotty problem submitted to him and eventually gave judgment for the medium. He contended that since no one had made any claim to the MS. before it had fallen into the hands of the medium it should be defined as "without owner". So on the principle of "first come, first served" the MS. was assigned to Elsa Arnheim. The court declined to state any opinion concerning the authenticity of the poem.

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Dr. Mansfield Robinson, of "Mars" fame has added to the gaiety of nations by his renewed assertions that he is in touch with Oomaruru, the Martian "woman in green" with whom, he states, he communes daily. His recent attempt to signal to Mars *via* radio was the joke of the month and provided the comic papers with much "copy". Some years ago Dr. Robinson was a member of the National Laboratory of Psychical Research and persuaded me to conduct some experiments with his medium, Mrs. St. John James who, he stated, was controlled by various Martian entities including Oomaruru and a "cultured giant" named Pawlenoos. We tried experiment after experiment with infra-red and ultra-violet light, quartz lenses, and much electrical apparatus in order to materialize the Martian lady in whom the doctor is so interested. But all to no purpose. But Mrs. James, in the trance state, sang the "Martian national anthem" and the "love song of

Oomaruru"—all recorded on the dictaphone. If the controls were not Martians, at least the noises made by the medium sound unearthly. Then Mrs. James went under control once more and in an album produced automatic scripts of the Martian alphabet, a "symphonic chant", and pages of "Martian" writing which may mean anything—or nothing. The album is now one of our treasured curiosities of psychic literature.

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I have just added to my library of books on magic and psychical research more than 1,250 items (articles and pamphlets) collected over many years by an enthusiastic dabbler in the occult. The collection represents a period of more than 100 years and in it are to be found early accounts of the doings of the Fox sisters, the Davenport brothers, D. D. Home, Slade, the original Mesmerists, etc., etc. Also a series of articles on animal psychology. Any *bibliophile* will admit that, because of their ephemeral nature, it is much more difficult to acquire rare articles and pamphlets than it is rare books. Another interesting recent addition to my library—which now exceeds 6,000 titles—is a collection of posters used by the Davenport brothers (and their sister, Mrs. Davenport Blandy) during their European tour. Showbills in Russian, Polish, Turkish, French, German and Dutch all tell the same story, *viz.* that the brothers were *what they claimed to be, i. e.* showmen pure and simple.

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Gaston, the young French vaudeville telepathist, is still puzzling the audiences of various London music halls. Since I last referred to him in these *Notes* I have had an opportunity of witnessing his entertainment and I saw nothing that could not be explained on a normal basis. But pseudo-psychic entertainments are very popular with London theatre-goers.

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The suicide of two adolescents in England recently has again prompted the British press to protest against

young people's dabbling in occult matters. Both the victims were youths, aged 17 and 18 respectively. Both had attended spiritualist meetings and the younger lad had, twelve months previously, subscribed to a course of "occult tuition" by post. In each case the verdict was "suicide while of unsound mind" and the coroners made some scathing remarks about the criminal folly of encouraging young people to dabble in occult matters. As for the charlatans who pretend that persons can acquire "occult power" by post by paying them a few shillings—or guineas—they are the very worst of pseudo-psychic impostors as their wretched "instructions" usually fall into the hands of the weak-minded—as no sane person would waste money on the trash.

In the above connection it is interesting to note that the *London Police Review* for October reveals the fact that the London police are being "instructed to differentiate" between the fortunetelling charlatan and the serious spiritualist or psychic investigator.

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Mr. John A. McLaughlin of Atlantic City writes me re my séance with Mlle. Jeanne Laplace a report of which appeared in the September PSYCHIC RESEARCH. In dealing with the Tillyard letter (p| 493), item No. 52, the medium said: "I get the name *Steering*". I remarked that though the words *Steering* and *Tillyard* have phonetic correspondences, I did not regard it as a "hit". Mr. McLaughlin says: "Consider a *tiller* of a boat, used in *steering* the vessel, and there is very little more to be asked of the psychic in the matter of the name of the writer of the test letter: 'Tillyard—tiller', 'steering—steering'—this is to me a direct hit."

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A man named Joany Galliard, of Lyons is the latest puzzle for French medical men. He says that in his fingers lies the power of either healing or death. The amazing claims he makes and the results he has produced are be-

ing closely examined, not only by scientists, but by the famous Dr. Locard, formerly director of the French Police Laboratory, and accepted as one of the leading medico-legal experts in the world. So far Galliard has only demonstrated on animals. It is alleged that he has mummified by the mere touch of his fingers such things as the bodies of a perch, a pigeon, and an eel, and when he applied his hands to a mutton chop, the meat became as hard as wood, and long afterwards showed no signs of decomposition. But the most sensational claim of Galliard is that he is confident that if he could apply his mysterious power to cancerous growths he could arrest the noxious tissue. It is this claim that is now being investigated by the experts. No explanation of the alleged mysterious gift of Galliard is as yet forthcoming, except that he is said to have practiced hypnotism very successfully.

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Sir Oliver Lodge addressed a meeting at Birmingham on October 28th in connection with the jubilee celebration of Lozells Street Hall. His subject was "Evolution".

Evolution, said Sir Oliver, had been mentioned a good deal during the last year or two. It had been mentioned in a favorable sense by the Bishop of Birmingham for instance, and it had been regarded in a very unfavorable sense by some of the States of America, where, indeed, the word seemed to be prohibited. The objection to evolution arose, he believed, because some scientific men, when they found out the machinery by which things were produced, were liable to say that it was automatic, was produced by mechanism, that there was no mind underlying it, that it was not done to any purpose. Blind evolution, unguided evolution, mechanical evolution—that was what people objected to.

"Admit evolution", Sir Oliver advised his audience, "admit the mechanism, admit the automatic working of the thing, but never allow any denial of the mind and purpose behind it all."

That is irrational. It is difficult sometimes to see what the object is in view, but have faith. Perhaps the ultimate end is not in human mind at all, but in Mind with a very big M. There is mind behind everything, and purpose and planning, and it is frustrated by free agents such as ourselves who do not know what the purpose is or do not sympathize with it."

He ventured to think that the operation of producing the world, of evolving a planet from an inchoate mass of material, was not easy. Big things were not done easily by a nod. Things were done in blood and sweat if they were big enough. The redemption of man was done in that way; the creation of man must have been done in that way. The object was to produce, not a perfect machine, but free beings who could decide their own conduct and know good and evil.

To produce free beings who ultimately, after long trial and effort and many mistakes, would go right because of their own volition, was a far higher aim than making a perfect machine to go right, and he believed it could not have been done except in the way it was done. That was what the meaning should be of the sentence: "The best of all possible worlds." The world had reached a certain stage of evolution. It was not a high stage in humanity—man was a recent comer: he had only been evolved a little time, what astronomers called "last week." And so he made mistakes and was a pretty sloppy person. But he was on the way to improve, and he (the speaker) did not suppose he could have been made any better than he was in the time allowed and in the circumstances and with the ultimate aim with which he was brought into existence.

Given the circumstances and the aim, this was as good a world as could have been produced—the best of all worlds that was possible in the conditions. It seemed to him blasphemous to say the Deity could have made a better world and did not. The Deity was not content to live in solitary state. He desired

companionship; he desired other free beings able to rise in communion with Himself, and so brought us into being. "He must be able," added Sir Oliver, "to see a long way ahead to be able to make use of us that way, but doubtless He does. The earth is going to last a million years and more, so there is plenty of time."

\* \* \*

Mr. C. E. M. Joad, the well-known writer of philosophical works, lectured at the National Laboratory on October 9th, Capt. H. W. Seton-Karr presiding. His subject dealt with the theoretical basis of psychic phenomena, and was a review of the materialistic philosophy of the universe, and of that vitalist view which discarded the idea that mind or spirit was a kind of by-product of matter. His address has been published in *PSYCHIC RESEARCH*. Among the speakers who followed were Sir Lawrence Jones, Bart., president of the London S. P. R.; Mr. G. R. S. Mead, editor of the *Quest*; Dr. Neville Whyment, Mr. Geo. E. Browne, etc.

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Mention of Mr. Joad reminds me that both he and Mr. Hannen Swaffer will shortly visit the United States for the purpose of lecturing. I hope my readers will have the opportunity of hearing these gentlemen.

\* \* \*

Mr. Edgar Wallace, the well-known writer and criminologist, has a most useful article in the *Morning Post* for September 22nd, entitled: "A New Crime—Hypnotism as a Weapon".

Quoting a letter he had received, he says: ". . . There is the criminal about which you have not written: he or she who exults in the undoing of his fellow . . . A friend of mine, a woman with some property, fell under the influence of a certain occult group. She became fascinated, and eventually a devotee, and submitted to a form of hypnotism. . . . It is sufficient to say that the woman who did the hypnotism began to exercise an extraordinary influence, telepathically—that is to say, when they were not together . . . and

(the friend) was only stopped by timely interference from conveying all her property by deed of gift . . . the mischief was wrought by a superior mental power upon a weaker." Edgar Wallace continues: "Now here is the fact which has interested me. During the past two years I must have received more than a dozen letters, written by people who are obviously sane, if handwriting goes for anything, telling me exactly the same story without any florid etceteras. . . . In every case (as far as I can remember . . .) there was a history of occultism at the beginning, and in every case it was a practiser of this 'magic' who gained dominion over the mind of the novice. There is support for the theory that such a form of criminality is on the increase by reported cases. . . . The domination of a strong mind over a weaker is no unusual phenomenon, but there is more than a suspicion that this mental tyranny is becoming systematized, and that it may easily represent a real danger, especially to women of the moneyed class. . . . It is, at any rate, a matter which is well worth investigation, for the practisers of this new 'art' are among the most dangerous members of the underworld. They are more dangerous because, in the strictest sense of the word, they are not members of the criminal classes. We are probably on the verge of making very important discoveries in the psychic field, and when the new truths (whatever they are) are established, when the realities of, let us say, telepathy are revealed, quite a new department may come into existence at Scotland Yard."

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Mr. Algernon Ashton, the well-known publicist, sends the following account of an interesting "coincidence" to the London press: "While recently staying in Vienna," writes Mr. Ashton, "I had a strong desire to visit the grave of Carl Czerny, the composer. Although he undoubtedly lies buried in Vienna, no one could tell me the whereabouts of his resting-place. Then a strange thing happened. Returning

one evening to my hotel I was informed that a man had called about an hour previously wishing to see me and giving his name as 'Carl Czerny'. The real Carl Czerny died 71 years ago!"

\* \* \*

"A belief in witchcraft still exists in some parts of Wales," said Professor T. Gwyn Jones, speaking at the Folk Lore Society's Congress at Burlington House on September 21st.

He quoted instances of which he knew of Welsh people, including tradesmen, farmers and professional men, visiting witch doctors, and said that one old man after a visit claimed to have been cured of asthma. When he was seen for another ailment by a medical man a piece of mole-skin was found round his neck, and when this was removed the patient promptly developed asthma again.

Some witch doctors sold their patients letters of protection. One such letter in his possession read:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. And in the name of our Lord Jesus Christ, my Redeemer. I will give thee protection and will give relief to thy creatures, thy cows, thy calves, thy horses, thy sheep, thy pigs, and all creatures that live in thy possession from all witchcraft and other assailants of Satan. Amen."

The letter was written in English, not Welsh, which inclined him to believe that this practice was of English origin.

It was proved at a recent inquest in Montgomery that a suicide was due to belief in witchcraft.

While belief in fairies was uncommon, a prominent Welsh divine testified to having seen the "little folk" when a child. In North Wales, where there are many stone quarries, the laborers would, for no reason at all, stay away from work some days, and often enough on those days there were dangerous falls of rock.

\* \* \*

Sir Frank Benson, the Shakespearian actor, in an interview with a press rep-

representative recently described some experiences which, he said, he had in connection with psychic phenomena.

He said that he did not believe that he was psychic or mediumistic in any way out of the common. Merely as a "man in the street" he wished to narrate certain occurrences which he did not believe to be hallucinations, but which were on the contrary, to him tangible and invaluable experiences. He did not ask other people to believe them and he did not pretend to explain them, but he knew many other fellows in the street had had similar experiences, and as a wandering actor he had come across them every day.

He accepted the voices and messages which had come to him, and believed that they were from the beyond.

Sir Frank said that his first experience took place many years ago at the hour of his father's death, when a being in the shape of his father came to him, kissed him on the forehead, and said "farewell". "My next experience," he continued, "took place some 25 years ago, or five years after the death of my father, at a seance. On that occasion I saw, with 40 others, the reincarnation of a being who had 'passed on'. He was known to me, but to no one else in the room. That being I took by the hand and led to a corner of the room and conversed with him. But I felt at the time that my friend would agree with me that a public seance was not a suitable place for an intimate conversation, and consequently we only exchanged greetings and a few words, and then by my volition that being faded away and disappeared."

His next experience of importance was at the front during the war, when Lady Benson and he were serving with the French Red Cross. "I was," said Sir Frank, "140 miles south of where my son was on the Western front. I was just going off to sleep when, midway between the ceiling and the floor, I saw a light, and in the midst of that light stood my son. I sprang up and half got out of bed. I exclaimed—'My God, Eric, I thought you were dead.'

'Dad,' said my boy, 'you know we have always agreed that there is no such thing as death.' 'Of course,' said I, 'what a fool I am. How are things going with you?' 'Oh fine,' he replied, 'everything is going well. Goodnight, dad, God bless you,' and then the vision faded away. I at once turned on the electric light, looked at my watch, and took a note of the time."

Asked whether that had any bearing on the particular time of his son's death, Sir Frank said 'No.' He merely mentioned the fact to show that there was no question of it being half a dream or any such thing, but that he was awake and in full possession of his faculties. He went to sleep feeling that nothing out of the ordinary had happened. Next day he read in the papers that his boy's regiment had been in action. He was convinced that his son would come through all right, but in that he was mistaken. Three days afterwards they had a wire saying that he had been killed on the afternoon of the day on which he had appeared to him.

Sir Frank here remarked that Lady Benson and her family had had for generations experience of such phenomena. "I am at this moment," he continued, "engaged in drawing up a film that was dictated to, and automatically written by Miss Estelle Stead, and a friend from the other side, by three people, including W. T. Stead. The film deals with a story that can be verified by the incredulous letter by letter, word by word, and incident by incident."

"One is often asked," he went on, "Whether the Christian faith is not enough. To some it is. Many do not need any confirmation of their hopes and faiths by these phenomena, but many do need them and find comfort and strength in them. That is the sole reason why I give my experiences in this field of thought."

Questioned as to his Shakespearean experiences, Sir Frank said that he could only say that at least a score of times mediumistic and psychic people had told him that they had seen Shakes-

peare's spirit form standing behind his own. Finally Sir Frank mentioned a recent personal experience he had had which he regarded as a test of the verity and reality of these phenomena. "I went to a medium this spring," he said. "Two people at that séance spoke to me from the other side, giving their names as Mr. and Mrs. X. I could not make out who they were, though their names belonged to relatives of mine. Two days afterwards Miss X asked me if Mr. and Mrs. X had communicated with me at this séance, and she explained as a reason for her question

that at a small séance held in her own home, her mother and father, who were both dead, had communicated with her. As a test, Miss X told them that I was going to a medium on the Sunday following, and asked that they there communicate with me.

"I have no doubt," concluded Sir Frank. "that the Mr. and Mrs. X who communicated with me at my séance were the parents of Miss X and that they came in answer to her request for proof. 'There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy.'"

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# AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

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## PURPOSE AND SCOPE OF THE SOCIETY

1. The investigation of alleged telepathy, visions and apparitions, dowsing, monitions, premonitions, automatic writing, and other forms of automatism (as speaking, drawing, etc.), psychometry, coincidental dreams, clairvoyance and clairaudience, predictions, physical phenomena (such as materialization, telekinesis, rapping and other sounds), and in short, all types of mediumistic and metapsychical phenomena.

2. The collection, classification, study and publication of reports dealing with the phenomena designated above, from first hand acquaintance and seemingly in good faith. Members especially, but also non-members, are asked to supply data or to give information where such may be obtained. Names connected with phenomena must be supplied, but on request these will be treated as confidential.

3. The maintenance of a Library on all subjects embraced in psychical research, and bordering thereupon. Contributions of books and periodical files will be welcomed and acknowledged in the JOURNAL.

4. Encouragement of the formation of local groups in all parts of the country which will co-operate with and report to the American Society; and the encouragement of qualified individuals disposed to give attention to investigation with like co-operation.

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The First American Society for Psychical Research was formed in 1885, in consequence of a visit by Sir W. F. Barrett to this country, and Prof. Simon Newcomb became its President. In 1887 the Society invited a man of signal ability, Richard Hodgson, A.M., LL.D., sometime Lecturer in the University of Cambridge, to become its Executive Secretary, and he accepted.

This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson until his death in 1905. The American Society for Psychical Research was then re-established with James H. Hyslop, Ph.D., formerly Professor of Logic and Ethics in Columbia University, as its Secretary and Director.

In 1907 the publication of the *Journals and Proceedings* began, and has continued uninterruptedly to the present time.

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