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PSYCHIC RESEARCH

JANUARY, 1929

Psychics Versus Mediums
By E. E. DUDLEY

Thinking Animals
By MARIUS J. ZAAYER

The Briarcliff Pony
By J. MALCOLM BIRD

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By HARRY PRICE

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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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PSYCHICS VERSUS MEDIUMS

The Extremes of the Psychical Spectrum as seen
by an Observer of Many Years' Experience

By E. E. DUDLEY

VERY much of the current discussion about the spirit hypothesis, the degree to which it is or is not proved as a generalization, the contrast between it and the prosopopetical alternative, etc., would be clarified, and the issue quite largely composed between the two divergent schools of thought, if it were more thoroughly understood and conceded by the spiritistic school that in any event a goodly proportion of the phenomena are of non-spiritistic origin. It is undoubtedly a fact that most of the subjective phenomena which pass as mediumistic are in fact the product of forces resident in the subconscious mind of living man; and that these powers, while entirely within the realm of our research and hence quite properly denominated "psychic," have no real connection with any future existence or any world of spirits or any survived personality. With respect to this considerable fraction of our field it is evident on many grounds that we deal with powers of the so-called medium's own mind: unidentified powers, unformulated powers, hence supernormal powers; but none the less a part exclusively of the operator's mental equipment. Whether any further fraction of the phenomena is to be recognized as of true spirit origin is the question which remains to be discussed; to

which in the present author's judgment a clean-cut affirmative response must be given; but toward which he recognizes that many critics will continue to take an attitude of negation or of doubt.

The present paper revolves about the contributor's long experience in attempting to differentiate between the two types of supernormal activity. For convenience, the type which he recognizes as spiritistic in its origin is called mediumship and the type which he attributes to the subject's own powers is called psychometry or telepathy or some kindred name, according to the apparent facts of any given case. The operator in the first instance is regarded as a medium and in the second as a psychic, and the distinction between these terms will be preserved throughout. It is hoped that the criteria which the writer finds adequate for discrimination between these two classes will similarly impress the reader.

If the hypothesis of a fourth dimension, tentatively advanced to elucidate certain obscure types of psychical phenomena, is an obstacle to the acceptance of the proposed differentiation between psychics and mediums then let us take the question out of the realm of "metaphysical abstractions" and bring it into the domain of physics, by assuming that energy is the fourth dimen-

PSYCHICS VERSUS MEDIUMS

sion of space. This is reasonable enough in view of the fact that, so far as we know, no change can take place in our three-dimensional world of matter except by the addition, subtraction, or transformation of energy. Withdraw the fourth component, energy, and our three-dimensional universe as such would disappear. In this sense we might say that mind is the fifth dimension or principal element in our psychic equation, since we find it infused into and controlling energy in the various manifestations of objective psychic phenomena.

If all psychic and mediumistic phenomena are parts of the same pattern, a supernormal action of mind on mind or of mind on matter, we might be warranted in postulating the operation of an energy responsive to mind. True, in specifying energy as the connecting link between mind and mind we may be getting ahead of our evidence, unless the mental action has some effect on physical matter; but, in any event, this will serve as a convenient analogy for use in our thesis. The energy link seems to be an essential element in the chain through which mind controls matter in our normal bodily activities, in the production of supernormal photographs, and in such intelligently controlled seance-room phenomena as the discharge of an electroscope or the deflection of a compass needle, while the drop in temperature of the seance-room air seems to be another instance of the responsiveness of certain energies to mind control. The existence of the energy link in the physical group of seance phenomena seems clear enough; but whether or to what extent this link may be extended to include telepathy, the tracing of lost persons or things, and cognitions of the past or future, the facts being unknown to any living mind, is something which should be made the subject of extensive experiment before any specific statement can be made about this subjective group of phenomena.

For our convenience in discussing these matters we may set up a somewhat arbitrary division between the psychics and the mediums by assuming that the latter give some evidence of the presence of teleplasm or of telekinetic phenomena while the former do not. We shall see whether the evidence supports this sort of division.

It is quite generally agreed that certain so-called "supernormal" psychic powers are the possession of all people but in vary-

ing degrees of development. At the expense of being obvious we may note that some experienced psychics give evidence of being telepathic percipients (by answering mental questions put to them by members of an audience) while others are psychometrists or clairvoyants who give intimate details of the emotional life of those with whom they come in contact. These contacts produce reactions which vary from vague intuitions, or feelings of dislike unaccompanied by any obvious reason, ranging upward to where the past life of the person is seen by the sensitive as clearly as we see the episodes of a moving-picture play. Such psychics can often contact our memories of a dead or absent friend and recount them so vividly as to simulate the actual presence of that person (See Osty's "Supernormal Faculties in Man"). In these activities they seem to respond to facts which are intimately associated with life on this plane of matter, for, as Crandon wrote (*Journal A. S. P. R.*, June, 1926), "Today we have concrete grounds for believing that the cryptesthetic faculty operates upon external *facts*, rather than upon mere external *knowledge of facts*, and that its range is nothing less than the entire universe of facts." If this seems to be too great a generalization because it extends the faculty to include those impersonal facts which are not in any living mind or which have no normal relationship to memory we may cite the facts of dowsing, a supernormal faculty which is generally classed under clairvoyance, and which is by all means impersonal in its objective phases.

We may pause now to define a psychometric clairvoyant as one who, in the fashion of conventional psychometry, uses a physical link of some sort in contacting the person about whom information is sought; and a telepathic clairvoyant as one who makes a similar contact by some non-physical link. It is a matter of common observation that some of the telepathic clairvoyants are influenced by the emotional content (fears, desires, etc.) in the sitter's mind and it has been noted that about ninety percent of their so-called messages deal directly with these emotional states. The sensitives not infrequently misinterpret these stimuli in much the same manner as did the percipient in the telepathic test who, when the agent visualized a playing card, the "10 of diamonds," "saw" a string

of ten cut diamonds, thus translating the idea into a visual hallucination.

As an example in the broader field of our inquiry: Sarah Taylor Shatford has been making the claim for some years that she is "Shakespeare's only medium" and that he has "dictated" several volumes of poetry and teachings. She visualizes Shakespeare as always present and because of the severe criticism which has been leveled at her and her claims, it is probable that the strongest wish in her mind, when she contacts one of these "mediums," is that her belief in the Shakespeare "control" shall be confirmed, and it frequently is—by the telepathic clairvoyant but never, I believe, by a direct-voice medium. It is probable that these clairvoyants, without recognizing the source of the stimulus, react to the idea "Shakespeare" (much as the telepathic percipient reacted to the idea "ten diamonds") and describe him as being actually present. These cases may help to explain why it is that some psychics refer to the calm, unemotional sitter, who seeks no particular communication or who gives no emotional indication of the one that he may be seeking, as a "tough one"!

A case of another kind but not unrelated to the above has to do with one who is neither medium or psychic, but apparently a paranoid personality, who creates such strong mental pictures of her "spirit controls" such as Jesus, John Wesley, Buddha, etc., that certain sensitives "see" and describe these spirits as though actually present and sometimes get "messages" from them. It is almost needless to say that these communications always support and reinforce the delusions of the "medium." Other figures in this psychic drama are Confucius, Cleopatra, the Twelve Apostles, Gladstone, Joan of Arc, Abraham Lincoln, and any other prominent person to whom the usual method and these suggested "co-subject takes a fancy. I have studied this case off and on for over five years and it is still attracting its quota of foolish people. They have added a development circle for "mediums" and I am credibly informed that they have turned out a number of people who "see spirits"! I understand that they now have sixteen "seers" in this group, that is, sixteen people who can "see" anything that is suggested to them either vocally or telepathically. Other "controls" have been suggested to this subject by the

trols" talk with perfect freedom and give long discourses on all sorts of subjects without, however, exceeding the knowledge of the "medium." One of these imaginary controls thus deliberately foisted upon the psychic as a matter of scientific experiment has been operating for nearly four years, specializing in scientific (?) lectures, and yet none of her other "controls" have discovered the imposture! This "medium" is a college graduate, widely read in biblical history, religion, biography, drama, opera, music, etc., with a flair for fiction. Unmarried, between fifty and sixty, she turns out reams of automatic writing, poetry, teachings, etc., all purporting to come from "high spirits." Because of her wide knowledge and vivid imagination her output is far above the average. Psychologically this is a very interesting case, but hardly one of mediumship!

An exceptional feature of this case is perhaps the subject's versatility; another is the number of suggestible persons who have graduated from her group, either as "mediums," so-styled, or as psychopathic cases. This is but one of several groups that have been operating in the Boston vicinity, and several of their graduates are now ranked as "certified mediums." It is far from my intent to accuse these people of a deliberate fraud; it seems wholly evident that most of them are the ignorant victims of a system that exalts the slightest suggestion of a psychic power or even the possession of a mere vivid imagination; and that places such "gifts" above those of true physical mediumship with an energetic and as I see it a spiritistic component. The physical phenomena or the physical accompaniments of this true mediumship are indeed looked down upon as "unspiritual," and the possessor of a perfectly commonplace group of self-made and self-imposed controls of the imaginative type will exhibit the utmost contempt for the "earthy" or "low" type of spirit that descends to such physical means of functioning.

One of the "spirit communicators" at the circle which is the basis of all this digression purported to be a certain person who had been one of the fairly frequent sitters in the early days of the Margery group; and who has since then joined the great majority. Immediately after his death, the "medium" whom we are discussing saw his obituary notice in the daily pa-

pers, and began to receive "communications" from him. This apparently continued for some time; until, hearing of the matter, I told Walter about it. Walter's comment was to the effect that it wasn't true; that So-and-so hadn't yet learned to control himself, let alone anybody else. This was apparently reported to the other "medium," for it is my impression that this communicator has not functioned through her since then.

In this attempt to discriminate between spirits that arise from the Beyond and those that create themselves spontaneously in the psychic's mind we are by no means on new ground. The early Spiritualists apparently recognized the existence of different phases of psychic power and to a certain extent encouraged their development. It was of these powers that, in describing what he called the "Transition State," Andrew Jackson Davis wrote, before 1852:

"Having his spiritual perceptions enlarged and improved, the individual can read another's memory, can relate circumstances of youth, describe distant scenes, revive and clothe in beautiful language half-remembered thoughts and long-cherished opinions entertained by those in his immediate presence. He can, also, speak of and accurately describe absent friends, whether in or out of the body, in proportion to that accuracy with which they are defined and represented in the memory; and sometimes he can give philosophic and scientific dissertations. In truth, the subject can separate or combine every thought or predilection pervading the mental atmosphere of the room occupied."

Davis did not confuse these powers with mediumship and neither did the Spiritualists of the period when there were a sufficient number of real mediums to act as checks and controls on the imaginations of the inexperienced enthusiasts. If we may credit Davis' claim that he was transported over a distance of 40 miles (*a la Mrs. Guppy*) it might indicate the presence in his case of telekinetic energy. Another indication that he was actually a medium is the fact that he suffered at times from exhaustion after giving healing treatments; the suggestion of an energy component is immediate. In the early days, mediumship incubated in the dark surrounded by a harmonious circle and produced remarkable

physical and mental phenomena which possessed this energy component and were strongly indicative of the presence of discarnate communicators. As time went on the growing demand for spirit messages became so insistent that the psychics, products of the "Transition State," began to dip into this profitable field. They became "mediums" and, when they discovered how easily a little supernormal knowledge could be mixed with a large amount of "padding" and the whole passed off as "spiritual messages" they multiplied very rapidly. Having gained a numerical advantage over the real mediums they gradually convinced their followers that physical mediumship was coarse, vulgar, and most unspiritual in character as contrasted to this new and more highly evolved form of "mental mediumship"; the qualifications for which latter were, according to a prominent Spiritualist, "Two shakes and a shiver, after which they start a church and hang out their shingle as a medium," displaying great freedom of communication *along non-evidential lines*. Thus physical mediumship lost caste and the real mediums were practically eliminated except for the few who developed in the home circles.

The new "mediums" were long on piety but short on science. They developed in groups, in the light, and learned how to sensitize themselves to the thoughts of those about them. Since they felt some embarrassment about submitting to the rigid tests which were once applied to the true mediums they decided that it was not "spiritual" to test mediums and their admiring friends felt likewise. As a result of this system of development we have, in this country, thousands of deliberately fraudulent and honestly imaginary psychic "mediums" who refuse to be tested or co-operate in any scientific investigation of the subject. They are almost unanimous in decrying physical mediumship and in insisting that trance is an evidence of improper development. It is probable that this particular monkey-wrench was thrown into the gears by the Theosophists. It is with these psychics that personification (*prosopopoeisis*) often puts forth its most varied and surprising forms. They have been encouraged by well-meaning friends to believe that they are mediums, that they have "guides," and that all knowledge which

seems to be supernormally acquired must come from these "guides" or from discarnate spirits.

Many alleged mediums in the United States are known as "platform mediums." Some are "ballot mediums," that is, they receive sealed or unsealed notes which are supposed to put them in touch with the desired discarnate spirit and the enquirer; others "read" from articles belonging to the sitter; still others are presented with flowers which are supposed to furnish the appropriate atmosphere which the "spirit" needs to enable it to communicate, but in each case it will be seen that the article forms a *physical link between the psychic and the sitter* as Osty has shown so clearly. John Slater, certainly the best-known and most successful operator of this type, when forced by circumstances to make precise claims as to what it is that he is doing, is always very particular to state that he claims nothing beyond the ability to psychometrize the sealed billets that come before him; but in the ordinary sympathetic atmosphere of his public seances he allows his audiences the tacit assumption that the thing with which this psychometrizing process brings him contact is their spirit friends rather than their own thoughts of these.

Other mediums, who may or may not also employ the physical instrument of psychometry, are able by purely mental means of some psychic sort to contact a certain small percentage of their audiences and to give "messages," apparently evidential, but which are actually obtained from the sitter's mind. Often the process is aided by clever questioning and more or less well disguised "fishing." It is admitted by the Spiritualists that these "platform mediums" are notoriously poor at private readings. Only rarely are they able to contact the mind of a lone sitter with sufficient clarity to give even a passable imitation of a spirit communicator, unless aided by prior knowledge or assisted by the conversation of the unsuspecting ones. If they are accused of fraud on the basis of such private sittings they immediately bring up as references the few people to whom they have given "marvelous confirmations." As a matter of fact they may read for thirty people in an audience of three to four hundred and make five or six very good clairvoyant hits. If they are in good form, one

of these may be good enough to stand out above the average. If those who get these "hits" are questioned it will be found that the alleged spirit message was strictly limited to the content of the sitter's mind. It is assumed of course that the investigator rules out the "regulars" who are well known to most of the local "mediums" and, consequently, almost invariably get *wonderful "tests."* The psychic tries to make it appear that he is contacting discarnate spirits, and of course this he often believes; but if it were true the "hits" would be evidential as to mediumship while the failures would have little or no value as negative evidence. But once let him be convicted of being a psychic and every failure counts against his claim to supernormal powers. In our study of these "platform mediums" it is clear that we are dealing (for the most part) with psychics who make use of physical or psychic links to aid them in contacting the minds of a certain few members of their audiences and when we allow for the number of emotional people in such gatherings it is surprising that the hits are so few. Evidently most of these psychics are not very highly developed. Neither do they appear to be dependent on the presence of that psychic energy in the absence of which the real medium is no different from the non-medium. The indications are that every supernormal action, vocal or otherwise, taking place in or through the organism of a physical medium as the result of impulses from a discarnate spirit necessitates an expenditure of energy much greater than would be required in a normal operation of similar type.

It follows quite naturally that since many of the real mediums had American Indian controls their successors should have them also. These pseudo controls or guides often give a certain amount of supernormal knowledge, limited of course by the ability of the psychic to contact the minds of the sitters through physical or psychical links; and every successful "reading" serves to reinforce the suggestion of mediumship. But there are evidences that the tribe of Indian controls has greatly decreased of late; possibly because people in becoming more critical have discovered that most of these "Indians" know no Indian language, customs or signs. We recall one medium, with a strong cockney

accent, whose Indian trance-control was most reckless in her handling of "aitches." As substitutes for the aforesaid "Indians" we are finding a new crop of "guides": children who "died so young that they never knew any Earth language, and ancients who died so long ago that it would be hopeless to try to prove their identity"—a most effective method of "playing safe." But all of them have developed a surprising command of the medium's language, although, strangely enough, they seem to be strictly limited to his vocabulary and knowledge—which is not the case with direct-voice communicators. When these "mediums" make mistakes or give totally wrong information, such as describing the sickness, death, and present beatitude of some relative of the sitter, who is subsequently discovered to have been alive, well, and thoroughly awake at the time of the sitting, they immediately place all the blame on the mental attitude of the sitter or else discover that they have been obfuscated by "fooling" or "obsessing spirits."

There has been a great deal of adverse comment on the disagreements in the statements of the same "communicator" when coming through different "mediums" as well as the lack of agreement between so-called teachings given in the same or different countries. A careful examination of the facts will disclose a very marked agreement between the intelligent communicators who come through real mediums, the teleplasmic subjects. Where there is failure to agree it will be found to relate almost wholly to those minor matters which might quite naturally be subject to the individual interpretation.

But among the "subjective mediums," the psychics who are posing as mediums, the differences are those natural to their environment and to the opinions of their sitters. For example, the sitter believes in reincarnation—the psychic gives him the desired confirmation. Or the sitter detests the idea and the "spirit" agrees with him—as given through the psychic. Psychics reflect that which is in their own minds or in the minds of their sitters, therefore, if the messages which you receive are almost uniformly in agreement with your own opinions or those known to be held by the "medium" it is probable that you are *not* in contact with any discarnate spirit.

By way of a specific contemporary illus-

tration of all this, a series of experiences which Mr. Bird has described to me in the course of spontaneous discussion may prove of interest. Wherever he goes to seances in his own identity, he is known as the discoverer of the Margery mediumship and as the person who is today wearing the mantle of Hyslop. Communications to him in the name of Walter Stinson or of James H. Hyslop are therefore perceived to be in order, and he gets them. There are all conceivable variations, but in general what happens in his presence is that very often something calling itself Walter Stinson usurps the functions of the medium's regular control or controls, and goes through the motions of running the seance; and that something identifying itself as "James" or as "J. H. H." (for some reason, it seems conventional for a Hyslop control to do this, rather than to give his full name) talks to him for a space. The critical feature of this, as Mr. Bird sees it, is that these Walter controls always exaggerate the boisterous side of the behavior of the Lime Street Walter, call Mr. Bird by various of his first or last names or of their possible modifications but never by any chance use the one nickname by which the Lime Street Walter always addresses him (unless the medium has sat in Lime Street and heard this used), refer to all sorts of vague Lime Street occurrences of the past which he cannot identify and make all sorts of promises as to the future which are never fulfilled or even referred to again in Lime Street, and display such complete ignorance of current events in Lime Street that he can always drive them away from the seance by insistent quizzing on these matters; while the Hyslop controls invariably compliment him upon the way in which he is conducting the affairs of the Society, whereas in point of fact, Mr. Bird is by no means satisfied that Hyslop would approve of his course in general or of his attitude toward many of his specific problems. The origin of these doubtful characteristics of the soi-disant Walters and Hyslops is plainly in the mind of the medium, who in the light of this fact and in the present context is to be recognized (for the moment at least) as no medium at all, but merely a psychic.¹

Among historical cases, Andrew Jackson

1. The above discussion from my seance experience is in accord with the facts and with my own viewpoint toward these.—J. M. B.

Davis described and exemplified the psychic faculties as opposed to the mediumistic, and Dr. Osty has scientifically demonstrated their existence; but they have been studied and recorded by many others. Between 1840 and 1850 Dr. J. W. Haddock, M.D., recorded experiments with a clairvoyant in whom the faculty was developed by mesmerism. She described objects behind opaque substances, ascertained what was occurring at a distance and diagnosed disease. Dr. Gregory records similar results with mesmeric somnambules although some of his subjects may have been potential mediums. Karl Du Prel had striking successes in a similar line of investigation while Emile Boirac made many laboratory experiments with clairvoyant subjects who developed under hypnosis. Tennyson seems to have been a remarkable psychic as were many other poets. A case of a different type is that of Mr. Hanna, who suffered a complete loss of memory (amnesia) from a blow on the head and who became very clairvoyant during convalescence only to lost this faculty as soon as the brain functioned normally.

Bernheim, on the other hand, scouts the existence of the psychic faculty because none of his patients developed it. But he treated most of his patients by putting them into a deep state of hypnosis, in which condition the clairvoyant faculty is not at all likely to manifest spontaneously; and inasmuch as he did not then suggest to these hypnotized subjects that they had clairvoyant powers, it is not in the least surprising that he failed to find any indication of the presence of these. If the clairvoyant faculty in some subjects is just below or outside the focus of normal consciousness and if the subject is in a light state of hypnosis (in some cases in slightly closer contact with his subconscious than normal) he may give evidence of supernormal cognition without any specific suggestion to do so. But if these faculties are deeply buried in the subconscious it is comprehensible that a very strong suggestion may be required in order to bring them to a focus and direct them on the selected point. Also, that all adjacent or related faculties must be kept in abeyance for the time being. Such a sequence might call for deep hypnosis plus direct suggestion on the part of the hypnotist. Furthermore, deep hypnosis produces a state of extreme pas-

sivity and even though these faculties may be near the surface in some subjects there is in this state no impulse to make use of them in the absence of direct suggestion. It is also doubtful whether clairvoyance would manifest itself when the whole attention was focused on adjusting some bodily difficulty.

The studies and experiments with these psychic faculties indicate that in certain subjects they lie just outside the focus of normal consciousness. It was Geley's belief that these are among the faculties which, normally present in the subconscious mind, are gradually evolving into consciousness with the upward progress of the race.

If, in several hundred million years, we have developed five senses and if, as seems probable, the earth is to continue to be populated for at least that many more years, then we may assume that the evolution of our senses has not ceased. In that event it may take one of two possible courses, hyperesthesia of our present senses or the development of a new and different faculty or series of faculties. The common characteristic of our existing senses is that they react, each to a specific and material stimulus and that this reaction takes place through a specific organ. Riehet's convention of speaking of the psychical faculties of cognition as senses has been severely criticized on the ground that the word "sense" should be restricted to faculties possessing these specific characteristics. Emphasizing that we have not here employed this term for the new faculties of cognition which our present remarks picture as coming to us in the course of evolution, it would seem that the indications favor this rather than the hyperesthetic alternative. Normal vision transcends space in a perfectly normal and well-understood fashion, to some degree; but the study of psychic phenomena teaches us that clairvoyance at its highest development seems to transcend both time and space. Sight has its physical organ but clairvoyance seems to be a matter of direct mental perception, with no physical intermediary whatever. It may be even now a subconscious faculty with most people, rising into the conscious phase with a very few, and we may assume that if a special organ were needed there would be some indication of its presence. In any event, we observe that

these supernormal powers can be stimulated to outward activity by various artificial methods. In some cases passivity suffices or a light state of hypnosis; in another subject the result follows from fasting or from the use of alcohol or narcotic drugs; others develop it as the result of shock or physical injury. The Hindus recognize the use of hypnosis as a means of awakening these dormant faculties and this method is also referred to by A. J. Davis, who, it will be remembered, was hypnotized as a youth. This general notion of an awakening of the psychic faculties, or of the subject into their enjoyment, may be the basis of the processes used by Osty, Boirac, and others.

In March, 1896, Swami Vivekananda gave an address on "The Vedanta Philosophy" before the Graduate Philosophical Society of Harvard University. Much of the time was devoted to answering questions from the audience and the following extracts from these answers may be of interest in connection with the question of releasing or focusing the subconscious faculties in man.

"The Yogis claim a good deal. They claim that by concentration of the mind every truth in the universe becomes evident to the mind, both external and internal truth. . . . What you call hypnotism in the West is only a part of the real thing. The Hindus call it self-de-hypnotization. We know all about hypnotism. We have a psychology which the West is just beginning to know, but not yet adequately, I am sorry to say. . . . The Yogis show many wonderful things . . . and . . . explain the very wonderful things mentioned in all scriptures in a scientific way. The question is, how these records of miracles entered into every nation. The man who says that they are all false, and need no explanation, is not rational. You have no right to deny them until you can prove them false. . . . But you have not done that. . . . The Yogis say they are not miracles, and they claim that they can do them even today. Many wonderful things are done in India today. But none of them are done by miracles. . . . If nothing else has been done in that line except a scientific approach towards psychology, that credit must be given to the Yogis."

A careful reading of this and other writings of the Hindu philosophers shows that they recognize the existence of psychic

powers of much greater extent than those which Osty has studied but that *they do not confound them with mediumship*. It seems quite clear that Swami Vivekananda was a highly developed psychic, with greater powers than are possessed by these psychics who are credited with mediumship, and with better control over these powers.

Apparently we are dealing with a faculty which, however it may vary in degree, is present in all men and, perhaps, in many animals. It seems to be almost as widely distributed as man's belief that he is inherently musical. It would appear that the form of its various manifestations is governed to a considerable extent by the environment in which it develops. Most of the psychics with whom Dr. Osty has worked have developed outside any spiritualistic groups and, as a consequence, they have never assumed that their information came from discarnate spirits. A. J. Davis took the same attitude in connection with most of his work. If they had developed in the ordinary mediumistic "development circles" Osty's subjects would undoubtedly, have been hailed as marvelous mediums and would have attributed their supernormal powers of cognition to "guides" of high degree. It is not surprising that the early manifestations of psychic powers should have been attributed to spirits since, from the earliest times, every mysterious happening was charged to the intervention of good or evil spirits, especially by the superstitious. Many a "sainthood" rests on no more secure a foundation.

This distinction between psychics and mediums is not of recent origin for we find evidence that it was well understood several thousand years ago. The prophet, the trance medium and the materializing medium were recognized in ancient China. If one wished to know about *crops, personal affairs, the immediate future, etc.*, one consulted a prophet, after paying a fee. If the prophecy turned out to be wrong the prophet was thought to deserve a beating and frequently got one. But if one wished to talk with one's ancestors a medium was consulted, also for a fee, and, depending on the type, the message was given in trance voice or by a materialized form. It is clear that the Hebrews had a similar understanding of the differences mentioned but on ac-

count of a tendency to attribute the mysterious to some overruling power they spoke of their prophets as mouthpieces of the Lord—with a certain amount of confusion resulting when the "Lord" contradicted Himself, as He often did. That certain prophets were known to get most of their information through their own powers is made clear in such books as Jeremiah, Ezekiel, and Daniel. These people distinguished between the Woman of Endor, a materializing medium, and the prophets; for when Saul, distrusting the optimistic prophecies of his success in a forthcoming battle, wished to get authoritative information he went to this medium and asked that Samuel appear. Apparently Samuel did so and told Saul the unwelcome truth. It would seem that Saul had bothered Samuel before and with somewhat unpleasant results.

We find that the prophets of those days were not so different from those of the present. Some few prophesied accurately or to the best of their ability while others trimmed their prophecies to fit the desires of their customers but no one thought of them as mediums.

The Pythia and the Sibyl of ancient Greece seem to have been clairvoyants in whom the faculty was induced by various means, in part by the inhalation of slightly intoxicating vapors. The prophesying boys of the Egyptian temples were taught the technique of scrying, which was facilitated by a state of self-hypnosis brought on by gazing into a pool of ink. Some tribes of Indians in the Southwest use such drugs as the peyotl to induce the clairvoyant state² but in none of these cases do we find any hint that they were mediums or that they were considered to be such.

There have been a few psychics who were endowed with great powers and occasionally there has appeared a great teacher who was both psychic and medium. Jesus seems to have been of this latter group. If he is correctly quoted he made no claim that he acted as a medium in prophesying, healing, and in doing other so-called miracles but asserted that he did these things by virtue of his own powers.

The fact that man has these little-understood powers was practically lost sight of during the long night of the inquisition, until Swedenborg, and later Davis, again brought these faculties to the attention of

the world. Science has now taken up this neglected and almost forgotten phase of mental and spiritual activity and it is probable that the distinction between psychics and mediums will again be made clear but this time through scientific experiment.

We have seen that the powers of the clairvoyant do not appear to depend on any faculty which is not in some degree inherent in all men. But mediumship appears to be a very different matter. The outstanding mediums have always, at some or all phases of their development, shown evidence of telekinetic powers; and in many instances, as noted by Geley, the faculty seems to have been inherited. Even though the medium chooses to develop the mental phases of mediumship or to combine his mediumship with clairvoyance or to go almost exclusively in for the latter, the effect of the teleplasmic energy implicitly involved in the mention of telekinesis remains noticeable. Among the prominent mediums whose energy is or was of this type but who have done what we call mental or subjective work we find the Fox sisters, Miss Laura Edmonds, Nettie Maynard, Stainton Moses, D. D. Home, J. J. Morse, George Valiantine, William Cartheuser, Ada Besinnet, John Sloan, Tom Tyrell, Mrs. Osborne Leonard, Captain John A. Bartlett, Margery and others. The mediumships of Dr. Hardwicke and Mrs. Sarah Litzelmann, developed accidentally through contact with Margery, follow this mold as does that of Mrs. Poole of Winnipeg, a medium unknown to organized psychical research but with whom experiments of importance are constantly going on from which much is hoped by the medical men in charge of the work. The inclusion of Mrs. Leonard and Captain Bartlett in this list may occasion some surprise; but one who has read with attention the communication which Mr. C. Drayton Thomas made to the Paris Congress will appreciate what I mean when I remark that the evidence of teleplasmic context in these cases, while not widely known, appears to be excellent.

During the last few years of Stainton Moses' mediumship it appears that he became so accustomed to the content and literary style of the automatic writing communications that his own subconscious mind began to compose messages to himself signed with the names of various members of the Imperator group. Finally Rector warned him of what was happening but

2. See Sudre, in this *Journal*, Nov., 1926.

even then Moses was unable to recognize the exact point at which he had begun to interpolate his own ideas.

This is a curious and instructive case since it gives us an insight into the imitative faculty of the subconscious which, in the case of some psychics, parallels that of a hypnotic subject. When Stainton Moses was first controlled as an automatist his brain seems not to have been used but with the inevitable decrease in the telekinetic energy (more rapid in his case than in most) the controls may have shifted over to a control through the brain. But in such instances there appears to be more than a probability that the mind of the medium will, in time, pick up the style of the communicator and gradually supersede him. If this sort of subconscious impersonation deceived as acute an observer as Stainton Moses it may have succeeded to an even greater extent in other cases.

If people are looking for the truth about these matters; if they are trying to determine the facts about mediumship and psychic powers, they must keep in touch with the findings of experimental psychology in its relation to the abnormal mental phases and especially the effect of suggestions, desires, and disappointments in directing subconscious faculties or giving expression to suppressed tendencies. The next step has to do with the study of experimental hypnotism in demonstrating the extreme suggestibility of the subconscious mind and its remarkable powers of imitation and dramatization, post-hypnotic suggestion, dreams, etc. This naturally merges into the new psychology (metapsychics) which is giving so much attention to the supernormal faculties in man. It is to this much-neglected branch of this new science that we may look for help in the solution of the many perplexing problems that beset the earnest seeker after truth.

In general the most transparent mediums are those who are endowed with this peculiar energy which we call teleplasm, and which is referred to by the controls as energy. It may be in all living matter; probably it is, but certain individuals are so organized that they give it off much more readily than any others. The Walter control objects to the use of the word "readily" and insists that it is less difficult to get a little of it from a medium. However this teleplasm may be described, and whatever may be its function in the economy of

mediumship it seems to be present whenever certain phenomena are manifested. If it is interfered with unduly these phenomena cease and, in extreme cases, the medium is seriously injured. There is a great deal of evidence supporting the statements of the controls that, without this energy or teleplasm, they cannot produce their phenomena. They insist that it forms the foundation of all true mediumistic powers. Dr. Geley's investigations led him to the conclusion that mediumship might be either physical or mental or, very rarely, both types might exist in the same subject. It is as though a limited amount of energy might be applied in either direction at least in most cases of mediumship. As Walter says, "all *mediums* are fundamentally alike, they have the same kind of energy."

It has been claimed that teleplasm is a figment of the imagination and that the early mediums functioned without it. The reports of the earlier investigators refer to "clouds of cold white vapor, cold breezes", etc. In the cases of the Fox Sisters, and D. D. Home, a request for permission to look under the table when telekinetic phenomena were in progress brought almost identical statements from the controls, to the effect that "sometimes spirits have to take forms which mortals must not see". Today we can appreciate how the teleplastic rods, "lobster-claws", pseudopods, and malformed hands of dark gray teleplasm might be expected to cause serious disturbance in the mind of the early Spiritualist, who, no doubt, would be expecting to see bright-robed angels, haloed and be-harped, who had come direct from Heaven to caress with lily-white hands their expectant relatives. With our wider knowledge—limited as it is—we now see that teleplasm is both real and apparently essential to mediumship, and that modern psychic science has done little more than provide it with a "local habitation and a name".

Whether given by direct voice or by any other means, the communications received through a well-developed teleplasmic or physical medium are noticeably clean-cut and straightforward. Names, dates and places are given without hesitation, without fishing, while the control or communicator manifests an *independent, non-suggestible personality whose memory and vocabulary are not conditioned by those of medium or sitters*. As we have previously found evidences of an energy link in this chain of

phenomena we now find that the nature and amount of supernormal matter is limited by the available energy, perhaps not so much by that of the medium as of the members of the circle (when there is a circle) who, by a physical analogy, may be likened to a storage battery, with the medium acting as a transformer of this essential energy. Indeed, every phase of true mediumship seems to depend on this psychic energy. While the expertness or inexperience of the controls may determine how much is accomplished in a given time, they never allow us to lose sight of the limitations of their source of energy. They insist that it be conserved and refuse to fritter it away in idle chatter. A careful analysis of their work will show that they do nothing without a good reason. Contrast the work of such a control with the interminable verbosity of the so-called mental mediums who run to words and then more words of which the tally is kept in hundreds of thousands. This is particularly true of the automatic writers.

The psychologist might find something of interest in the fact that so many disappointed people (especially women who are unmarried or unhappily married) take to automatic writing. Many educated women, not a few of whom were budding authors, seem to have found a vicarious satisfaction in becoming the amanuenses of some great spirits—generally some outstanding male personality—thus compensating in part at least for their failure to become “best sellers” in either of their chosen lines. Their writings contain no intrinsic evidence nor do the writers offer any collateral evidence as to the authorship that is claimed for them. Those who are familiar with the tendency of the subconscious to dramatize will doubtless find ample evidence that the automatist was the true author. For example, Mrs. Shatford was a writer of poetry before “Shakespeare” took charge of her work; another was a disappointed novelist who had also suffered several disappointments in love but was rewarded for her devotion by being selected to act as stenographer and medium for “Jesus”; Miss Cummins has confessed that she always wanted to write a successful drama; and the list might be extended to great length.

Captain Bartlett, on the other hand, seems to have had no ambition to become a well-known author but as an automatist he has given to the world some very re-

markable evidence in the Glastonbury Scripts. Harry Price notes—and apparently accepts as true—the report of a temperature drop in the presence of this medium during certain trance phenomena. This should definitely place him in the category of physical mediums.

It is always easier to recognize the simple phases of these problems but it is quite essential to deal with the intermediate cases, those who are mediums and also psychics. We should expect to find such borderline cases if we are dealing with the powers of spirit, mind, and body in various relationships. If properly studied these cases should furnish valuable leads for future experimentation. Ossowiecki, for example, seems to be functioning as a psychic but Geley showed that he has telekinetic energy. There is no doubt that he has control over his psychic powers and that he obtains results remarkable alike for their variety and high quality. If telekinetic effects have been produced in his presence it is probable that he is a potential medium of unusual power and that he could be developed in a suitable circle, given a proper control. He is an intelligent man and, in co-operation with the right investigators, he might prove an important factor in advancing our knowledge of both psychic powers and mediumship. Eva C., on the other hand, appears to have been a true materializing medium in whose presence there occurred full-form materializations, but since she has been hypnotized so frequently it seems as though the discarnate spirits are now unable to reach her. She now seems to experience marked enervation, which may indicate that the psychic energy for these phenomena is controlled by her, either consciously or, more probably, subconsciously and at the expense of her own physical energy. Interesting as are the results of these hypnotic experiments from a scientific viewpoint the resulting phenomena are of a much lower order than those reported by Richet when Eva was functioning as a normal medium. It seems clear that Mme. Bisson has been successful here in producing a borderline case by artificial means.

If we recognize the two principle types of psychical phenomena it should assist us in analyzing these intermediate cases; but the problem is nevertheless a difficult one. It is complicated by the refusal of the Spiritualists (in this country at least) to

recognize the existence of any problem and by their settled conviction that the possessor of supernormal powers of cognition must be a medium. This prejudice has borne fruit according to its kind. They have developed their psychics under its shadow and, since psychics are essentially suggestible, they have accepted the ideas on which they were fed. They feel that they are expected to see, describe, and give messages from the departed and this has a strong tendency to build up an automatic censorship which limits the metagnomic faculty to events that have to do with those relatives and friends of the sitter who have died. By a suitable presentation of this information they can simulate messages from discarnate spirits who are, as a rule, "seriously concerned" about all the minute details of the sitter's life. Thus the Spiritualists have spoiled their psychics by running them into one mould labeled *mediums*. On the contrary, Osty's subjects and others trained in a similar school contact all types of people with equal freedom, without censorship, and without any hint that they are actuated by the minds of discarnates. In fact, they give the greater part of their attention to the past and future of the living. Osty recognizes their suggestible nature and governs himself accordingly. The Spiritualists see that their "mediums" are very suggestible but they blame the sitters, the investigators, the state of the weather, the position of the planets, sun-spots, the spirit world, etc. They refuse at all costs to see that they are dealing *not* with mediums but with psychics.

Another and very complex problem is presented in the so-called telepathic medium. Most of these subjects appear to be clairvoyants (psychics) similar to the type already described but there seem to be a few who make contact, more or less imperfectly, with the world of discarnates. Too often they pride themselves on their ability to remain conscious with the result that the message appears to be a mixture such as might occur when two minds were trying to use the same instrument at the same time. The message is often garbled or mixed with words or phrases from the medium's memory, apparently by a process of word or idea association. Occasionally the problem is complicated by self-induced trance. If the subject has sufficient psychic power his output may be quite convincing until one attempts to prove the indepen-

dence of the trance personalities by checking through other mediums.

There are, however, telepathic mediums who get through enough evidential matter to lead us to believe that they may be real mediums wrongly handled, improperly developed, or, as is more probable, that they need the right kind of a circle to furnish energy—and a more intelligent control. We know that some mediums who give off teleplasm are occasionally used as telepathic mediums, when the conditions are favorable and, therefore, it is possible that these others may, quite unsuspected by themselves, possess a certain amount of this teleplasmic energy. It has been noted that much of the genuine phenomena of this type is sporadic and that the expert control tries to avoid these telepathic subjects as much as possible, unless he can put them in a trance (when they would be trance mediums of course). As he says, he may get through but he has no means of telling how perfectly or how much or whether the medium filled in with her own ideas. Thus, the George Pelham control of Mrs. Piper used to complain that the medium's dreams got in his way! Raymond Lodge has referred to the greater accuracy with which he can control the energy used in manipulating the table as compared to the uncertainty of transmission through a message control and medium although the latter is more convenient. Another example is found near the end of a cross-test of which a part came through Mrs. Holland, in which Myers seems to be writing as follows: "Does any of this reach you—reach anyone—or am I wailing as the mind wails, wordless and unheeded?"

Many of the professional mediums, both telepathic and those who appear to go into a trance, are working without a circle. On the basis of the theory previously advanced their energy might be expected to be insufficient to permit a discarnate spirit to work long at one time. If the sitter has a supply of this energy he might be used as an auxiliary source. If there is an energy component to these message seances then those sitters who give off a relatively large amount of this energy should get better results, especially when the medium shows signs of fatigue, than do those who are relatively inert in an energy sense. There are some evidences that this is true in the case of Mrs. Piper (Hodgson remarked on the great depletion of his energy

after a series of sittings with her), Mrs. Osborne Leonard (who started her mediumistic career with table-tipping and in whose presence independent voices have been heard and who seems to be a teleplasmic medium) and a few others. If this hypothesis is confirmed it indicates that a properly ordered circle is of the greatest value in facilitating any sort of communication from the discarnates. As one communicator has said: "The accuracy and ease with which discarnate spirits communicate is conditioned not only by the quality but also by the quantity of psychic energy available."

Another instance has to do with a medium—apparently of the telepathic type—who described certain discarnate spirits as being present in person and communicating to a certain sitter. Among them was Walter (the control of Margery) who, at a later date and in direct voice, stated very positively that he was not there and neither were the others who were described but that certain thoughts were sent through her. Since she described the communicating spirits as present—and as there was no evidence or pretense of trance—we are justified in assuming that a visual hallucination was stimulated by thoughts in the mind of the sitter or by some discarnate mind or minds. Observation and experiment indicate that in such a case the subconscious mind is deeply involved in the reception of the stimulus. But if this is true as to the description of the appearance of the communicators then to what extent may the subconscious thoughts of the medium and the sitter affect the content of the accompanying messages? As this medium purports to have a control or controls (Indian, I believe) why is it that they did not correct the statement that the communicators were present?

This suggests another query, which is familiar enough to all students of the subject; to which the answer is more nearly evident; which takes us further alike into the shady aspects of spiritualism and into the non-mediumistic category of genuine phenomena; but on which I am persuaded that the last word in complete explanation has not been said. Speaking wholly in terms of face values and without attempt to distinguish between categories, why is it that the spirits who went over in the dawn of history are able to communicate with such marvelous freedom through some

little known and untested psychic while men like Myers and Hodgson, who were interested in psychical research, have the greatest difficulty in communicating anything evidential through scientifically tested mediums? Such non-evidential, uncorroborated communications alleged to have come from "high spirits" through "mediums" who are untested and who refuse to submit to any real test may be of interest to a psychologist who is studying the subconscious mind of the writer thereof but they are of little or no value in determining whether discarnate minds can influence the people of earth. They are of interest however as phenomena which occur and which must eventually be completely systematized; and I am satisfied that after making all allowance for the operator who guarantees to refund your half-dollar if he fails to produce a message from Benjamin Franklin, and all for the psychic whom we recognize to be wholly a psychic and in no sense a medium, there remains something to be said here. When we have found what it is, and have said it, the distinction between psychical and mediumistic powers will have been further clarified.

This differentiation as yet is wholly a matter for experimental science. It cannot in any case be determined by superficial observation. One must probe deeply and test in the most exacting manner. It is necessary to know whether spirits who are unknown to anyone present in the circle can give evidential information to be subsequently checked or whether the communicator's memory is no more extensive than that of the sitters.

The case of Eric Saunders, as reported by Findlay in his tests of the medium Sloan, furnishes an excellent indication of the difference between true mediums and the so-called subjective or mental types. Who, of the latter type, could have done as well as Sloan? Are there any of these "mental mediums" who can duplicate the foreign language phenomena of Valantine? These are given in trance voice or in direct voice with Valantine in trance, and they include evidential statements and conversations in many different languages and dialects. What "subjective medium" has even approached the cross-correspondence tests between Margery, Valantine and Hardwicke, or between Margery, Hardwicke and Mrs. Litzelmann, and especially those in which early Chinese writing was

used in part through each medium? These are *physical mediums*, so-called, that is they have teleplasmic phenomena, and we find that, with one exception, there was no padding and but few and innocuous omissions.

Occasionally deep-trance mediums have spoken in foreign tongues but most of these cases are historical and we cannot now determine with certainty whether teleplasmic energy was present. We can only repeat that certain controls assure us that this energy is essential to real communication. Osty has unconsciously helped to demonstrate this by a negative method. He has studied many psychics and "subjective mediums" and finds that their powers fall into the single class so well described as "*Supernormal Faculties in Man*", but *he refuses to study physical mediumship*. We may well believe that so long as he maintains this attitude he will never be disturbed by meeting a real medium. However, when Osty after many years of

painstaking investigation satisfied himself that a physical or psychic link is an essential element in the operation of man's supernormal psychic powers, he made a most valuable discovery. This is referred to as "Osty's Law" and, in the light of our present knowledge it appears to be a correct statement of the facts. It would be well for the Spiritualists to admit the force of this law and be governed by it; for while the statement of a "law" clarifies an hypothesis it also involves certain restrictions.

If any psychic phenomena occur which do not involve the operations of Osty's Law they exceed the supernormal powers of the incarnate spirit. This is perfectly clear, if we accept the law. But such phenomena do occur, therefore Osty has done everyone a great service in setting out the limitations, in building a fence as it were, beyond which the faculties of the incarnate spirit do not function. It is the problem of the Spiritualist is to show that there are phenomena which transcend these limits.

[To be continued]

ATHANASIA

My Witness to the Soul's Survival

By F. BLIGH BOND

A TESTIMONY based upon personal experience possesses an interest and a power to impress others which is intrinsically greater than can be derived from any facts, however well presented and well authenticated, if these are gleaned merely at second- or third-hand from the argument or narrative of a writer or speaker who is content to make use of the experience of others in support of the hypothesis of survival. I feel moreover that where, as in my own case, the personal evidence received has been so abundant and so significant of the fact of survival as to create a full measure of rational proof, rendering it impossible to entertain any further doubt without stultifying one's reason, then it becomes a duty to others to take courage to proclaim the nature and the grounds of that conviction and to present these in an ordered and well-detailed sequence so that they may be as helpful as possible to the general student of psychic science and the phenomena on which it is built.

I therefore gladly embrace the opportunity accorded me by the invitation of the Editorial Committee of the Journal of the A. S. P. R. to offer its readers, in a series of articles, the fruit of my experience in psychic enquiry and the conclusions to which this experience has led me. But before entering upon this record of mine, I shall ask readers to bear with me whilst I discuss certain preliminary matters which I feel to be of great importance to the aim and status of psychic investigation as we have it with us today. This discussion will also help to define my own position.

Apart from sectional activities, the fundamental work and aim of the American Society for Psychic Research is the collection of authentic facts and data regarding the large range of phenomena of an obscure and unfamiliar nature which point to the

operation of powers of the human personality in various modes independent of ordinary physical channels or beyond the limitations of the body and its organs of sense as commonly known. "Psychic science" means "the science of the soul" and in this connection it is proper and often more convenient to use the word "soul" to cover all that we conceive of the true personality of man, as Will, Intelligence, and Memory. The root-idea underlying Psychic Research is therefore this:

That the universal testimony to the occurrence of genuine psychic phenomena is sufficient to warrant the organization of societies for systematic research.

On this simple thesis we, as members of the A. S. P. R. all stand together on common ground. Without it, our association would be meaningless and condemned to futility. To a declaration of this principle I would like to see every member subscribe. It would compromise no one's opinions. It would strengthen and clarify the aim and work of the Society by eliminating a few, possibly, of those who have come to a fixed attitude of denial, manifestly holding that there is no case for genuine psychic research, nor for any investigation save a purely destructive analysis or a search for the spurious. Such activities contribute nothing constructive, and very little of value to science. Those who follow them in the name of Psychic Research do but prejudice the work of the organization to which they belong and impair its authority and usefulness. I trust I make it clear that I am not here alluding to the fair-minded skeptical critic, or to those in whom the talent for acute and searching analysis is greater than the power of synthesis: for it is to these we owe the elimination of all the dross of error, self-deception, fraud and hallucination which vitiate so many testimonies, and that refinement

of the bright metal of verified fact which is the raw material from which we may cast a sound philosophy of the soul and its survival.

But it is, from the very contrast of the two functions, rare to find the analytical faculty and the synthetic or constructive power present in due balance in the same individual. Yet both must be exercised in right proportion if the hypothesis of survival is to merge into full conviction. And the trouble seems to be that the habit of analysis, which means a sort of mental shredding of every fiber of evidence presenting itself, is apt to grow beyond its due bounds and to infect the mind with a curious and, I think, morbid species of doubt in which the mind progressively loses the significance of an experience and becomes unable to grasp its reality. Doubt ceases to be rational and becomes instinctive. The victim of this process is in a fair way to lose his usefulness and may easily become a deterrent instead of a help to the cause of psychic research. I have in mind one instance of this, in a prominent English psychic researcher who, in his time, has done much valuable work and has witnessed every kind of phenomenon. He had a splendid analytical faculty and an intellectual training which greatly helped it. In earlier days, I should say that there could be few more keenly enthusiastic than he; but in process of time, his analytical habit of mind, working on the very plethora of phenomena examined by him, gradually dulled or deadened their meaning and significance, so that at last they failed to produce any vital impression. Speaking confidentially to me on the subject one day he remarked, "I would give anything to believe, but the mischief is, I can't."

A conviction is like a fruit-bearing tree. It must be tended and also pruned from time to time. But it is apt to get mildewed unless it has the care of the gardener. And the doubt-obsession is the most destructive of mildews. I have known psychic researchers to come away from a brilliantly successful seance in a mood of enthusiasm, voicing their satisfaction that at last they have something positive to go on; and meeting them a day or so later, I have found a note of hesitation, the enthusiasm cooled, and a sort of bewilderment ruling in its place. Doubt has entered and the impression of reality has begun to distin-

grate. And soon it fades away, and the researcher is where he stood before, only a little more difficult to impress. It would seem to have been thus in the case of the Harvard Committee who sat with Margery. They were impressed with the phenomena and made a favorable record. But just at the close, one of them said he could imitate the phenomena by juggling; and some of them he did imitate in a clumsy fashion. He started the mildew and it spread. They met and tinkered their report. They met again and brought in others who had not witnessed the sittings, but were skeptical, and they tinkered the report further and finally produced a document quite unfavorable to the mediumship, which they claimed to have greater value than their contemporary notes. They could not see that it bore the impress merely of a change of mood and an afterthought and therefore failed to convince the impartial reader.

We stigmatize the victim of fear and call him a coward. It is a point of honor with men not to show the white feather. This is because the moral consciousness is involved. But fear and doubt are of the same parentage: only where doubt is concerned, it is the intellectual rather than the moral side which is involved, and there is no reproach. Yet the effect is equally disintegrating on the mental side.

Of course it requires some tenacity to maintain many of our convictions, and as I have suggested in simile, they require pruning from time to time: that is, modification in the light of subsequent experience. And now and then we have to uproot them. But the force of a conviction tested by experience should be cherished as a permanent possession, and should influence all subsequent conclusions. Thus, at the age of eighteen, I received my first experience of the operation of psychic laws and the impression thence derived was so forceful that it has remained ever since to assist me in the building of a coherent philosophy of the "psyche" and its powers.

I was living at the time with my parents in the town of Weston in Somerset. Close by our house was a boys' school which one of my brothers attended. I became very intimate with a junior master there whom I will call Silverton. We were both interested in what we had read of spiritualism, but had neither of us any experience. He was married and I used to go to them on

Sunday evenings and used to meet there a lady, Miss M., a friend of my sister's, who was also very keen to learn more of this interesting subject. She also had no personal knowledge of it, but was anxious to make experiments with the table. So it was arranged that we should sit on successive Sunday evenings at the Silvertons' house. So here we were—four young people, all complete novices but all disposed for serious enquiry and far from approaching the matter in any frivolous spirit. Miss M. was a well-educated woman. Mrs. S. was a very simple soul, and I should say had had but little education. It was obvious that she adored her husband. We sat with much patience for several evenings, but without any phenomenal result. The table would not move. Mrs. S. became rather sleepy, but I think at first the possible significance of this fact escaped us. Anyway, the matter was becoming rather tedious and we were half inclined to give it up when, one evening, after sitting for a long time in perfect silence, the small circular table at which we sat was suddenly levitated with great force to a height of at least a foot and a half from the floor, and quite level, as though from a point of impulsion centrally below. It then dropped with a crash to the floor. The occurrence was so entirely unexpected that we all arose, much agitated and the ladies in no mood to continue. It was not until some weeks later that they plucked up courage to resume the sittings. To those who are familiar with such happenings in the presence of an acknowledged medium, the relation may seem trite; but to Silverton and myself it was fraught with a deep significance and on our minds it made a lasting impression. Briefly, it laid in my mind this foundation, namely that there is a force associated with the human personality which can act upon inanimate objects and produce physical effects. And this fundamental conviction has strengthened a hundred times in later experience.

The sittings were resumed in a rather smaller room on the next floor above. We had a much heavier table, also circular, with a thick central stem from which three bracket-shaped feet spread out at the base. There were several pictures hanging in rather solid frames on three of the walls of the room. The window was in the fourth wall, and was well-curtained so that the

room was quite dark. After a short time, a light about equal to that of a glow worm was visible near the level of the table, or perhaps eight inches above it. Then a second light of a similar kind appeared a little way above the first. Mrs. S. was next me on my left. She was not in trance. But she moved slightly and I then saw that the lights were on her breast and forehead. They faded, but were seen again. The table oscillated and gradually became more violent in its motions. There was a series of loud knocks, and the picture-frames on the walls were heard swaying and brushing the walls, and also flapping as though pressed from the front against the wall.

On a second sitting the same thing was repeated but the motions of the table increased in strength until it finally heaved itself over and fell with a rending crash, followed by a shower of heavy knocks as of a large mallet. When the lights were turned up we found that one of the bracket-feet was split right off and from its position we all agreed that it had been most probably used as a mallet.

At a later meeting, automatic writing was suggested and as we all now recognized that Mrs. S. was the "medium" it was she who was to hold the pencil. Script came freely, some purporting to be written by an old female relative of Mrs. S., and some by a male personality who seemed to be the one responsible for the physical manifestations. But there was again another influence present — apparently a Frenchman, but as to his identity I have no record. S. was particularly interested to know whether writing in French could be obtained; his wife would not be likely to show any capacity for this normally, since I understood that she could not read French. Nevertheless the following was written in a fine clear hand:

*Ma legere gondole
Sur l'eau dans la nuit vole
Vers le pays charmant
Ou le bonheur m'attend.*

The origin of this verse was unknown to Silverton and it was quite unfamiliar to him. But he was greatly intrigued with it and for many weeks afterwards spent his spare half-hours in hunting through all the French poets whose works were accessible. Finally he came to see me in triumph. He

had found the little verse in Gustave Masson. The occurrence strengthened in my mind an intuition of childhood that nothing is indeed forgotten, but that things once known may be recalled. It probably sowed one of the seeds which was destined to ripen later in the Glastonbury quest for the revival of medieval memories.

But it was the physical happenings that made the deepest impression and of these I think the moving of the picture-frames on the three walls of the room were the most convincing, for the simple reason that they were so far from the place at which we four people were sitting that no motion on the part of any one of us, whether voluntary or involuntary, conscious or unconscious, could account for them.

I had now got thus far, that I had witnessed the manifestation of a force, connected with the human personality because it was exercised only in presence of a group of persons; that this force appeared to be coupled with some intelligent direction; that it was capable of acting upon physical objects, producing physical effects without sensible contact. In the writing, there was the suggestion that personalities other than our own were present as agents.

At the time of which I speak, the theory of the "subconscious self" and its powers had not been elaborated. But it does not affect the simple proposition that the force manifested is connected with the human personality. Let us get that established first. Later, in the light of Myers's hypothesis, it was possible to analyze all such happenings in a much more drastic way, on the assumption that the "subconscious" part of the person present whose psychic power was used, was able to act in various ways independently of the waking mind of that person and to dramatize in the writing under the guise of alien personalities. But the first adversary to be met and overthrown is the pure materialist, and to maintain our hypothesis of the reality of "psychic" happenings we must not complicate the issue. It is hopeless to attempt to influence the materialistic thinker if we introduce an element of discussion such as we cannot ourselves define, and controversy leads nowhere. But if we can show him that there are energies which can be directed by mind and which can work upon material objects without any sensible contact or mechanical aid, then we shall have

established a certain common ground and shall have drawn him a good way from his old and limited way of thinking. For we shall have demonstrated to him that the powers of the human personality extend beyond the confines of the flesh, and that there must be something of the nature of organized force acting through an "immaterial" vehicle as the servant of mind or will, whether exercised consciously or unconsciously.

Had I been a materialist in outlook, I should have been compelled in honesty to myself to admit as much as this: for both fraud and self-deception or hallucination were ruled out, and there remained for me no alternative to the acceptance of this evidence of my own senses which was shared by three others. And I think any open-minded skeptic might have arrived at the same conclusion. But before going further, I should like to say a few words as to the weakness of the materialistic position.

The materialistic hypothesis is this: that consciousness is a function of the organized physical structure and thought is the response to the stimulus from environment. Physical life is a process of chemical reaction and combustion; and when this process is terminated by death, there is an end of consciousness and of the individual thinker. It is the creed of the Sadducees and is at least as old as the time of the psalmist, when he says "The breath of man goeth forth and he returneth again to his earth, and then all his thoughts perish." This of course is hypothesis only, although it is believed by materialists and accepted by them as true.

But it is the hypothesis which cannot be proved. It is, and ever will be, incapable of proof, because a proof must be substantive, and you cannot bring to the witness stand non-entity or non-existence to prove itself. Such evidence as seems to content the materialist merely amounts to the alleged absence of substantive proof of "survival" and as long as this is not forthcoming, he may claim that all natural appearances support his view. More than this he cannot say. All he can do is to point to supposed analogies between the process of death and the vanishing of a flame when a candle or coal is burnt out. Such figures illustrate an idea, but they do not constitute proof. It is the absence of all possible proof of their hypothesis, which is con-

stantly depleting the ranks of the out-and-out materialists. The trend of science also is undermining their position rapidly.

Far otherwise is it with those who hold the hypothesis which can be proved: the hypothesis of the survival of the soul. Although substantive proof may be hard to find in so perfect a form that it cannot be assailed on any ground, yet when once such proof is found, then, no matter its exceptional nature, the hypothesis is true. For if the soul or immaterial part of a man is absolutely shown to have survived in a single case, then what has happened in one case *may* happen in others and is likely enough to do so as human beings share a common nature, and survival will appear as a part of that nature. If psychic research can offer the proof in a conclusive manner, the materialist is silenced forever.

But it is not to be supposed that the materialist thinker will easily accept defeat, and for this reason: The physical sciences, in which category we may include the work of the biologist, demand a special attention of the mind to natural processes; and this rivetting of the attention upon organic laws limits the mental field in a curious way and at the same time creates a resistance against the intrusion of ideas which are outside the area of observation. Thus the resistance of the materialistic thinker—which appears like stubbornness often—is really an effort for self-protection against something which would confuse, if not shake, the rigid mental edifice which he has built and in which often his life-work is involved. One can understand and sympathize with the protest uttered by one of these men: "If I accept this, I shall have to reverse the opinions of a lifetime"—and of course he implied the scrapping of all his work of years.

As a youth I had no materialistic leanings; this I will say quite frankly. On the contrary, my instincts—or intuitions, if you will—led me in the contrary direction. I had had opportunities of reviewing the spiritistic hypothesis, and thought it attractive. And I desired if possible to find proof of the survival of the soul.

Now I was confronted by certain happenings and I must either accept them as real experience and weave them into my philosophy of things or else reject them as illusion. This latter I could not do, or could only do by supposing that our party of four had been the victims of a joint hal-

lucination. There was a third course open, the course perhaps which most people would take, and that would be to let the whole circumstance fade from memory, the impression become dimmed by time, so that after a while it would cease to influence thought. But what is the value of experience unless its power of reaction remains with us undiminished by lapse of time and unless we allow it to have its logical effect on our subsequent scheme of thought?

Maybe the necessity of the choice was laid on me—the power to accept given me—as the result of a mental ordeal thrust upon me without warning at the age of fourteen, when I had to contend with and to vanquish that specter of the mind which some men meet in later years, and which is the bugbear of the idealist philosopher; namely, the doubt of the reality of the external contacts of life. The battle had to be fought with intellectual weapons forged by myself; but the effort gave the power to apprehend the significance of much that I might otherwise have dismissed as illusory or failed to grasp in any vital way. Be it as it may, I had now got this foundation-stone well laid in my mental building:

There is a force, apparently coupled with intelligence, which can act on external objects in the presence of a small group of persons, producing physical effects without sensible contact.

A novel experience impresses the imagination very much as a new musical phrase may present itself to a composer, who will elaborate it on his instrument and write it down before it evaporates and escapes him. The new motif is thus assimilated and may become the foundation of a complete symphony. I offer this parable to the psychic researcher. The value of an experience lies not so much in its sensational character as in the degree in which the mind of the observer is able to receive and coordinate it in his intellectual scheme. Unless it is registered by the memory and rightly placed in mental relation to all other facts within his experience, and this without undue delay, the value will be lost and he will get no further in his constructive work. Were I the occupant of a Chair of Psychic Research I should emphasize this need of coordinating experience as a means of arriving at a positive thesis through the consolidation of working theories.¹ I should impress upon students these

three rules, of the first of which I shall have more to say in a later article:

- (1) Respect your intuitions.
- (2) Record your experiences.
- (3) Coordinate and digest them.

In the observance of these rules the powers of analysis and synthesis which are the two complementary activities of the mind, would be kept in balance and working harmony, and we should have less trouble to contend with in premature acceptance or credulity on the one hand and on the other, that final agnostic attitude which arises from the loss of power to grasp the real significance of any phenomenon.

As regards the first of these rules, namely the respect which the student of phenomena must hold for his own intuitions, I would only at this stage say as follows. Unless experience can be correlated with intuition in such manner that there will be a complete harmony between the two orders of perception, the experience is valueless. This coordination is what we habitually express as "common-sense"; and if our conclusion is not agreeable to common-sense, I need hardly say that it must be rejected. The mind of each one of us is endowed with certain *a priori* intuitions, some of which are the foundations of all logical thinking, though they are not

themselves subject to reason. It is possible however for the intellect when riveted to the study of external things, natural phenomena, to cloud or even to render impotent the intuitive faculty, the result being a loss of mental vision or perspective. But when this is gone or in abeyance, the reason will work on within its own limitations and a process of slow disintegration of all those concepts which lie beyond its scope will almost certainly set in.

Among the pure intuitions of childhood is the "intimation of immortality" of which Wordsworth has so beautifully written. It is given to few men and women to preserve this intuition quite untarnished by dogmatic coloring and quite undiminished as a directive force: but it is in most cases strong enough to establish a harmony with the reason and maintain itself as a ground for intellectual acceptance. Thus the hypothesis of survival is a "common-sense" hypothesis, and will remain so in spite of the materialist and his denials. For, as I have said, he can never prove the hypothesis of extinction.

1. The outstanding weakness of most criticisms of psychic phenomena which may be noted in many recent papers of academic origin, is their tendency to ignore those features of mediumship which are the most difficult to explain and to select for attack those which most easily lend themselves to theories of normal explanation. For this reason much of the destructive analysis is unsound and scientifically worthless. Unless all the facts are considered there can be no adequate conclusion.

THINKING ANIMALS

A Statement of the Negative Viewpoint

By MARIUS J. ZAAYER

ONE of America's leading experimental physicists, a man who has large commercial engineering successes to his credit, has had a deal of contact with supernormal phenomena of the cognitive variety, in which the cognitions are externalized by the percipient in the form of visual hallucinations. So far as the hallucinkee is concerned, of course, such experiences are as real, while they are occurring, as any visual experience based upon the usual external, objective reality. To a philosophically minded person, however, it must be clear that there is a distinction, and it must be a matter of much speculative interest where to find this distinction. The gentleman of whom we speak, however, refuses to worry about the matter at all. His attitude is entirely expressed by the following extract from his conversation:

"When I am able to say exactly why, and how, and through what specific mechanisms, I see and understand something that is there, then I shall begin to be concerned about how and why, occasionally, somebody else sees something that is not there."

The expression is cited here because of its analogy to the situation which we propose to discuss. The question is often asked: "Do animals reason?" The question might with equal profit be asked: "Do humans reason?" Do all of us reason, or only some of us? Precisely what is reasoning, precisely what are the distinctions between this and more elementary mental processes like instinct and habit? Precisely where does observation stop and reasoning start? And above all, what happens in our minds when we reason? What are the physical steps and processes involved, and what are the superphysical ones if any? When we have answers to all these queries we may attack the further question of whether reasoning is an exclusive prerogative of the human animal, or whether it is done to some extent by any of the lower species.

The problem will not be to determine whether an animal may sometimes act in what we judge to be an intelligent manner. No one will deny this, nor that there are gradations among the species and among the individuals of a given species. It is not a matter of the controversy between various interpretations of instinctive behavior, as when a tracked or tracking animal engages in what we recognize as clever stratagem. We can call this instinct and thus put it in the general category of habits, completely begging the question of how it originally arose in the ancestors of the individual who displays it to our observation; we can call it the result of experience and in the same way ascribe it to habit; we can explain it as we will but we cannot escape from the fact that here is a situation to which this individual and its ancestors from remote times have become thoroughly used, one with which they must cope as a condition of their survival, and one with which they must therefore have found means of coping. Whatever the details of our explanation, this is a habit and in the last analysis nothing more; and habitual conduct, however complicated it be and however indirectly it leads to its goal, cannot be designated as reasoning. Even when the situation is not one to which race history has supplied the key, an apparently useful and purposive act may well be executed unconsciously, as the result of a sequence of automatic actions, without the involvement of anything to which the term "will" can properly attach. But aside from all this, and looking at the mental results in terms of physical behavior, do we ever find the lower animals showing, in situations entirely novel, the ability to foresee the consequences of an act or to display mental processes divorced from any sequel in terms of physical behavior? The question of pragmatic value does not enter here; the utility of the thought or deed we need not examine. What we seek is evidence of pure thought in animals. The question is interestingly discussed by

N. Kluyver in a recent Dutch magazine article, and we may to some degree follow him in his logic and his conclusions. It may be merely substituting one undefined term for another to say that thinking originates in the imagination.¹ But insofar as this term implies clearly that there is a generalization—a passing from the concrete cases that exist or have existed in the subject's experience, to the ideal case that does not exist: a recognition of types and forms—to this extent we do gain by thus referring to the ability to generalize and create ideas having no real immediate physical counterpart. If there is any fundamental difference between what goes on in the reasoning mind and in the mind dominated by instinct and habit only, it is presumably in the conscious ability to do this. And in doing it, in thinking, we work with the ideas which we have accumulated in the storehouse of the brain. We may deceive ourselves in all this; but we believe we do not. We believe these ideas are consciously present and consciously used as the basis of abstraction and generalization by man; and that they are not so used by animals.

The ideas of this storehouse are in the main visual. This is demonstrated in so many ways that one hesitates what citation to make. When we take a constitutional skeptic into a dark seance room, we get abundant evidence of the extent to which the genus *homo sapiens* habitually relies upon the verdict of his eyes to the exclusion of what his other senses tell him. The nature of our dreams, when without conscious direction we patch together a mosaic of the experiences lying dormant in the mind, indicates further the dominant rule of this one sense. The experience of those who become blind and those who are born so are further evidence. Those who lose their vision (totally, of course) continue for a time to think as we do, in terms of the visual impressions which they no longer are able to experience. But the inability to renew these experiences necessarily brings it about that the visual images become fainter and fainter in the mind, while the new types of touch-images and sound-images grow in number, in intensity, and especially in range. There comes a time when the external world is represented by the totality of these newer images, and when thought begins to be in terms of

them. After a sufficient lapse of time, the blinded subject is found to think substantially as does one born blind. And regarding these latter, we have the statement: "In general the blind form their images in the same way we do. The memory images, acquired through the sense of touch [and hearing of course to a large degree, as well as smell to a smaller one] are stored in the brain [quite as are our visual memories], and from there proceeds also the reproduction of these images."² Should such a person regain, or acquire for the first time, the power of vision, the thinking process will of course rapidly become visual.

All this implies strongly that in order to think at all, we must possess what for want of a better name we may call an imaginative faculty. Of course, this statement comes perilously close to saying that in order to think we must be able to think; but we have indicated that the substitution of the undefined term "thought" really does constitute some slight advance. Kluyver is convinced that animals possess this faculty, at least in the cases of those that are the more highly organized; and he gives his grounds for the opinion. He tells, for example, of having watched a tom-cat fighting in his dream. The animal awoke, continued the action of fighting for a space, then looked about him for the enemy. He also cites the observations of Sherrington³ in behalf of the thesis that an animal sometimes hesitates whether to do thus, or so. And he thinks that the different ways in which the same individual will jump indicate a reckoning with invisible obstacles of which it has retained the image.

One will dispute less actively Kluyver's conclusion that in spite of the power of imaginative thought which he sees in animals, they in fact do very little thinking and feel no need of mental development. The process of thinking for the mere sake of the thought appears foreign, certainly, to all save the human species. We alone have the interest in our mental processes and mental storehouses, the urge to exercise the one and increase the other, the keen interest in the results of so doing. The animal has all this in less degree if at all; and this it is that counts.

By this very token, however, if an animal has latent powers of thought, and if we make reward and punishment depend

1. W. Betz, *Psychologie des Denkens*; p. 17.

2. Burklen: *Blinden Psychologie*; pp. 181-97.

upon his success in exercising these powers, we supply the physical incentive and the external link needed to induce thought; and we shall then find the animal thinking. There is even another factor worthy of note, in that the animal, in all cases that come under experimental observation, does his thinking or apparent thinking in response to the urge of man, more or less parallel with the course of thought in the man. Left to themselves, von Osten's horses would probably never have displayed any mathematical faculties at all, and if they did so, would certainly have restricted themselves to a recognition of the elements of numerical equality and inequality involved in the daily experiences of meeting and herding together, eating, etc. But von Osten, taking advantage of the typical horse habit of often scratching the pavement or ground as though reaching for something, set up a means of communication with "der kluge Hans" and thereby gave the animal a way of counting so that a human observer could follow him. Later, Hans learned by means of a prearranged alphabet in the hoof code to express himself in writing. But Pfungst observed von Osten's horses with care, and put out a book⁴ in which he aired the theory that Hans knew nothing and never reasoned, but rather reacted to very slight movements of his master's head—movements barely observable, sometimes no more than half a millimeter in range. Pfungst thought it probable that von Osten was not at all aware, himself, of these motions, that it was his subconscious reaction to his own knowledge of the numbers and words involved in any test; but that the horse noticed the infinitesimal movements, and interpreted them as the command to begin or continue or stop tapping. Pfungst's main grounds for this conclusion were three:

When the horse's eyes were covered with blinders so that he could not see the man, no correct responses were given. The horse on seeing movement of von Osten's head would begin to tap even though no questions had been asked. And it nearly always gave wrong answers, if the questioner did not himself know the answer—this, of course, implying that not alone von Osten, but any person present, might be the source

of the horse's knowledge of when to tap and when to stop tapping.

But following von Osten came his pupil Karl Krall, with the Elberfeld horses, a number of which equalled and even surpassed the performances of Hans; and one of which, Berto, was entirely blind.⁵ These animals created much stir in the world of science, and were visited by committees of doctors, psychologists, even clergymen. Yet, in spite of the amenability of the case to the favorable viewpoint taken by M. Sudre in this *Journal*,⁶ no positive result has been attained in acceptance of which believers and unbelievers can unite. The most that Kluyver feels able to say here is that so far as his examination of the literature goes, nobody has been able to make a good case in behalf of the proposition that Krall's horses react to movements of their master's head. In this connection he cites three works dealing with Krall's results.⁷

Buylendyk makes unfavorable generalizations from the work of Pfungst, but overlooks that while these may be regarded as more or less established for von Osten's horses, they are in no degree proved of Krall's; thusly Kluyver criticizes this critic. Reddingius testifies to the blindness of Berto, having seen cataracts on both the animal's eyes which make it certain that he can at most distinguish between light and darkness; and also he testifies to the success of certain tests made with Krall's horses, in which the persons present did not know the answers, which had therefore to be verified after they were given. Further, Reddingius points out that von Maday, although a notable expert on horses and a severe critic of Krall's writings, has never seen the latter's horses. Von Maday disputes Krall's results on the general ground that they so strongly contradict his own experiences that he cannot credit them. He is convinced that the thought faculty of a horse is too limited to permit this animal's learning to extract square roots and do division. He deliberately refrained from a personal visit, on the ground that nobody else who had visited Krall had got a thorough insight into the matter, and that the opinions of such visitors remained quite diverse. This is indeed a most extraordinary state of mind. Other critics have not been able to agree even after seeing the case; so this super-

⁴. *The Integrative Action of the Nervous System*; p. 382.

⁵. *Das Pferd des Herrn von Osten*.

⁶. *Krall: Denkende Tiere*.

⁷. November, 1927.

critic achieves an opinion which we are to take as final by deliberately remaining away! This would almost seem good reason for accepting the feats of Krall's horses!

Kluyver rather sympathizes with von Maday's viewpoint. He himself has never been able to observe any arithmetical aptitude in animals; he believes it safe to say that the most he has ever verified is that sometimes they can count to three. He is satisfied that an animal possesses a faculty of imagination working on the same principles as ours; but if he were confronted with a calculating horse, he would think of the case in terms either of training or of miracles. This again is typical of the traditional conservatism of science, which makes it so much safer and more respectable to deny than to affirm.

This conservatism, in the particular case before us, appears to be a product of an extensive contact which Kluyver has had with particular instances of the shady sort. Some years ago, he states, he made the acquaintance of a trainer who was appearing in public with a calculating horse. The animal, for instance, would look at a watch and then tap out the time; watching its master's hands for indications of when to stop and start again. The same trainer stated that he had known a horse so well educated in this trick that its master could take a seat amidst the public in the circus amphitheater, without in the least embarrassing the animal in its response to his signals. With this trainer Kluyver discussed the blind horse Berto, and came away with the impression that there were ways in which the same trick could be done by other than visual perception on the animal's part.

Kluyver was interested but was not able at that time to get anything more specific. He attributed this, first, to the general disinclination of show folk who are engaged in any sort of illusion act to reveal the secrets of their trade; and in the second place to the probability that the process of training was of a cruel and forceful nature, which on that account might best be kept a further secret. A trainer of this sort will take good care that police and public learn nothing of his technique that might lead to interference. Kluyver tries

to discuss this aspect of the matter dispassionately. Of the training of wild animals that are driven and tortured he has nothing extenuating to say. But he feels that with horses and dogs each case must be judged on its merits, since so much depends on the character of the master and the disposition and ability of the animal. Indeed, those who regard any compulsion of an animal as unwarranted unless actual necessity is present, must remember that even the keeping of a dog in a city apartment is a forced and unnatural life for the animal. The critic suggests that trained animals who once have thoroughly mastered their tricks are much better off than their brothers on the modern pavement or the slippery road.

A German trainer is quoted as saying: "In the beginning the animals under my training do not have an easy time, but later I never need the whip." The same authority asserted that it is impossible to train cats without ill-treatment, and that this was also usually the case with dogs. Kluyver here comes to citation of a second contact of his own, with the animals and trainers of a menagerie troupe that travelled with a German circus, and the personnel of which often visited the zoological gardens in which he himself was a constant visitor for purposes of animal painting. He fell in with these people, made sketches for them, and hence often visited their quarters in the morning when he could see their regular rehearsal.

This was a matter of routine designed to prevent the animals from forgetting their cues; and it was in no sense objectionable. A few times however the witness saw the first lessons of a young bison; and he remarks that while this phase lasted only a short time, so long as it lasted it was desirable to hold the exercises in exclusive quarters: and that this secrecy was not for the sake of the animal! But Kluyver's greatest store of inside information came through a friendship which he struck up with a semi-crippled trainer from the troupe in question, whose illness brought it about that he remained in Holland when the troupe returned to Germany. Amongst the expedients to which this man resorted to eke out a living was that of trying to start a circus of his own, and to this end he bought in the ordinary Rotterdam horse market two workhorses and one shaggy pony. The pony was to be educated in

7. Buytendyk: *Psychologie der Tieren*. Reddingius: *Vragen van der Dag*, July, 1920; *Nieuwe Gids*; April, 1915; both are Dutch magazines. Von Maday: *Gibt es Denkende Tiere?*

the calculation act. Over some opposition from others interested in the prospective circus Kluyver witnessed the training of this animal, and saw a few things which, he tells us, he would never otherwise have had the opportunity to find out.

The pony had to learn to say *yes* and *no*; to count with its forelegs; to sit on a chair at a table; to stand with the trainer on a seesaw. After two weeks it was able to do all this sufficiently well to appear in a second-rate show and earn something toward its owner's keep. The secret lay in the training stick: a small and apparently innocent looking thing of about fifty centimeters. At one end was a small leather loop, so that in a way the thing resembled a riding whip of miniature size. This little stick the trainer would play with carelessly, and nobody would give it any heed; but in reality it was a rather wicked instrument, for hidden under the leather loop was a pin, the meaning of which the pony knew only too well.

The first exercise was given with the pony standing at the trainer's right. Standing thus close to the horse, and holding the reins quite close to the mouth with his right hand, he would hold in his left the little stick, pointed downward. And if now the pony were pricked in the ear with the pin, he would of course make the same movement as though stung by a fly or other insect: he would shake his head as though to say "*no*." This of course he learned very quickly; and after a few days the association of habit became so strong that the man had only to point toward the ear and at once the pony would say "*no*."

During this exercise the trainer always talked steadily. By close observation it was plainly visible, that he would accentuate nearly every word with an intentional or unintentional movement of his body; this also the pony, of course, watched.

To make the horse say "*yes*" was more difficult; for here is a movement which a horse does not readily make of his own accord. To induce this result, the pony would be given a little prick under the chin, causing him to lift his head.

It was most remarkable to note how soon the horse came to understand which way the little stick would move. Within a few days the trainer could sit down at a table with the animal and engage in conversation with him. The pony was made to sit down in a specially constructed wooden

chair, with his forelegs on the table; the trainer would take his seat opposite. This the horse rapidly grew to know and to expect. The little training stick was then placed on the table with the pin pointed toward the horse. If the man asked something and the horse was to shake his head as though to say "*no*," the trainer moved the stick toward the edge of the table and lifted up the business end ever so little. The horse then, expecting an attack on its ear would shake its head. When the horse was to answer "*yes*," the stick went to the middle of the table and was there lifted up a bit; and of course the pony now got the signal "*watch your chin*." If the stick were moved in no way, the horse did nothing. A prick in the upper foreleg made him pull up that leg; in restoring the leg to natural status it inevitably tapped, and thus was the counting process established.

From the very first exercise and throughout, the trainer kept the little stick in his left hand, and held it so that it pointed downward along his own leg. The little leather loop would then rest against his shoe. The left eye of the horse was always fixed on this loop. The slightest movement of the stick warned the horse that a prick in the leg was threatened; and it would tap. As soon as the leather loop disappeared behind the trainer's foot, the horse knew that the threat was withdrawn and the tapping stopped.

A further consequence of this particular method was very intriguing to Kluyver. With the stick used precisely as described, the horse could be blindfolded in such way that with its left eye it could just see the trainer's foot and the point of the stick. It could then be made to tap at will, despite the apparent blindfolding. The whole thing impresses Kluyver strongly with the fact that head movements by the trainer's foot and the point of the stick means employed may be much more subtle.

Of course after steady exercise for a time, the pony learned easily to do the tricks without the pin's being brought into action at all. If one persisted in the training, it became easy to make the animal react to a mere movement of hand or foot. But the meaning of these movements must be clear to the horse from the very beginning, and must have connection with a punitive process of some sort, analogous to that imposed in this case by the pin. A varia-

tion which Kluyver suggests is to use an electrical circuit to give the animal a slight shock, in the initial stages, this coming always in synchronism with the trainer's motions. Presently the motions alone would be sufficient to produce the reaction which originally arose only out of the shock. It becomes clear to Kluyver that mere blindness of the horse is no adequate safeguard against tricks of this sort. But such safeguard exists, even for the general case; we have only to establish that the animal

has answered questions which are beyond the trainer's knowledge, and the supernormality of the performance is established. We may then discuss without end the alternatives such as telepathy versus an independent cognition by the horse's own right; but we need no longer discuss the hypothesis of conscious or unconscious signalling. That no case meeting this demand has arisen would unquestionably be Kluyver's dictum; and it is indeed an open question whether any has.

THE BRIARCLIFF PONY

Further Observations and Inferences, with Special Reference to the Suggestions of Mr. Zaayer's Article, Preceding

BY J. MALCOLM BIRD

BY way of very pertinent and very specific illustration of the generalizations of Mr. Zaayer's excellent article, it seems quite in order to return for a space* to the "thinking pony," Black Bear, on which Messrs. Bond and Goadby reported in this Journal for January, 1928. That Black Bear's performance is possibly supernormal is a theory which might obviously flow from these reports; that it is not, is suggested with equal strength by certain aspects of his work. It is now possible to present a critique of Black Bear based upon further data; for following the exhibitions in private to Messrs. Bond and Goadby which they have reported, Mr. Barrett, the pony's owner, was prevailed upon to bring his charge to Hyslop House on December 5th and 19th, 1927, on both of which dates his powers were displayed to an audience that taxed the capacity of our second story to its absolute limit.

Black Bear's accustomed apparatus was brought in and set up in the center of the audience. It consists of two racks, one carrying letters and the other numbers. Each character is printed large on a plaque some six or eight inches square. Each plaque is equipped with a hanger by means of which it is suspended on the rack; and a tab at the top which Black Bear may grip firmly in his teeth for the purpose of removing the plaque from its place on the rack. The procedure is for him to remove each letter or number as he comes to it in

the spelling out of his responses, handing these to his master, who takes them from his teeth and restores them instantly to the rack. This restoration is of course necessary as a means of dealing with double letters or consecutive occurrences of the same numerical digit. It cannot therefore be objected to of itself, but it does lead to habits which are wide open to objection.

To take the plaques from the pony Mr. Barrett of course has to approach him. Naturally, he does not approach and withdraw for each letter; he assumes, and retains, a position close by the pony's side. One cannot read Mr. Zaayer's account of Kluyver's observations without wondering whether this does not reveal the reason for the constant presence in Mr. Barrett's hand of a little whip. He talks to Black Bear continuously during the performance and this whip is always in motion. Whether there was really any meaning to these words and gestures was a question which one could perhaps have determined had one enjoyed the same degree of freedom as the performers. But the audience was packed in like sardines, and once placed one simply had to stay in one's place. With horse and master constantly moving about in the small central clear space, constantly presenting a different aspect and constantly getting on the other side of material obstacles to any given sitter's vision, no connected observation was possible.

In spite of this, one further fact of strong

oblique possibilities was observed by numerous others besides myself. Mr. Barrett was close to the pony for no other physical purpose than to take the plaques from him and restore them to the rack. One might imagine that he could do this most conveniently if he stood facing the animal. Instead of so standing, however, he was invariably beside him and a little bit behind his head, approximately at the longitude of the neck. Usually, though not always, the pony was at his master's left. As Black Bear took a plaque from its place on the rack, Mr. Barrett would take a half-step sideways to bring him closer to the animal, pass his left arm over the neck, and then lean down close to the pony to take the plaque out of the mouth with his left hand. Granted the position at the pony's side, as described, it would surely be much simpler and more direct for Mr. Barrett's right hand to pass across his own frontal aspect, or for his left to swing forward to the plaque without going over and around the pony's head and neck. In addition to looking very bad as a question of principle, the procedure used was open to the serious specific objection that it brought Mr. Barrett's mouth very close to the animal's ear; and that it likewise brought the whip, held in the right hand with the body swung about a bit toward the pony, much more directly into Black Bear's field of vision than it would have been had Mr. Barrett retained his original position behind the pony's head.

With regard to the more purely psychological aspects of Mr. Barrett's behavior, he undertook as usual the role of showman and interlocutor. Pretense was made of having questions asked by members of the audience; but such questions usually were repeated to the pony by his owner, and always the owner came between the pony and the audience with a continuous chatter of conversation directed at the animal. This has been adequately described by Messrs. Bond and Goadby; it need only be chronicled that on the two evenings at Hyslop House, Mr. Barrett's interference and interruptions were as large an element of the party as usual. Particularly obnoxious was his habit of saying, "Here, now; what are you doing?" or words to the same effect, whenever the pony seemed about to select a wrong letter.

I may interpolate here certain excerpts from a letter which I received from Mr. Hereward Carrington, in comment on the

report of last January. His remarks in some measure duplicate what I have just said, but it seems best, since they represent the results of independent observation, to give them in reasonable fullness just the same. This very experienced observer writes:

"I saw the performances given by Black Bear some eighteen months ago, and it is evident that those recently given were essentially the same. My conclusion at the time was that all the results could be accounted for by a code between the pony and the trainer, and that as a matter of fact they were presumably obtained in this way.

"It is to be noted in Mr. Bond's report that practically no results were obtained unless the answers were first known to Mr. Barrett, the trainer. And while this gentleman cannot in any sense be regarded as a learned or erudite person, he is emphatically 'nobody's fool'. I think he will be recognized as of a type to which the adjective 'slick' is justly applied. He has traveled considerably, is quick at figures, has read some and thought more on the subject of performing animals. The responses of the animal invariably impressed me as precisely those which Mr. Barrett would have given. Mr. Bond rather recognizes this as a generalization covering most of Black Bear's work, and suggests that it points toward a telepathic explanation. This might well be justifiable, were it not for the specific indications pointing toward the more ordinary explanation. Among these I give a prominent place to the highly amusing fact that questions which could not be answered immediately were put off until the next day, and were answered then! Further, the general behavior of Black Bear rendered it quite clear to me that he did not in the least realize what he was doing, but that he was merely following instructions—often unwillingly, or as though bored. And aside from such considerations, there were abundant physical indications.

"It is to be noted that Mr. Barrett stands always quite close to the pony while it is performing, refusing to leave it for any length of time; a marked contrast to the procedure in such cases as those of the Elberfeld horses, the Mannheim dogs, etc. He has a small whip in his hand, which he moves about a good deal within the range of vision of the animal; and he talks to it constantly. Finally, what I believe to constitute the main feature of the

code employed is a matter of the trainer's constantly shifting position with reference to the rack of letters and numbers. The pony I believe has been taught to interpret distances and angles here and to act on such interpretation. This would be more complicated than the simple yes and no responses to the simple whip signals which your correspondent [Mr. Kluyver] brings to your attention from a Dutch source, but would doubtless be feasible with careful training. I was accompanied on the occasion of which I speak by Mr. Terry Turner, an experienced showman, and Mr. Shannon, husband of Leona Lamar the professional vaudeville 'mind-reader'; and both their conclusions agreed with mine.

"All this of course does not detract in the least from the very interesting performance which the pony gives. For this both the animal and his trainer deserve great credit; indeed, one cannot be too sure that new possibilities in animal training are not opened, and to this degree the case may strike out on new ground. But that is a very different matter from believing that the performance represents in any sense a communication from other worlds or a clean-cut supernormal contact via telepathy or allied means between the human and the animal mind."

At the pony's first performance in Hy-slop House, Mr. Bond and I were both present, and Mr. Bond made detailed memoranda from which it is possible to give a full account of the proceedings. The pony was first required to give his age in years, months and days; and then to give the present date complete—year first, then month, then day.

Mr. Goadby now drew in chalk upon the blackboard, at random, the numbers 2617 and 4329, one under the other as for addition. The pony gave the sum correctly, proceeding from right to left as though actually engaged in a process of adding: i. e., giving the digits of the sum in the order 6—4—9—6. As each digit was given, Mr. Goadby wrote it in its place so that at the end the correct sum, 6946, appeared in the correct place. A subtraction was then set, and similarly engineered: the minuend being 4327, the subtrahend 1802, and the difference, 2465, being arrived at without error. Mr. Goadby then wrote on the board an indicated division, 624 divided by 8; and the correct dividend 78 was given in the same way.

Black Bear was now asked to spell out

the name of his mother (Charm); he gave C—H—A—M; asked whether he had not omitted a letter he went to the rack and selected R. He was asked whether he had a girl and he nodded for yes. He then at demand spelled out her name: J-A-N-E J-U-M-P. He failed to indicate either "yes" or "no" when asked if he knew where he lived, but when instructed to spell it out he did so: H-A-Y-M-O-U-N-T, the name of the farm on which he is quartered.

Asked to give the name of "one of those fellows who ask questions that nobody can understand" he spelled out G-O-A-D-B-Y; and asked for the other one, he gave the full name F-R-E-D-K B-L-I-G-H B-O N D. When asked this question at Briarcliff he had spelt out the first name in full and had given the second one as B-L-Y-E. The name as now given corresponds with the way Mr. Bond himself signs it, with the abbreviated cognomen and the middle name correctly spelled.

The next question was: "Who is going to be the next President of the United States;" and the answer was: "A-L." One would be confident that Mr. Barrett is a Democrat, and a wet.

The pony was now shown Mr. Barrett's watch, on which the hands stood at 9:15. He was asked the time; he delayed so long answering that a full minute had elapsed before he gave his response; and when he gave it it was 9:16, allowing for the elapsed time.

It was now explained to the audience that Black Bear was able to count money and make change. A collection of nickels, dimes, quarters and half-dollars was laid out on the table; Mr. Goadby displayed a dollar bill to the pony and demanded change for eighty-five cents. Black Bear picked out a nickel and a dime with his lips and teeth and dropped them in Mr. Goadby's hand. Asked then to give change for sixty-five cents, he offered only a quarter and had to be asked by Mr. Barrett whether there was any more before he gave the other dime. Instructed to give a quarter to one of the sitters, he did this correctly.

Asked to show how he bites, how he makes goo-goo eyes, and how he kisses the ladies, the pony met all three demands successfully, demonstrating in the last instance on one of the ladies in the audience.

Asked now to "show me Mr. Goadby's eyeglasses" and "show me the end of his nose," in each case he touched the desired

item with his lips. He did as well for another sitter, a lady, when asked to find the thumb of her right hand, and the little finger of her left.

Mr. Barrett now said: "There's a man sitting here with a Piecadilly collar and a black cord to his glasses. Show him to us." The pony picked out the gentleman thus described; and then went on to pick out "the red-headed young man". Told that there was present a lady born in 1883, he gave her present age, reverting to the racks, as 44.

The next item I postpone for the moment, desiring to comment upon it in some detail. Following this item, Mr. Goadby drew a square on the board and asked, "What is this?" The pony spelled out S-Q-U-A-R-E. The diagonal was drawn, and the pony got as far as H-Y-P in describing it (hypotenuse) when Mr. Goadby said that was enough and stopped him. Mr. Goadby then drew a right triangle, whose legs he meant to label 3 and 4, making the length of the hypotenuse 5. He got the three figures transposed in his mind, however, and labelled the legs 3 and 5. The pony refused to give any answer. On my suggestion Mr. Goadby corrected his arithmetic and labelled the legs correctly. The pony now gave the rather unexpected answer G-O-A-D-B-Y S-T-U-F-F. A rectangle 3 x 5 was then drawn, and the animal gave its area correctly as 15.

Pursuing a lead from a previous sitting, Mr. Goadby now asked the pony: "Have you any message from Lodi?" The response was spelled out, with little hesitation and considerable speed: "Haven't heard from Lodi in a month." This terminated the evening.

For the missing item from the above record I must refer to an old schoolboy trick of arithmetic. If a three-digit number is set down at random, subject only to the proviso that all three digits be different; and if one be then instructed to reverse this number and subtract the one from the other, one must, in order to perform the subtraction, write the smaller number below the larger, even if the smaller one be the one first named; thus:

763
367

396

But if the upper number is the larger one, its first digit is larger than the first digit of the lower one; which involves that the

last digit of the *lower* number be larger than the last digit of the *upper* one. In subtracting, then, we shall have to "borrow". But the center digits must necessarily be the same in the two numbers; so after borrowing, the center digit of the difference must be 9 and can be nothing else.

It is a fact known to every accountant that if one number, however large, be obtainable from another number by mere transpositions of the digits, no matter how many or how complicated these transpositions, the difference between the two numbers is divisible by nine. Thus: write 7,631,675; transpose these digits any way you will, say to 1,677,653; subtract the second number from the first; and the result, 5,954,022, is divisible by nine.

Further: if a number is divisible by nine, the sum of its digits is also so divisible. In the case just displayed, the sum of the digits of 5,954,022 is 27; which as we see is divisible by nine.

By the first of these two principles, so familiar to everybody who plays with figures, the difference (396) in the example with which we started must be divisible by nine. By the second of these principles, its digits must sum up to an exact multiple of nine. But the central digit must itself be nine. The others cannot be zeros because of the way in which we formed our original numbers; so they must add up to nine in order that the entire three digits may add up 18—the only multiple of nine that is not too large. If these two digits must add up to nine, when we know one of them—say the six—we can at once state the other one—the three. More: when we know one of them—again say the six—we can at once state the whole difference: 396. The reason why this works may not be clear to him, but any schoolboy who is interested in numerical puzzles will be almost sure to know this one.

The item on the program which I have withheld from the above record for further discussion was nothing less than this hoary old chestnut. Working wholly under Mr. Barrett's instructions, Mr. Goadby wrote at random on the board a three-digit number; reversed it; and subtracted:

693
396

297

Neither the pony nor his trainer saw the board, but, as I have explained, one does not have to see the board—that is part of

THE BRIARCLIFF PONY

the trick. Instead of being asked to reveal the last digit, a slight complication was introduced; Mr. Goadby was asked to state the difference between the last digit, and 10. When he says "three", the last digit is known to be "seven"; the first digit is then known to be "two," and the difference in toto is known to be 297. On Mr. Goadby's stating that the difference between the last digit and ten was three, the pony gave correctly the difference: 297. To those members of the audience not aware of the arithmetical trick involved this seemed a most mysterious and impressive result. To Mr. Bond and myself, he acquainted with the trick and I completely cognizant of how and why it works, it made the entire performance look very bad indeed.

I do not suppose that any person will credit, for a moment, the hypothesis that the pony knows this trick in his own mind and there performs it. There remains then no other alternative than that Mr. Barrett knows it in *his* mind and *there* performs it; then instructing the pony. Mr. Barrett strikes me as altogether the sort of person who would regard this little arithmetical jugglery as impressive, and who would spring it on an intelligent audience. That the pony's answers come to him through Mr. Barrett's mind, surely requires no further proof than it has already had; that the means whereby they are transferred from that mind to Black Bear's is a normal rather than a supernormal one, the whole color of the present incident in my judgment strongly indicates.

From the Black Bear performance of December 19th I was unavoidably absent; but I have a report from one of those present, a member of the Society who requests that his name be withheld. He is by no means an unduly harsh critic, but he renders to me the following report, from which, inasmuch as it closes the present article, I omit quotation marks:

Certain answers to questions may be taken out of their actual order as the basis for logical construction of an attempted explanation. When asked who would be the next President, the Pony answered "Al." When asked what was wrong with Coolidge, he answered: "Sap won't run." It is inconceivable that these political humors are within the pony's range of knowledge, and equally inconceivable that they are not known to his master. The following also strongly suggest the mentality of

his owner, rather than of himself: Being asked for the value of "pi", he replied "Dessert". When requested to give the common word corresponding to the chemical symbol " H_2O ", he produced an "H" and then, if I mistake not, tried to lift "O" twice in succession. Would not Mr. Barrett have read the symbol in this same way?

Upon request to repeat, with his owner absent from the room, some answer he had already given, and Mr. Barrett having withdrawn, he was unable to do anything, and specially failed to indicate the square root of 81, which he had previously stated. Upon Mr. Barrett's return, he explained the refusal by saying "I told you". This clever excuse, to the effect that it was superfluous to repeat what he had said before, might easily have been held in reserve for this test and therefore account for the willingness of Mr. Barrett to submit to it.

There is sufficient in what has now been related to make me feel rather sure that some, at least, of the answers given by the pony were dictated by Mr. Barrett. If some were, it proves the existence of a code or method of communication, telepathy not, of course, being excluded as one alternative.

The close control of Mr. Barrett over the pony when he was giving his answers was impressive. After he had lifted each letter, he would reach over and take it out of his mouth. In so doing, instead of turning the head toward Mr. Barrett, the pony would turn it away, and consequently he had to reach his arm around the pony's nose to get the letter, thus bringing his head closer to the pony's than it would otherwise have come. His mouth was regularly brought within about a foot from Black Bear's ear in the same position each time, and there was at this time a faint suggestion of concentration. His lips were slightly open, and while I did not observe them move, it does not seem at all indredible that he could have made sounds audible by the pony although not by spectators. Assuming that at the start he whispered the first letter (although with his mouth not so close) he might, when removing it from the lips, have indicated the next letter, and so on. The pony's movements followed his, letter by letter, in a mechanical way. Indeed, the uniformity of his action in bringing his mouth near the pony's, and the waiting of the pony's movements upon his, was rather wearisome.

All this, at the very least, presupposes

a remarkable code which the pony understood, and which covered all the letters and figures. Mr. Goadby invited the spectators to look for indications of a code by means of key words in the running conversation with the pony which Mr. Barrett kept up, or such was my understanding. This hypothesis, seemed to me, however, much harder to support by the observed facts than that of whispers.

Another possible explanation is a system of signals by means of Mr. Barrett's hands, which were freely placed on the pony during the spelling. This is not very probable, but it might be considered in future tests, by observing whether the contacts were the same for the same letter on different occasions.

I do not wish to dispute the strong possibility of telepathy as a method of dictation, rather than an audible or tactful code. Really, admitting the common existence of telepathy, this is perhaps the easiest explanation. I would emphasize, however, the apparent dictation in some way by Mr. Barrett, in some, if not in all cases. Indeed, there was a certain sureness about the pony's orthogaphy (not to say that he never became confused) which contrasted with the original phonetic spelling of the Elberfeld horses, suggested the crude workings of an actual animal mind in their cases and of a schooled human mind in the animal one.

Of other tests given to Black Bear that

evening, which were thought by those present to be evidential, as indicating the power to spell out names unknown to Mr. Barrett, I am unable to speak. My seat was far back and I did not get the questions and answers clearly enough to pass judgment. I am quite willing to concede that some of these answers may indicate supernormal faculties beyond reach of the code method I have suggested. Mr. Goadby, with whom

I have not talked, could no doubt set me right on some points. The answers I have quoted at the beginning may have been spelled out to completion perfectly as I have written them. The answer "Al" might have been overheard as a suggestion from the back of the room before the pony spelled it out, and there was otherwise a disposition audibly to anticipate her movements.

The owner's conduct with the pony did not impress me favorably. He brandished a whip over him constantly and once struck him. The animal seemed unhappy. His turning of his mouth away from Mr. Barrett after lifting each letter was not a good sign. An impression was formed that his training had been through fear rather than sympathy, the owner's general manner did not tend to dispel that impression. While this method may be effectual in training a trick horse, it is doubtful whether the highest qualities of mind, such as are apparently brought out the Elberfeld horses, can be developed by an unsympathetic process.

THE TIBETAN BOOK OF THE DEAD

Review of and Abstracts from a Recent Volume

By W. Y. EVANS-WENTZ

A FEATURE of many oriental religions is the cultivation of an elaborate belief as to the steps through which the human personality passes during and after its death out of the world in which we live; and an elaborate ritual to insure its successful traversal of this path. It is by no means unusual to have these beliefs and this ritual made the subject of an elaborate compilation, often under a title which is translatable into English as The Book of the Dead. Such compilation then serves the more permanently to crystallize the beliefs about death and the procedures in its presence.

A thoughtless viewpoint might be that translation into a western language of such compilations would constitute a waste of time and energy. Such an attitude would, however, be quite without justification. In the first place, if of no other interest, the Egyptian or the Tibetan or any other Book of the Dead is an anthropological document of extreme value. It is not a matter of indifference to occidental science what oriental races have believed and do believe with respect to the religious bases of life, the meaning of life and death, and the facts of death itself. It is not a matter of indifference what other races have believed and do believe in these matters, even if we are entirely satisfied that their beliefs are wrong. And today we are coming into a more open-minded attitude which makes us at least more hesitant than we were a generation ago in laying down the purely materialistic dogmas of modern biology which alone can give us confidence to say that oriental views of these matters necessarily are wrong; wherefore the translation of oriental philosophies into English acquires some degree of philosophical importance in addi-

tion to its obvious worthwhileness from the purely anthropological standpoint.

Emphasis is lent to this attitude by the recent publication, through no less academically respectable a source than the Oxford University Press, of a complete translation of the Tibetan Book of the Dead. The name on the title page is that of Dr. W. Y. Evans-Wentz; who modestly endeavors, as he says, to suppress his own views and to act simply as a mouthpiece. He seems to have gone quite deliberately about this business of getting the Tibetan religious literature before English readers. He tells us in his preface that he has spent more than five years "in such research, wandering from the palm-wreathed shores of Ceylon, and thence through the wonder-land of the Hindus, to the glacier-clad heights of the Himalayas, seeking out the Wise Men of the East." During this research he became a disciple of a Tibetan sage, to whom he broached his project and from whom he received approval therefor and extreme cooperation therein. He tells us, of this master:

"He was quite willing that I should make known his interpretation of the higher lamaic teachings and of the subtle esoterism underlying the *Bardo Thodol* [native name for the Tibetan Book of the Dead, literally translated as *Liberation by Hearing on the After-Death Plane*] following the private and orally transmitted instructions which he as a young man had received when living the life of an ascetic with his late hermit-guru in Bhutan. Besides being a man who possessed a considerable amount of Western learning, he took great trouble to enable me to reproduce Oriental ideas in a form which would be intelligible to the European mind. [This,

of course, rather than the mere mechanics of translation, is the difficulty which we meet in any extensive dealings with Oriental esotericism.] . . . I have been really little more than compiler and editor. To the deceased translator, who combined in himself a greater knowledge of the occult sciences of Tibet and of western science than any other Tibetan scholar of this epoch, the chief credit for its production very naturally belongs."

The facts set forth in this preface make it appear at once that the present compilation possesses an authority and an importance not always to be found in a comparable undertaking. It is eminently the case that in the finished product of Dr. Evans-Wentz's labors we have a volume worthy of extensive review, and one falling emphatically within the field of this JOURNAL. To review a document which consists so entirely in the statement of a system of philosophy with which our western viewpoints have so very small a common denominator, however, is far from an easy task. In the present instance, it is happily one that need not be attacked; because no review of the book could possibly do it justice to the same extent that justice is done it by the Foreword which has been contributed by Sir John Woodroffe. We therefore propose to give this foreword substantially in full; and the reader will understand that the balance of the present review consists thus of quotation and abstract from Sir John's summary of Dr. Evans-Wentz's work. In this way the reader may gain an insight into the Tibetan views about death which it would not be possible for him to acquire within equal compass through any other source.

The thought of death, Sir John remarks by way of attack upon the subject, suggests two questions. The first is: "How may one avoid death, except when death is desired?" The avoidance of death is the aim when *Hathayoga* is used to prolong present life in the flesh. This is not, in the Western sense, a "yea-saying" to "life", but, for the time being, to a particular form of life. Dr. Evans-Wentz tells us that according to popular Tibetan belief no death is natural. This is the notion of most, if not of all, primitive peoples. Moreover, physiology also questions whether there is any "natural death", in the sense of death through mere

age without lesion or malady. This Text, however, in the language of the renouncer of fleshy life the world over, tells the nobly-born that Death comes to all, that human kind are not to cling to life on earth with its ceaseless wandering in the Worlds of birth and death (*Sangsara*). Rather should they implore the aid of the Divine Mother for a safe passing through the fearful state following the body's dissolution, and that they may at length attain all-perfect Buddhahood.

The second question then is: "How to accept Death and die?" It is with that we are now concerned. Here the technique of dying makes Death the entrance to good future lives, at first out of, and then again in, the flesh, unless and until liberation (*Nirvana*) from the wandering (*Sangsara*) is attained.

This Book, which is of extraordinary interest, deals with the period (longer or shorter according to the circumstances) which, commencing immediately after death, ends with "rebirth". In the Buddhists' view, Life consists of a series of successive states of consciousness. The first state is the Birth-Consciousness; the last is the consciousness existing at the moment of death, or the Death-Consciousness. The interval between the two states of Consciousness, during which the transformation from the "old" to a "new" being is effected, is called the *Bardo* or intermediate state, divided into three stages.

This Manual, common in various versions throughout Tibet, is one of a class amongst which Dr. Evans-Wentz includes the Egyptian Book of the Dead, a guide for the use of the *Ka* or so-called "Double", the *De Arte Moriendi* and other similar medieval treatises on the craft of dying, to which may be added the Orphic Manual called *The Descent into Hades* and other like guide-books for the use of the dead, the *Pretakanda* of the Hindu *Garuuda Purana*, Swedenborg's *De Coelo et de Inferno*, Rusca's *De Inferno*, and several other eschatological works both ancient and modern. Both the original text and Dr. Evans-Wentz's Introduction form a very valuable contribution to the Science of Death from the standpoint of the Tibetan Mahayana Buddhism of the so-called "Tantrik" type. The book is welcome not merely in virtue of its particular subject-matter, but because the ritual works of any

religion enable us more fully to comprehend the philosophy and psychology of the system to which they belong.

The Text has three characteristics. It is, firstly, a work on the Art of Dying; for Death, as well as Life, is an Art, though both are often enough muddled through. There is a Bengali saying, "Of what use are *Fapa* and *Topas* (two forms of devotion) if one knoweth not how to die?" Secondly, it is a manual of religious therapeutic for the last moments, and a psychurgy exorcising, instructing, consoling, and fortifying by the rites of the dying, him who is about to pass on to another life. Thirdly, it describes the experiences of the deceased during the intermediate period, and instructs him in regard thereto. It is thus also a Traveller's Guide to Other Worlds.

The doctrine of "Reincarnation" on the one hand and of "Resurrection" on the other is the chief difference between the four leading Religions—Brahmanism, Buddhism, Christianity, and Islam. Christianity, in its orthodox form, rejects the most ancient and widespread belief of Reincarnation, and admits one universe only—this, the first and last—and two lives, one here in the natural body and one hereafter in the body of Resurrection. It has been succinctly said that as Metempsychosis makes the same soul, so Resurrection makes the same body serve for more than one Life. But the latter doctrine limits man's lives to two in number, of which the first or present determines for ever the character of the second or future.

Brahmanism and Buddhism would accept the doctrine that "as a tree falls so shall it lie", but they deny that it so lies for ever. To the adherents of these two kindred beliefs this present universe is not the first and last. It is but one of an infinite series, without absolute beginning or end, though each universe of the series appears and disappears. They also teach a series of successive existences therein until morality, devotion, and knowledge produce that high form of detachment which is the cause of Liberation from the cycle of birth and death called "The Wandering" (or *Sangsara*). Freedom is the attainment of the Supreme State called the Void, *Nirvana*, and by other names. They deny that there is only one universe, with one life for each of its human units, and then a division of men for all eternity into those who

are saved in Heaven or are in Limbo and those who are lost in Hell. Whilst they agree in holding that there is a suitable body for enjoyment or suffering in Heaven and Hell, it is not a resurrected body, for the fleshly body on death is dissolved for ever.

The need of some body always exists, except for the non-dualist who believes in a bodiless (*Videha*) Liberation (*Mukti*); and each of the four religions affirms that there is a subtle and death-surviving element—vital and psychical—in the physical body of flesh and blood, whether it be a permanent entity or Self, such as the Brahmanic *Atma*, the Moslem *Ruh*, and the Christian "Soul", or whether it be only a complex of activities (or *Skandha*), psychical and physical, with life as their function—a complex in continual change, and, therefore, a series of physical and psychical momentary states, successively generated the one from the other, a continuous transformation, as the Buddhists are said to hold. Thus to none of these Faiths is death an absolute ending, but to all it is only the separation of the *Psyche* from the gross body. The former then enters on a new life, whilst the latter, having lost its principle of animation, decays. As Dr. Evans-Wentz so concisely says, Death disincarnates the "soul-complex", as Birth incarnates it. In other words, Death is itself only an initiation into another form of life than that of which it is the ending.

On the subject of the physical aspect of Death, the attention of the reader is drawn to the remarkable analysis here given of symptoms which precede it. These are stated because it is necessary for the dying man and his helpers to be prepared for the final and decisive moment when it comes. Noteworthy, too, is the description of sounds heard as (to use Dr. Evans-Wentz's language) "the psychic resultants of the disintegrating process called death". They call to mind the humming, rolling, and crackling noises heard before and up to fifteen hours after death, which, recognized by Greunwaldi in 1618 and referred to by later writers, were in 1862 made the subject of special study by Dr. Collingues.

But it is said that the chain of conscious states is not always broken by death, since there is *Phowa*, or power to project consciousness and enter the body of another. Indian occultism speaks of the same power of leaving one's body (*Svechhhotkanti*),

which, according to the *Tantraraja* (ch. xxvii, vv. 45-7, 72-80), is accomplished through the operation (*Vayudharana*) of the vital activity (or *Vayu*) in thirty-eight points, or junctures (*Marmas*), of the body. How, it may be asked, does this practice work in with the general doctrine or "reincarnation"? We should have been glad if Dr. Evans-Wentz had elucidated this point. On principle, it would seem that in the case of entry into an unborn body such entry may be made into the *Matrix* in the same way as if it had occurred after a break of consciousness in death. But in the case of entry into beings already born the operation of the power or *Siddhi* would appear to be by the way of possession (*Avesha*) by one consciousness of the consciousness and body of another, differing from the more ordinary case by the fact that the possessing consciousness does not return to its body, which *ex hypothesi* is about to die when the consciousness leaves it.

If transference of consciousness is effected, there is, of course, no *Bardo*, which involves the break of consciousness by death. Otherwise, the Text is read.

Then, as the breathing is about to cease, instruction is given and the arteries are pressed. This is done to keep the dying person conscious with a consciousness rightly directed. For the nature of the Death-consciousness determines the future state of the "soul-complex", existence being the continuous transformation of one conscious state into another. Both in Catholic and Hindu ritual for the dying there is constant prayer and repetition of the sacred names.

The pressing of the arteries regulates the path to be taken by the outgoing vital current (*Prana*). The proper path is that which passes through the *Brahmarandhra*, or Foramen of Monro. This notion appears to have been widely held (to quote an instance) even in so remote and primitive a spot as San Cristobal in the Solomon Islands (see Threshold of the Pacific, by C. E. Fox). The function of a holed-stone in a Dolmen found there (reminiscent of the Dolmen à dalle percée common in the Marne district of Western Europe, in South Russia, and in Southern India) is "to allow the free passage to its natural seat, the head, of the dead man's *adaro*, or 'double'".

According to Hindu belief (see *Preta-*

khanda of *Garuda Purana*) there are nine apertures of the body which are the means of experience, and which, in the divine aspect, are the Lords (*Natha*) or *Gurus*. A good exit is one which is above the navel. Of such exits the best is through the fissure on the top of the cranium called *Brahmarandhra*. This is above the physical *cerebrum* and the *Yoga* centre called "Lotus of the Thousand Petals" (*Sahasrara Padma*), wherein Spirit is most manifest, since it is the seat of Consciousness. Because of this, the orthodox Hindu wears a crest-lock (*Shikha*) at this spot; not, as some have absurdly supposed, so that he may thereby be gripped and taken to Heaven or Hell, but because the *Shikha* is, as it were, a flag and its staff, raised before and in honour of the abode of the Supreme Lord, Who is Pure Consciousness itself. (The fancy-picture in a recent work by C. Lancelin, *La Vie posthume*, p. 96, does not show the aperture of exit, which is given in Plate 8 of the second edition of Arthur Avalon's *Serpent Power*, p. 93.)

Whatever be the ground for the belief and practice of primitive peoples, according to *Yoga* doctrine, the head is the chief centre of consciousness, regulating other subordinate centres in the spinal column. By withdrawal of the vital current through the central or *Sushumna* "nerve" (*nadi*), the lower parts of the body are devitalized, and there is vivid concentrated functioning at the cerebral centre.

Exoterism speaks of the "Book of Judgement". This is an objective symbol of the "Book" of Memory. The "reading" of that "Book" is the recalling to mind by the dying man of the whole of his past life on earth before he passes from it.¹ The vital current at length escapes from the place where it last functioned. In *Yoga*, thought and breathing being interdependent, exit through the *Brahmarandhra* connotes previous activity at the highest centre. Before such exit, and whilst self-consciousness lasts, the mental contents are supplied by the ritual, which is so designed as to secure a good death, and, therefore (later on), birth-consciousness.

At the moment of death the empiric consciousness, or consciousness of objects, is

1. That such a review of earth-life is experienced by the dying has been frequently attested by persons who had begun to die, as, for example, in drowning, and then been resuscitated.—W. Y. E-W.

lost. There is what is popularly called a "swoon", which is, however, the corollary of super-consciousness itself, or the Clear Light of the Void; for the swoon is in, and of, the Consciousness as knower of objects (*Vijnana Skandha*). This empiric consciousness disappears, unveiling Pure Consciousness, which is ever ready to be "discovered" by those who have the will to seek and the power to find It.

That clear, colorless Light is a sense-symbol of the formless Void, "beyond the Light of Sun, Moon, and Fire", to use the words of the Indian *Gita*. It is clear and colorless, but *mayik* (or "form") bodies are colored in various ways. For color implies and denotes form. The Formless is colorless. The use of psycho-physical chromatism is common to the Hindu and Buddhist *Tantras*, and may be found in some Islamic mystical systems also.

What then is this Void? It is not absolutely "nothingness". It is the Alogical, to which no categories drawn from the world of name and form apply. But whatever may have been held by the Madhyamika Baudhha, a Vedantist would say that "Being", or "Is-ness", is applicable even in the case of the Void, which is experienced as "is" (*asti*). The Void is thus, in this view, the negation of all determinations, but not of "Is-ness" as such, as has been supposed in accounts given of Buddhist "Nihilism"; but it is nothing known to finite experience in form, and, therefore, for those who have had no other experience, it is no-thing.

A description of Buddhist *Mahayana* teaching which is at once more succinct and clear than, to my knowledge, any other, is given in the Tibetan work, *The Path of Good Wishes of Samanta Bhadra*, which I have published in the seventh volume of *Tantrik Texts* (p. xxi *et seq.*) and here summarize and explain.

All is either *Sangsvara* or *Nirvana*. The first is finite experience in the "Six Worlds" or *Loka*—a word which means "that which is experienced" (*Lokyante*). The second, or *Nirvana*, is, negatively speaking, release from such experience, that is from the worlds of Birth and Death and their pains. The Void cannot even be strictly called *Nirvana*, for this is a term relative to the world, and the Void is beyond all relations. Positively, and concomitantly with such release, it is the Perfect Experience which is Buddhahood,

which, again, from the cognitive aspect, is Consciousness unobscured by the darkness of Unconsciousness, that is to say, Consciousness freed of all limitation. From the emotional aspect, it is pure Bliss unaffected by sorrow; and from the volitional aspect, it is freedom of action and almighty power (*Amogha-Siddhi*). Perfect Experience is an eternal or, more strictly speaking, a timeless state. Imperfect Experience is also eternal in the sense that the series of universes in which it is undergone is infinite. The religious, that is practical, problem is then how from the lesser experience to pass into that which is complete, called by the *Upanishads* "the Whole" or *Purna*. This is done by the removal of obscuration. At base, the two are one—the Void, uncreated, independent, uncompounded, and beyond mind and speech. If this were not so, Liberation would not be possible. Man is in fact liberated, but does not know it. When he realizes it, he is freed. The great saying of the Buddhist work the *Prajna-Paramita* runs thus: "Form (*Rupa*) is the Void and the Void is Form". Realization of the Void is to be a Buddha, or "Knower", and not to realize it is to be an "ignorant being" in the *Sangsvara*. The two paths, then, are Knowledge and Ignorance. The first path leads to—and, as actual realization, is—*Nirvana*. The second means continuance of fleshly life as man or brute, or as a denizen of the other four *Lokas*. Ignorance in the individual is in its cosmic aspect *Maya*, which in Tibetan ('sGyuma) means a magical show. In its most generic form, the former is that which produces the pragmatic, but, in a transcendental sense, the "unreal" notion of self and otherness. This is the root cause of error (whether in knowing, feeling, or action) which becomes manifest as the "Six Poisons" (which Hindus call the "Six Enemies") of the Six *Lokas* of *Sangsvara* (of which the Text gives five only)—pride, jealousy, sloth (or ignorance), anger, greed, and lust. The Text constantly urges upon the dying or "dead" man to recognize in the apparitions, which he is about to see or sees, the creatures of his own *maya*-governed mind, veiling from him the Clear Light of the Void. If he does so, he is liberated at any stage.

This philosophical scheme has so obvious a resemblance to the Indian *Mayavada Vedanta* that the Vaishnava *Padma Purana* dubs that system "a bad scripture and

covert Buddhism" (*mayavadam asachchastram prachchannam bauddham*). Nevertheless, its great scholastic, "the incomparable Shangkaracharyya", as Sir William Jones calls him, combated the Buddhists in their denial of a permanent Self (*Atma*), as also their subjectivism, at the same time holding that the notion of an individual self and that of a world of objects were pragmatic truths only, superseded by and on the attainment of a state of Liberation which has little, if anything, to distinguish it from the Buddhist Void. The difference between the two systems, though real, is less than is generally supposed. This is a matter, however, which it would be out of place to discuss further here.

However this may be, the after-death apparitions are "real" enough for the deceased who does not, as and when they appear, recognize their unsubstantiality and cleave his way through them to the Void. The Clear Light is spoken of in the *Bardo Thodol* as such a Dazzlement as is produced by an infinitely vibrant landscape in the springtide. This joyous picture is not, of course, a statement of what It is in itself, for It is not an object, but is a translation in terms of objective vision of a great, but, in itself, indescribable joyful inner experience. My attention was drawn, in this connection, to a passage in a paper on the *Avalamsaka Sutra* (ch. xv), by Mr. Hsu, a Chinese scholar, which says, "The Bodhisattva emits the light called 'Seeing the Buddha' in order to make the dying think about the Tathagata and so enable them to go to the pure realms of the latter after death".

The dying or deceased man is adjured to recognize the Clear Light and thus liberate himself. If he does so, it is because he is himself ripe for the liberated state which is thus presented to him. If he does not (as is commonly the case), it is because the pull of worldly tendency (*Sangskara*) draws him away. He is then presented with the secondary Clear Light, which is first somewhat dimmed to him by the general *Maya*. If the mind does not find its resting-place here, the first or *Chikhai Bardo*, which may last for several days, or "for the time that it takes to snap a finger" (according to the state of the deceased), comes to an end.

In the next stage (*Chonyid Bardo*) there is a recovery of the Death-Consciousness of objects. In one sense, that is com-

pared with a swoon, it is a reawakening. But it is not a waking-state such as existed before death. The "soul-complex" emerges from its experience of the Void into a state like that of dream. This continues until it attains a new fleshly body and thus really awakes to earth-life again. For this world-experience is life in such a body.

When I first read the account of the fifteen days following recovery from the "swoon", I thought it was meant to be a scheme of gradual arising of limited consciousness, analogous to that described in the thirty-six *Tattvas* by the Northern *Shaivagama* and its *Tantras*, a process which is given in its ritual form in the Tantrik *Bhutashuddhi* rite and in *Laya* or *Kundalini Yoga*. But on closer examination I found that this was not so. After the ending of the first *Bardo* the scheme commences with the complete recovery, without intermediate stages, of the Death-Consciousness. The psychic life is taken up and continued from that point, that is from the stage immediately prior to the "swoon".¹ Life immediately after death is, according to this view, as Spiritists assert, similar to, and a continuation of, the life preceding it. As in Swedenborg's account, and in the recent play *Outward Bound*, the deceased does not at first know that he is "dead". Swedenborg, who also speaks of an intermediate state, says that, except for those immediately translated to Heaven or Hell, the first state of man after death is like his state in the world, so that he knows no other, believing that he is still in the world notwithstanding his death.

Two illustrations may be given of the doctrine of the continuity and the similarity of experience before and immediately after death. In India, on the one hand, there are reports of hauntings by unhappy ghosts or *Pretas*, which hauntings are said to be allayed by the performance of the *Preta Shraddha* rite at the sacred town of Gaya. On the other hand, I have heard of a case in England where it was alleged that a haunting ceased on the saying of a *Requiem Mass*. In this case, it was supposed that a Catholic soul in Purgatory felt in need of a rite which in its earth-life it had been taught to regard as bringing peace to the dead. The Hindu ghost craves for the Hindu rite which gives to it a new body in lieu of that destroyed on the funeral pyre.

1. Cf. *Yogarashishta*, cix, v. 41.

These souls do not (in an Indian view) cease to be Hindu or Catholic, or lose their respective beliefs because of their death. Nor (in this view) do those who have passed on necessarily and at once lose any habit, even though it be drinking and smoking. But in the after-death stage the "whiskey and cigars" of which we have heard are not gross, material things. Just as a dream reproduces waking experiences, so in the after-death state a man who was wont to drink and smoke imagines that he still does so. We have here to deal with "dream whiskey" and "dream cigars" which, though imaginary, are, for the dreamer, as real as the substances he drank and smoked in his waking state.²

Subsequently, the deceased becomes aware that he is "dead". But as he carries over with him the recollection of his past life, he, at first, still thinks that he has such a physical body as he had before. It is, in fact, a dream-body, such as that of persons seen in dreams. It is an imagined body, which, as the Text says, is neither reflected in a mirror nor casts a shadow, and which can do such wonders as passing through mountains and the like, since Imagination is the greatest of magicians. Even in life on earth a man may imagine that he has a limb where he has none. Long after a man's leg has been amputated above the knee he can "feel his toes", or is convinced that the sole of his foot (buried days before) is tickling. In the after-death state the deceased imagines that he has a physical body, though he has been severed therefrom by the high surgery of death. In such a body the deceased goes through a complex of experiences [for Sir John's description of which space is here lacking].

About the fifteenth day, passage is made into the Third *Bardo*, in which the de-

ceased, if not previously liberated, seeks "Rebirth". His past life has now become dim. That of the future is indicated by certain premonitory signs which represent the first movements of desire towards fulfilment. The "soul-complex" takes on the color of the *Loka* in which it is destined to be born. If the deceased's *Karma* leads him to Hell, thither he goes after the Judgement, in a subtle body which cannot be injured or destroyed, but in which he may suffer atrocious pain. Or he may go to the Heaven-world or other *Loka*, to return at length and in all cases (for neither punishment nor reward are eternal) to earth, whereon only can new *Karma* be made. Such return takes place after expiation of his sins in Hell, or the expiration of the term of enjoyment in Heaven which his *Karma* has gained for him. If, however, the lot of the deceased is immediate rebirth on earth, he sees visions of mating men and women. He, at this final stage towards the awakening to earth-life, now knows that he has not a gross body of flesh and blood. He urgently desires to have one, in order that he may again enjoy physical life on the earth-world.

The Freudian psycho-analyst will find herein a remarkable passage supporting his doctrine of aversion of the son for the father. The passage says that, if the deceased is to be born as a male, the feeling of its being a male comes upon the knower, and a feeling of intense aversion for the father and attraction for the mother is begotten, and vice versa as regards birth as a female. This is, however, an old Buddhist doctrine found elsewhere. Professor De la Vallee Poussin cites a comparable passage (*Bouddhisme: Etudes et Matériaux, Abhidharmakosha*, iii. 15, p. 25). The work cited also contains other interesting details concerning the embryo. (See, too, the same author's *La Théorie de douze causes*.)

At length the deceased passes out of the *Bardo* dream-world into a womb of flesh and blood, issuing thence once more into the waking state of earth experience. This is what in English is called Re-incarnation, or Re-birth in the flesh. The Sanskrit term is *Samsara*, that is, "rising and rising again" (*Punarupatti*) in the worlds of birth and death. Nothing is permanent, but all is transitory. In life, the "soul-complex" is never for two consecutive

2. The editor [of the volume under review] has heard of a European planter who, having died in the jungles of the Malabar country of South-west India, was buried there by the people. Some years afterwards, a friend of the planter found the grave carefully fenced in and covered with empty whisky and beer bottles. At a loss to understand such an unusual sight, he asked for an explanation, and was told that the dead *sahib*'s ghost had caused much trouble and that no way had been discovered to lay the ghost until an old witch-doctor declared that the ghost craved whisky and beer, to which it had long been habituated when in the flesh and which were the real cause of its separation from the fleshly body. The people, although religiously opposed to intoxicants, began purchasing bottled whisky and beer of the same brands which the *sahib* was well known to have used, and, with a regular ritual for the dead, began sacrificing them to the ghost by pouring them out upon the grave. Finding that this kept the ghost quiet they kept up the practice in self-defense.—W. Y. EW.

moments the same, but is, like the body, in constant change. There is thus a series (*Santana*) of successive, and, in one sense, different states, which are in themselves but momentary. There is still a unifying bond in that each momentary state is a present transformation representative of all those which are past, as it will be the generator of all future transformations potentially involved in it.

This process is not interrupted by death. Change continues in the *Skandhas* (or constituents of the organism) other than the gross body which has been cast off and which undergoes changes of its own. But there is this difference: the after-death change is merely the result of the action of accumulated past *Karma* and does not, as in earthly life, create new *Karma*, for which a physical body is necessary. (Buddhism, Hinduism, and Christianity are in agreement in holding that man's destiny is decided on Earth, though the last differs from the first two, as explained above, on the question whether there is more than one life on Earth.) There is no breach (*Uchchheeda*) of consciousness, but a continuity of transformation. The Death-Consciousness is the starting point, followed by the other states of consciousness already described. *Karma* at length generates a fully-formed desire or mental action. This last is followed by the consciousness taking up its abode in a suitable *matrix*, whence it is born again as a Birth-Consciousness. What is so born is not altogether different from what has gone before, because it is the present transformation of it; and has no other independent existence.

There are thus successive births of (to use Professor de la Vallee Poussin's term) a "fluid soul-complex", because the series of psychic states continues at intervals of time to enter the physical womb of living beings. It has been said by the authority cited (*Way to Nirvana*, p. 85) that the birth-consciousness of a new celestial or infernal being makes for itself and by itself, out of unorganized matter, the body it is to inhabit. Therefore the birth of such beings will follow immediately after the death of the being which is to be reborn as an infernal or celestial being. But the case is said to be different, as a rule, where there is to be "reincarnation", that is "rebirth" in the flesh. Conception and

birth then presuppose physical circumstances that may not be realized at the moment of the death of the being to be "reincarnated". In these cases and others it is alleged that the dying consciousness cannot be continued at once into the birth-consciousness of a new being. The Professor says that this difficulty is solved by those Schools which, maintaining the intermediary existence (*Antarabhava*), hold that the dying consciousness is continued into a short-lived being called *Gandharva*, which lasts for seven days, or seven times seven days (cf. the forty-nine days of the *Bardo*). This *Gandharva* creates, with the help of the conceptional elements, an embryo as soon as it can find opportunity. This doctrine, if it has been rightly understood, is apparently another and cruder version of the *Bardo* doctrine. There cannot, in any philosophic view of the doctrine of *Karma*, be any "hold up" of what is a continuous life-process. Such process does not consist of independent sections waiting upon one another. And so a "soul-complex" cannot be ready to reincarnate before the circumstances are fit for it. The law which determines that a being shall incarnate is the same as that which provides the means and conditions by, and under which, the incarnation is to take place. Nor is the body of the infernal or celestial being gross matter. This is clear from the present Text.

Dr. Evans-Wentz raises again the debated question of the transmigration of human "souls" into sub-human bodies, a process which this Text, exoterically viewed, seems to assume, and which is, as he points out, the general Hindu and Buddhist belief. It seems to be an irrational, though it may be a popular, belief that a human "soul" can permanently inhabit a sub-human body as its own. For the body cannot exist in such disagreement with its occupant. The right doctrine appears to be that, as man has evolved through the lowest forms of being (Hinduism speaks of 8,400,000 graded kinds of births culminating in man), so by misconduct and neglect to use the opportunity of manhood there can, equally, be a descent along the "downward path" to the same low forms of being from which humanity has, with difficulty, emerged. The Sanskrit term *Durlabham*, meaning "difficult to get", refers to this difficulty of secur-

ing human birth. But such descent involves (as Dr. Evans-Wentz says) the loss of the human nature and the enormous lengths of time involved in the concept of a creation epoch.

If the series (*Santana*) of conscious states are determined by the past *Karma*, it may be asked how that liberty of choice exists which the whole Text assumes by its injunctions to the deceased to do this or to avoid that. No doubt even in one individual there are diverse tendencies (*Sangskara*). But the question still remains. If the *Karma* ready to ripen determines the action, then advice to the accused is useless. If the "soul" is free to choose, there is no determination by *Karma*. Hinduism holds that, notwithstanding the influence of *Karma*, the *Atma* is essentially free. Here the answer appears to be twofold. Apart from what is

next stated, the instructions given may, by their suggestions, call up that one of several latent tendencies which tends towards the action counselled. Further, this system allows that one "soul" can help another. And so there are prayers for, and application of merits to, the deceased, just as we find in Hinduism the *Pretashradra*, in Catholicism the *Requiem Mass*, and in Islam the Moslem's *Fatiha*. In this and other matters one mind can, it is alleged, influence another otherwise than through the ordinary sense channels whether before or after death. There is also a tendency to overlook collective *Karma* and its effects. An individual is not only affected by his own *Karma*, but by that of the community to which he belongs. A wider question arises as to the meaning of Re-incarnation Doctrine itself, but this is not the place to discuss it.

DREAMS—Previsional and Otherwise

Compiled from Personal Experiences and
from Reports Received

By J. MALCOLM BIRD

READERS of the JOURNAL will no doubt remember my rather extensive review, in the issue of August, 1927, of Mr. Dunne's book, *An Experiment with Time*; and perhaps will recall also the brief reversion to the subject in the issue of April, 1928. Assuming that their occurrence is really established, I suppose no one will dissent from my estimate of the extreme importance, to psychical research and to science in general, of these fleeting premonitions of the immediate future.

It will be recalled that Dunne, who is the first to systematize the matter in any degree, lays down rather sharply a limit of forty-eight hours within which the realization must come, unless it is of such clean-cut character as to be quite unmistakable, in which event the term may be almost indefinitely extended. It will be recalled also that these dream premonitions possess another characteristic to which attention must be directed in most forceful fashion.

It is a matter of commonplace observation that our ordinary dreams are made up of a mosaic from the ordinary experiences of our waking life; and that this mosaic is patched together in most extraordinary fashion. A little is borrowed here and another little there, and an indeterminate number of such borrowings is pieced together into a dream experience. The several elements are not necessarily concordant and in many instances they are so discordant that in the wildest moments of our waking fancies we should never think of juxtaposing them. The elements taken from a single experience are often recognized with extreme difficulty as pertaining to that experience, because of the way in which they are disguised by the elements added from other experiences.

In this connection I am moved to draw upon my own experience for a rather bri-

lliant illustration. I am one of those people who are prevented from saying: "I seldom dream" only by the very specific knowledge of the facts of the general case, which make it necessary to assume that what happens is rather that one seldom remembers his dreams. For some reason on which I do not now place my finger, the fact that I had had a very long and very complicated dream was impressed upon me during the night in question, and was actively present in my mind on arising the next morning. By persistent effort I was able to follow out Dunne's prescription for recovering details: I managed to recall what I had been thinking of at the instant of awakening, and to pursue this back into and through the dream. The date was not a part of the memorandum which I drew up later in the morning, but it was about a year ago—shortly after my first exposure to Dunne's book. In the contemporaneous memorandum, too, the correspondences with past facts out of my life are indicated merely by the briefest of notes for my own attention: *Hyannis-Harwich*, 1905 being a sample of these which will presently be elucidated. These notes I expand herewith to the point where they will be intelligible to my readers; the portion of the record dealing with the context of the dream itself I present unaltered.

So far as I can push back my recollection (the memorandum commences) the dream opened on a long, well-paved open descent, with the roadway running almost straight down the side of a long, straight ridge. I was in an automobile which seemed perfectly appropriate, although it was neither of the cars which I own at this moment in waking life; and I was driving. Despite the long vista which I continually had down the open road, there several times appeared a car immediately in front of me, and each time I had some undefined diffi-

culty in making my brakes come into action promptly enough to avert a rear-end collision. Now the general character of the hillside vista here dreamed was clearly recognized by me, under waking analysis, as having been formed by adding, to a certain particular view which one gets on looking out across the valley of the Allegheny River from a point on New York State Highway No. 17 between Salamanca and Jamestown in the western part of the state, an equally definite vista of a concrete road descending a ridge which one gets in the winter, when the foliage is off the trees, on looking east toward the First Watchung Mountain from a point on Valley View Drive immediately north of Milburn, New Jersey. The experience of having to brake abruptly to avoid hitting a car unexpectedly overtaken or unexpectedly appearing from a side road is one that comes to every person who drives as much and as speedily as I do; I had not had it immediately prior to the night of this dream, could not relate the dream with any particular instance in waking life and the experience of having difficulty with my brakes is one that has never occurred to me and never could except through the most unanticipable mechanical failure. The general notion of being engaged in driving through such a landscape as I have pictured is emphatically part of my experience; my driving, whether on one-day picnic jaunts or two-week vacations, is always done in the mountains by preference. I take the present dream picture to be, aside from the definitely recognizable character of the landscape, an unrecognizable complex of my driving experiences.

Presently the valley road, below me, became visible; and I could clearly see, in the distance, the fork at which my own road joined this. Without in the least offending the dream logic, I came out on to this junction, not once but four times in a row; and each time, I had the same trouble that I had been having with traffic ahead of me going my way. Each time I seemed actually to negotiate the fork; each time it was then again visible below me and to my right, on to the same old valley road; and each time I knew it to be the same old fork on to the same old valley road; each time all this seemed right and proper. I have no remarks to make about the realization of this experience in life, since it is evidently one of those dream fabrications

lacking sufficient practicability for such realization.

With no transition that the waking mind would regard as logical but again without offense to the logic of the dream, I now found myself at the base of a long, steep, winding grade, familiar in the dream but having no counterpart in waking life beyond the obvious generalization that in driving about through mountainous country one gets many experiences comparable to this one. It seemed quite clearly to be situated somewhere in the mountains of Maryland or Pennsylvania, and to constitute a junction at which one must choose whether one would come east over the Lincoln or the National Highway. Actually there exists no such junction *in the mountains*; one makes this choice at Wheeling or at Pittsburgh or, if one be thoroughly familiar with the local unmarked roads, at Washington, Pa. This I vaguely knew during the dream but it did not annoy me in the least. This part of the dream seems quite clearly a reflection of my extreme familiarity with the highways of this section of the country.

I chose the northern route; in point of fact, although I knew I was at a fork and had seen the alternative road a moment earlier in the dream, the road which I was now taking was the only one now present. And now, again with no slightest offense to logic, I was no longer in a car but was riding a pedal bicycle. A moment later I was trundling it up the steep hill (the last time I owned a bicycle, I repeatedly had to do this); again I had mounted and was riding. A car came on me from behind; to avoid being struck I had to take to the ditch; the deep sand therein spilled me off my seat; the sequence to this point being an exact duplication of something that had happened to me while riding from Hyannis, Mass., in the fall of 1905, to attend a baseball game at Harwich.

I picked myself up; whereupon I discovered that the entire bicycle, although not touched by the car as this dashed past, was lying about in the ditch and the roadway, in sections. Now there is a familiar vaudeville act in which a trick bicycle figures. At a critical stage of the performer's evolutions, this falls apart under him, but each part remains intact, so that he is able to gather up the fragments, stick them together, and mount and resume his riding. This was exactly what had occurred in the

dream. I do not find myself able to say how recently I had seen one of the bicycle acts with which I connect the episode, but I had seen several such and had enjoyed them rather more keenly than their intrinsic merits would demand.

In the dream I recognized each unit in the wreckage: handle-bars, wheels, diamond, etc. The diamond had developed a mysterious hinge enabling it to open and close on itself. This I straightened out without difficulty, gathered up the other sections and assembled them with the utmost expedition; was in no sense surprised to find that they stuck together without the necessity for any fastening; and was about to mount and ride away, when I discovered that the chain was missing. I searched about in the ditch and found it. In the Hyannis experience of 1905 this had happened; the chain had been broken; and I had had to make emergency repairs in the one link, sufficient to bring me to the nearest blacksmith shop. In the dream, when I found the chain, not only was it broken but one link was entirely missing and could not be found. I did not discover this until I had brought one end of the severed chain around over the sprocket wheels and tried to make it meet the other. In waking life, I have had this identical experience with the timing chain of an automobile that stalled between Warren and Palmer, Mass., when the chain broke.

At this point in the dream I suddenly found myself with a companion—a young lady of wholly charming exterior. She was nobody with whom I am acquainted in waking life, and no name or identity appeared for her in the dream; but both her presence and her personality seemed to be quite a matter of course. I asked her for a wire out of her hair with which to splice the chain; and she pointed out that with bobbed hair she had no occasion to wear wires. In waking life joking with Margery about the role of hairpins in her seancee-room feats, I have had the analog of this remark made to me. With my fair companion of the dream I consulted further, and agreed that we should have to walk to the nearest blacksmith shop, where we should undoubtedly get a wire. This unnatural (for the period) reversion to a blacksmith shop rather than to a garage seems to constitute a return to the Hyannis episode, wherein I got permanent repairs

made at such an establishment. In the dream, the picture of tying the two ends of the broken chain together with wire was very clear in my mind; I could even see in anticipation the knots in the wire, and the protruding ends sticking out from these. The picture was of such definiteness as to suggest very strongly that it would not have occurred in a similar dream by one who had had no experience tying knots in a wire, and that it was a definite reflection of such waking experiences of mine; but naturally I can isolate no single episode which it particularly suggests.

The bicycle was now again in sections for no reason that I can place a finger on. I strung these on one arm as one would string a series of rings on a stick; and my companion and I set out. We came immediately to the summit of the mountain; and there the road entered the doorway of a large restaurant. Pursuing our way inside, we came to a point where the road went over a table. More exactly, it mounted a table; one had to climb up to the higher level represented by the table top, and to proceed on that level; yet it was clearly a table on which the road mounted, and not merely a vertical jump that it took.

During a period of several years when I played golf constantly on the Moshulu Public Links in the Bronx, I had a dream which recurred night after night. I would find myself playing a certain one of the long holes, whose old number I have forgotten and whose present number, following a rearrangement of the course, I do not know; but it was emphatically a definite and recognized hole on these links. At least it would be so as I teed up; but as I played my drive or sometimes my second shot, it would be complicated by the sudden substitution, for the fairway, of the Schatzel restaurant from the east side of Jerome Avenue, where the golfers habitually lunched. The play of the hole would then consist in a series of trick shots, in and out of doors and windows, around corners of hallways, etc., etc. Unexpected caroms off the walls would return the ball to the point from which it had just been played, or to a worse one; etc., etc. I always thought that this dream had its origin in the fact that while I habitually hit the ball cleanly and in a straight course, my control of direction was never good, so that on the extremely narrow fairways of Moshulu I

constantly found myself playing out of the rough, or across the rough from the adjoining fairway; I pictured the dream as a jumbling of this habitual condition with my habit of going into Scharles for lunch or supper. The restaurant was always recognized in the dream as the Scharles place, though its physical features were not those of that place and were not even constant as the dream recurred from night to night. The dream which I am engaged in narrating represents the first time that this misplaced restaurant scene has occurred in my dreams in any other than the golfing context; I trace here some connection with the fact that motoring now occupies the place as my major recreation which golf occupied when I was employed at Columbia and in enjoyment of more systematic hours of daylight leisure.

In mounting to the table-top level, my companion made the grade in one long, sideways step-up, as a person with legs of adequate length would do. But I found that with the bicycle on one arm and the cat under the other I could not quite make the big heave necessary to get myself up in one step, as the lady had done. So I set the bicycle down and climbed up with the cat.

I have tried, by my entirely casual and unannotated introduction of the cat, to give a proper picture of the casualness with which this animal entered the dream. There was no more warning of its coming than I have given the reader. But there was no slightest surprise at its presence; it seemed to be quite as proper and natural as my manner of introducing it would imply. The inability to mount to a desired height because of the presence of this cat in one arm seemed clearly borrowed from an experience which I once had after going up a tall tree in pursuit of a cat that had fled there from dogs and found itself too scared to make the attempt at descent—a situation of fairly common occurrence. In the city one sends for the firemen. In the country, one must rely upon one's own resources. With some assistance I had got to the level of the cat, had persuaded the creature not to retreat from me as I approached, and had got my hands on her. I then found it quite impossible to descend without free use of both hands, and impossible to get this while I had the cat. My difficulty here was, to be sure, one of descent and in the dream was one of ascent; but the manner in which

I had grasped the cat was distinctly the same in the two cases, and waking recollection of the dream seemed to make it plain that the animal involved was the same scrawny disreputable Maltese specimen.

On the upper level which I had thus attained there were numerous tables, well-filled with diners. I am inclined to think that there was some reminiscence of the Paris sidewalk cafes here, but would not insist too strongly on the point. Automobiles from the highway were constantly making the climb to the upper level as I had done, and once arrived they were whizzing about among the tables, etc. I was not at all puzzled to know how they were negotiating the abrupt rise: it seemed quite in order that they should be able to do so. My female companion ceased to figure in the dream from this point; which is to say, she vanished quite as causally as she and the cat and the bicycle had appeared, and equally without any shock to my reason. I followed the road out the back door of the restaurant, and found myself in a large, unpaved, ungrassed yard—a typical country farmyard with its bare dirt surface. The cat was now gone and in its place I had the bicycle again, intact, rolling it along under one hand while I carried the fractured chain in the other. I leaned it against the gas-pump (another casual interpolation) while I pushed it (the contradiction in action not being observable to the dreaming mind) across the yard to the barn, in which I knew by some means not nominated in the bond that I should find the blacksmith shop. I sought all over the extremely messy floor of this for wire, but could find only hairpins. Waking analysis completely identified the interior of the barn with that of a messy, disreputable cross-roads garage in which I once assisted the proprietor in his rummaging through enormous bins of spare parts in search of the particular nut that I needed to replace one that had dropped off my steering gear and rendered my car wholly non-dirigible: this experience being five or six years old at the time of the dream. Hairpins being not suitable for my purpose, I took a corset-string (which represented another spontaneous creation of the dreaming mind) and spliced the chain together with this. The blacksmith was out to lunch, and it was obvious to me that I must get away with my big bunch of flowers (another in-

terpolation) before he returned; else I should have them taken away from me, and perhaps get thrown into jail, in the bargain. There was now no doorway or other means of exit, however; so I went downstairs (I was outdoors during the action already described in this sentence, but the need of an exit and the process of going downstairs failed to impress me as in any sense out of order) and found myself in a large, damp stone cellar. With respect to a seepage of water through one wall, this was the cellar of my own residence; but this is an observation by my waking intelligence—no identification in whole or in part occurred during the dream. In this cellar I climbed aboard an automobile which did not identify itself with the car in which the dream opened, and which seemed to be a wholly proper part of the cellar furnishings; and in this car I drove off—whither, I do not know. The last glimmer of the dream that sticks in my mind is connected with my rapid flight over the open road in this car, chuckling at the blacksmith's discomfiture when he and the sheriff (another spontaneous addition) should arrive back from lunch and find me gone.

Now this dream is of course quite lacking in psychical characteristics, and it is cited in the present connection only because it is such an extremely rich illustration of dreams of its type. Its illogicality of structure could hardly be improved upon. It could hardly be more clearly true that it is formed as a mosaic of past experiences, selected apparently at random and patched together as best they could be. Further, I need not cite particular spots in this dream in support of the statement that it illustrates in most admirable fashion a feature of the mosaic dream-type that is of the utmost importance in connection with the discussion to which we come: namely, the way in which the component elements merge with one another and have important parts of their context altered with the net result that it is often difficult and sometimes impossible to recognize with any certainty the particular waking experience to which a given episode of the dream pertains. This would be true, even if one could recall with certainty all of one's waking experiences, however trifling. The impossibility of such recall merely adds another obstacle.

Now the essence of Dunne's discovery, to which his book is given over, lies in this: that these mosaic dreams are not made up alone of elements from the dreamer's past; but that elements from his immediate future likewise occur with considerable freedom. The difficulty which we meet in recognizing the origin of these elements is here complicated by the fact that the dream comes first and is usually quite forgotten when the realization occurs; and equally by the fact that when this is not the case, there is a stubborn resistance on the mind's part to making the necessary correlation, a total unwillingness to reverse the usual temporal sequence and grant that the dream may be related with what follows it in time. Once we devise means for overcoming these obstacles and for stripping the dream episodes of their surrounding extraneous factors so that what remains may parallel the waking experience to which it corresponds, this recognition may be and will be made, regardless of the necessity which arises for traveling in the wrong direction over the time continuum in making it.

Dunne pointed out that in his experience and in that of persons whom he had started upon a course of dream-observation, unmistakable correspondence between dream actions and those of the ensuing waking hours occurred too often to be attributed to chance. He pointed out with much emphasis that the dream seemed particularly prone to pick up something that one was going to read during the next day, in preference to some element from one's more active type of impending experience. In this JOURNAL for April, 1928, I gave a brief account of a dream of my own which seemed quite clearly to be of precisely this sort: in which I dreamed rather extensively about the entrainment or detrainment of a circus, although I had never been witness of such a spectacle; and which was followed by my reading a newspaper paragraph on this topic. With this narrative, I extended an invitation to my readers to contribute similar items from their own experience. I have prefixed the present compilation with the rather extensive account of my own wholly normal dream, in an endeavor to prevent, by positive illustration, any reader from seeking too definite and too persistent parallelism between the dream experience and its real-

ization in waking life. With this remark, I pass to a letter which I have from Mrs. F. E. Leaning, whose interesting contributions appear in our pages from time to time. Mrs. Leaning gives me a specific observation, and follows with some general remarks that are well worthy of attention. She says:

"I dreamed on March 17 or 18th, 1928, that I was visiting friends, or in a friendly house and they said as I was going, 'Oh, you must see the cats.' (I have a big cat complex and have a circle of cat loving friends who always show me the kittens, when I visit.) I knew, in this dream, that the cats were something out of the ordinary, that had been made a fuss of. A door was opened, rather cautiously, and looking in I saw first one, then two other, very large somnolent animals with marks scattered on their coats, as if one put two fingers in brownish paint on them. I did not touch them or go at all close. They were nearly the size of small sheep. As I was waking I said to myself, of the dream (recognizing it as a dream) 'But those were not cats, they were ocelots.'

"I told my husband at breakfast, and remarked that I did not know why I should think of such a thing, for I suppose I had not had 'ocelots' brought to my attention since I had toy books long ago to teach me natural history. I do not do cross-word puzzles, which account for the coming of many out-of-the-way words into people's minds.

"On March twenty-second I received quite unexpectedly (because I had closed the subscription and given it up) a copy of a small weekly paper called *Cat Gossip*. Just below the marked part, by which the editor wished to show me that a friend's contribution would appear shortly, was a paragraph beginning: 'Quite a number of Ocelot cats have reached England lately—unfortunately such young specimens that the cognoscenti fear to risk their purchase. No domestic feline has ever come within miles of their wonderful beauty!' I read the passage to my husband, and he remembers my doing so, and that I had mentioned my dream before that. In the course of the day I looked at my largest dictionary (six volumes) to see what sort of animal an ocelot was, and whether it was like my dream. I find it named there *Felis Pardalis*, and 'the fur has a tawny reddish

ground marked with black spots, aggregated in spots and blotches. Length about four feet, legs short, etc.' The wood-cut shows the markings as jaguar-like.

"I think my ocelot can go in with your circus, as far as being a *printed fulfilment*.

"In the course of the last twenty years I have been told very many personal psychical happenings, and among them some quite circumstantial premonitory dreams, as well as what I now recognize as premonitory clairvoyance, not in the sleeping state, but occurring as visions to the waking. In particular I have noticed the feature of *printed fulfilment* in one particular long series of crystal visions. The percipient is an American lady of good family, resident in London and a member of our S. P. R., though abroad at the moment for her health. She has put a record of all her visions, etc., in the hands of the S. P. R. but of course, they will not do anything with them (they never do). Now I have sat by and heard her describe as fast as words would come the pictures she cannot help seeing in any refracting surface at hand. She needs no crystal, no concentration, no preparation or dulling of ordinary consciousness. A large number of the pictures (like hypnagogic ones) have no significance, but the minority (on record) are distinctly premonitory. So I think we should not separate the three kinds: dream, vision, and induced vision, in shading the premonitory element common to them all.¹ If Dunne's theory is right, we should all of us have the inherent ability to get at futurity, in one way or another.

"In my Psychic Index the premonitory dreams number rather more than half the total, the other half including the telepathic, veridical, symbolic, and all other divisions. In Clairvoyance I believe the same preponderance holds, though veridical and retrospective instances are more numerous relatively than in the dreams.

"The difficulty I always feel with print-filled dreams or visions is that it is so much more difficult to rule out the alternative explanations. Any printed matter must have been (1) an actual happening (in newspapers, anyway, as a rule) (2) reproduced by the author (or reporter), editor, printer, and proofreader, before it comes under the eyes of the dreamer. So

1. This I most emphatically endorse.—J. M. B.

we must allow that he may have had a veridical dream to begin with, or failing that, he may have had the images telepathically from one or other of the printing-office group. It is not so likely, but it may be possible. In a small number of the cases we can be sure that it is the real premonitory reading itself that comes about, as Dunne's Volcano case (his pp. 34-37) suggests.

"The other main difficulty comes in when we have such trivial instances that coincidence is more likely than prevision. I dreamed, some years ago, that we were burning out a bed-room, and when a certain chest of drawers was moved there ran out a big spider. I called on my cat (as I always do) for help, and she came, patted the spider and made it fold up, but then sat down and while I held my breath and my skirts did nothing more. Bye-and-bye the spider ran away and took cover. That bed-room actually was got ready some little time (I think a week or two) after, for visitors unknown to me at the time I dreamed, but the circumstances repeated themselves exactly. Puss came, touched the spider once, sat down. It was not the mere fact but the collection of them that made me wonder if I had had a little premonitory dream; but one gets so used and familiar with much more impressive things both in life and in our literature that I have long ceased to make any memoranda of them. You, too, no doubt have found that every other person you meet can tell you *something* of psychic interest."

A lady of the A. S. P. R., resident in California, who asks particularly that her name be suppressed, contributes a number of interesting dreams of premonitory character. She writes:

"For some years I have had dreams which are occasionally of a sort interesting to myself, at any rate. Possibly I had them always, but it was only of recent years that I have taken notice of such matters. As a rule the dreams are fairly direct, not symbolical. This may be because I have a strong bias against the vague and symbolical, and favor the direct and concrete in statement. The dreams of which I shall tell you are sporadic. For a time, several years ago, I had a long series of premonitory dreams, bearing on certain events which later befell, events of a nature so

improbable that at the time I had no notion there could be a question of premonition. These were, if I may so call them, group-dreams. But to come to the dreams in hand:

"Just before waking one morning some months ago, I dreamed that I went into a room where some one lay in bed, his (or her) head covered by the sheet. The sheet was pulled down and I saw the head all spattered with something red. I seemed to ask myself if it were blood and then to say to myself: 'No, it does not seem to be blood; what can it be?' The red-spattered head gave me a feeling of horror. Upon arising I went to the door of my husband's room and told him of the dream, remarking that I could not understand why I should have had anything so unpleasant after a calm night's sleep. As usual I went out that morning to work in a friend's garden. It is a large garden, where we raise many flowers, for the fun of the thing. We give the flowers to friends and to anyone in the neighborhood who is ill. I am under the impression that I also mentioned the dream to this friend, as I frequently tell him of the dreams. About ten o'clock I returned to my own house with my arms full of flowers. I was arranging the ones I intended to keep for myself when I took a notion that just one more flower of a certain sort was needed.

"I opposed the notion, because I thought it absurd, and I was tired and did not feel like going back up the street. But the idea that I must have that flower was an obsession, so, rather impatient with myself, I took my shears and went out. As I passed one of the intervening houses, a trained nurse ran out from it and called me, frantically. I knew her to be the nurse of a woman who lives in the house and who had been ill for some time. I had often left flowers for this woman, but did not know her. (I knew her elderly husband slightly, however, as he was wont to come to the garden.) The nurse begged me to come and help her. The woman had had a 'stroke.' As I went into the bedroom I saw the woman in bed. The head on the pillow was covered with red splashes. At first I thought it was blood. When I bent over her I saw that it must be red jelly or something of the sort. It seemed that she had been eating her luncheon when the convulsion had seized her and had

spilled the food all over her head. Some weeks later the woman died.

"What was the name of the U-boat that was sunk by collision a while ago? Anyway, just on the verge of waking I dreamed that I was in the salon of a ship which was struck and began to sink. It seemed to be a passenger steamer. I knew it was sinking and knew also that there was no way of escape. I did not even make the effort, for I was somehow or other aware that all the hatches were battened down. I leaned back on the couch where I seemed to be sitting and said to myself, 'Well, soon I will have my curiosity as to what is on the other side gratified, but I hope it will be over quickly.' Then I became aware of uniformed men standing at attention quite still and soldierly. I asked myself what those uniformed men were doing there. There was no answer and the ship continued to sink, and gradually I awoke. I told the dream to both my husband and my garden friend, but saw no meaning in it. The next day the U-boat's sinking was in the papers. I have no navy connections, though I have known a few navy people here and there.

"My brother—the only one—went to the South Seas last summer in his yacht. It is part of the meaning of the dream, that my brother has considerable property. His wife and son were on the yacht. Had it gone down with them on board, I should have been the only one to inherit his property. A few days after he left I dreamed (just before waking) with rather dreadful vividness, that I was sitting in a house, just inside an open door. From somewhere outside my brother (where I could not see) called to me to take care. It was a frightened warning. He seemed to tell me that a peril was impending. Then after a pause, during which I sat waiting, there came a wild rush of wind and a terrible burst of lightning. From out the heart of the lightning something fell into my lap. I saw that it was a great mass of jewels—a veritable treasure, rather like a great necklace, I think. It gave me the idea of great value. Then as the wind and lightning ceased, the treasure turned to a small and valueless chain of imitation stones, and faded away.

"I spoke of this dream to my husband and my garden friend. I interpreted it as a warning that I was in danger of losing

certain valuable securities which my brother had given me just before his departure. So much had I this idea that I went down to my deposit box at the bank. But the papers were there. Cables and letters from my brother said they had had a good and uneventful voyage.

"But when several months later he returned to Los Angeles, he told me of a storm they had had about a fortnight previously on the way back from Hawaii. He said it was the worst in all his experience on the sea, and that for a few hours he had thought he could not bring his yacht through it. For a little while the wind and lightning were beyond belief, he said. Of course, during that time I came very near to having a metaphorical treasure necklace fall into my lap. But the danger passed.

"I have a friend in South Africa who has written to me for many years. Of recent years he has written at least once a week. Then for a number of months the correspondence ceased, owing to a misunderstanding. I gave the matter no special thought, although I regretted the misunderstanding. Several times I wondered if he would ever write again. One afternoon as I was waking from my habitual nap, I had a sort of vision (I go in for these half-awake visions rather often) of three letters which I was taking from my post box. The third one was the familiar one with the Transvaal stamp. As I had very frequently 'seen' this man's letters just before their arrival, I took it to mean that he would write again, and that I would get the letter soon. Then one day, a couple of weeks ago, I took those letters from the box. The last was the Transvaal one.

"During recent months I had, over a period of perhaps five or six days, repeated before-waking dreams about death. I forget what they were, but always death was left in my mind. One morning it was quite unpleasantly vivid, for I dreamed in great detail of being guillotined myself. It was quite an interesting experience, however, and as usual I consoled myself about leaving this interesting world with the thought that I was about to find out what the next state was like. However, I remarked to my husband and my garden friend that I certainly was dreaming a deal about death and began to think it must be premonitory. I said that I wondered if it meant me (but

I scarcely thought that it did, as I think I have an idea of about when I shall die). The next morning I had another verge-of-waking dream; of death again, but this time I was laying flowers on some one's else grave and had the distinct impression that the death was one which would not affect me with any personal feeling. I mentioned this fact to the two men. A few evenings later I received a special delivery letter telling me of the death of a connection by marriage, a very sudden death. The man, himself, I did not know, but he was the father of a little second cousin. This child was thereby left an orphan, and it devolved upon me to arrange for her support—a matter which took much time and thought and adjustment with others. In connection with this death dream there has occurred quite steadily another wherein I was being given to understand that some sort of economy would be necessary for me—not stringent, but sufficient to be noticed. Such is the case, as I contribute to the child's support and must economize in certain ways to do so. There had been no idea of the father's death; he died by accident.

"When I was a child of about eight I must have had dreams of this sort, for I recall that while being in Baltimore (where my father, an army officer, was stationed) I dreamed often that I was to have a little sister. I never dreamed it except at that time, I think. As I already had a brother, it was hardly the dreaming of a lonely child and I was an appallingly active young person, not at all given to "mooning" over wishes. The dream continued for awhile, then stopped. Its vividness was what makes me remember it; I do not recall any other childhood dreams. Anyway, my mother told me, years afterward, that at that time she was expecting the birth of a child, but it was prematurely delivered. She never had another.

"I had an odd type of dream rather over three years ago, the only one of its sort I have had. I was much troubled over a personal affair. One afternoon just before taking my sleep, I said aloud, with deep intentness: 'Oh, I wonder how it will end?' There was no way of its ending in anything except trouble—so far as I could see. I fell asleep, quickly and very deeply, but only for about three or four minutes (usually I sleep for some time). Just on the verge of waking I had a 'vision' of a very

smiling face (feminine, but not familiar), and twice it spoke the words: 'That will be all right.' As a matter of fact, by reason of an almost unbelievable working out of circumstances, the situation did become 'all right' in a way I should never have imagined."

Another JOURNAL reader, again a lady who prefers anonymity, writes to tell the following story, being inspired directly by Mr. Wildman's paper in our issue of March, 1928:

"My husband had only one brother and they were always very close in every way, having built up a small factory manufacturing metal goods, always lived together, and were most intimate in every way. At one time he used to take his meals at our house after we were married, and as I had known him all my life, we had always been the best of friends. He died and we moved South, my husband having no desire to stay in the same place. At the time of my dream I had three children; one boy and then two girls; I was at the time, within a week of going to the hospital for another child. During the entire nine months I had been *absolutely positive* of having a boy and we had planned to give him the brother's full name. At no time had any doubt entered my head as to the child being other than the boy upon which we had planned so much. A few days before I went to the hospital, I dreamed of sitting at a table and at the opposite side sat my husband's brother, just as natural as he had many, many times; he looked at me and laughed, as he always used to, and said: 'Dinse, you think you are going to have a boy to name after me, but you are not; you are going to have a girl.' I waked up at once and the dream was so vivid I told my husband and I cried because, although I am not superstitious at all, I felt that the dream was too real to admit of any doubt, and sure enough a few days later, I had another girl—who stayed for some time without a name until we could decide on one.

"My brother-in-law was always interested in the unknown, as we are; and it does seem as though, if possible, he would communicate with us; but that has been the only time. My mother died also a few years ago, but so far I have been unable to reach them in any way. Mr. Wildman spoke in his article of the spirit being

slightly higher in dreams of the dead. In this case it was not so, as I remember distinctly he sat on the opposite side of a table from me. With apparently nothing on the table, he sat sort of sidewise and had one arm lying half on the table just as though we were sitting conversing, although I did not apparently say anything to him."

"I had another interesting experience a number of years ago. I am a trained nurse, a graduate of the Hartford County Hospital, and during my training around the year 1909 I was on night duty in the ward of chronic cases of men, having at the time about twenty-five or thirty men, as I remember. One of the cases was an old man who had a chronic kidney condition and scarcely changed from day to day. He was a spiritualist and often talked to the other men in the ward. I do not remember anything that he said, but I do remember that the men would laugh and jeer at him and one night he became angry and told them that he was going to die on a certain day, as I remember, within a week, and that within five minutes after his death he would rap on every window in the ward. The ward had windows running from the floor to the ceiling, about six or eight on each side. Patients and nurses joked about it, and when I came on duty on the stated day, my first question was for the condition of the old man. The day nurses laughed and said that he must have made a mistake, as there was no change at all in his condition. I had the work alone at night, with the help of one orderly. I had all the lights on and the ward was brightly lighted. While I was giving out the medicine, I watched the old man, and surely enough, saw a change; but before I could get a screen around his bed, he had died. Of course, I called the house physician and the men in the ward, knowing what had happened, became perfectly quiet. At once the raps began on the first window, the second, and so on. I called the orderly and ran out the farther end of the ward to a little porch, then to the lawn, and sent him around one side while I went the other side. Standing in the dark on the outside I distinctly heard the raps on the window, and as it was brightly lighted inside and all men were in bed, I surely could have seen any one. The orderly returned with the same report, and as the other patients were thoroughly worried by

that time, we agreed to tell them that we saw the day orderly do it as a trick. I went in and told them that and soon had them laughing and talking as usual. However, I told the doctor the truth when he came and also the other nurses in the morning, but beyond a little discussion, we soon forgot it. Had I been a little older or perhaps not so busy, I might have realized enough to make a more thorough investigation at the time.

"At another time, also on night duty, I had a man who had been unconscious in a private room for several days. After my rush work was over I was in the habit of sitting in his room to watch any change as we expected the end any minute. One night I thought I saw his eyelids move and I stood up and leaned over him to make sure. He suddenly sat up and threw his arms around my neck and talked to some one apparently present, and died in just that minute. I laid him on the pillow and stood there for several minutes, feeling *absolutely* that there was some one else in the room. The feeling was so strong that I looked under the bed, the only place in the room that anyone could be concealed. Of course, there was no one else there and I shrugged my shoulders and left the room, later coming back in about ten minutes and prepared the body for the undertaker, but when I returned and worked alone, I had no such feeling at all. I found later that the person he talked to was his wife, who had been dead for a number of years.

"My father-in-law lived with us, and as he was an invalid, I took care of him; he always appeared to be really afraid to die and used to tell me over and over again that when he was so sick that I thought he was dying, to do everything that I could to keep him alive. I promised him that of course I would. He was getting over a slight cold, but was up around the house. One night he went to bed saying that he felt tired, and toward morning he became unconscious. Of course the doctor said that it was the end, but as he was seventy-six, we all had been sort of expecting it. He was always a man who believed in telling nothing but the truth and became very indignant at anyone for enlarging a story. Along in the morning he called for me, and as I came to his bed he put up his hand and took mine, and calling me by name, said: "Don't give me anything; let me

go; death has been here and I have talked with death and know just what the Lord wants me to do. Let me go." He then at once went unconscious again and died about an hour later, never becoming conscious again. His wife and my husband were both in the room at the time and knowing him and his positiveness for truth, one cannot but wonder. The experience would, of course, mean nothing at all if it had occurred with a dying person holding spiritualistic views, but with such a person as my father-in-law it seems to me that its significance may be very large, indeed."

These last several experiences, while having no connection with the matter of dreams, I have included herein in view of their interest and because I see no particular prospect of their early inclusion in a compilation of reports of their type. We may next pass to a report printed in the *British Journal of Psychic Research* for March-April, 1928. It was contributed by Miss Marguerite W. Crookes, who wrote as follows:

"I was hoping to have had one or two items of interest to impart, but my proposed enclosures have dwindled to one, which I send you for what it is worth. I do not know whether you would care to publish it. The people concerned have no objection, provided it is published under an initial and their name is not mentioned. I, of course, enclose the true name and address for your personal satisfaction.

"I thought the incident would be interesting as it is a genuine case of pre-vision. I do not know whether it will appeal to you as being sufficiently evidential. I, personally, can entertain no doubts in regard to the story. Mrs. W. (the real name is given here) is a very old and dear friend of mine. She is incapable of dishonesty. Both she and her husband are singularly well-balanced and high-cultured people. Mr. W. is a well-known artist here. Before he had left England, over twenty years ago, he had already had some of his etchings hung at the Royal Academy. I mention this to show that he is a man of standing in his own line. Mrs. W. also has artistic and literary gifts. I may say that neither of them are spiritualists, and that it is really only since I have discussed the matter with her that Mrs. W. has done any true psychic research reading, although she has read one

or two Theosophical books, as her son is a Theosophist. It was as a result of our psychic research talks that Mrs. W. eventually confided to me the 'egg story,' and finally, to oblige me, agreed to write it down and get her husband to witness it.

"All this to show you why I am absolutely convinced in my own mind that I am sending you a straight story.

"The point that interested me in the story was that in her dream Mrs. W. saw the effect of the dream on herself. What I mean is this: You will notice she mentions that in her dream she picked up the eggs in a curious 'sidewise' fashion. Well, on the morning after she had the dream, when she went up into the henhouse and saw the eggs she was so surprised at seeing them exactly as she had seen them in her dream that she stepped back, and then, as a consequence of that change of position, picked them up in the 'sidewise' manner alluded to. I questioned Mrs. W. on the subject, and she was very positive that she would not have picked up the eggs as she did had not the recollection of her dream startled her. Which suggests that whatever part of her personality foresaw that future, also foresaw and allowed for the effect that foreseeing the future would have on her actions. It sounds complicated, but no doubt you get the idea! Here follows the dream:

"At the time the incident I am about to relate took place, we were living in the country, and we kept a few fowl. The birds had "gone off" laying for the winter months, and I was not thinking at all about them when I had the following dream: I dreamed I had gone to the fowl-house to feed the fowls. I looked in their nest and saw two eggs, one small one, and one larger one, lying together, and I seemed to stoop in a strange, sidewise manner to pick them up. In the morning I told my dream to my husband; he laughed and said, "Fowls don't lay eggs in the middle of winter." Then he went to town for the day. About half way through the morning I heard a loud cackling. I went to the fowl-house and in the nest, exactly as I had seen them in my dream, were two eggs, one large and one small. I was so surprised that I leaned against the partition, and I found myself stooping to pick up the eggs, in precisely the same manner as in my dream.
L.W.'

"I hereby corroborate the statements made by my wife Lillian W. respecting the "egg" dream. They are perfectly true.

"HARRY W."

With one more contribution from an anonymous lady member of the Society I bring the present compilation to a close. This lady is sufficiently analytical to realize that her dream is not necessarily of the Dunne category. In fact, she writes mainly to ask me if I think it belongs in that group, or in the coincidence class. Her account follows:

"On Saturday, November 3, 1928, I dreamed I was walking with my husband, who died in March, 1925, and as usual in such dreams since his death I was impressed by the very marvelous texture of the clothes he was wearing. After some conversation relative to his health I said that I thought he was concealing something which he feared might perhaps annoy me. As though consenting to this, he put out a bare foot for me to look at, as though there were something special for me to see. Looking down at this foot I saw a thin, narrow, flattened fleshy-looking cord or band which ran down the middle of the front of his foot and seemed to disappear

where the toes began. It was the same color as the foot and it seemed to suggest to my mind a tapeworm, laid flat down along the foot, over the instep and down to the toes. I then seemed to wake up and I had a rather vivid mental picture of the foot and the band, and I wondered how such an apparently meaningless thought could have come to me even in a dream.

"On the Tuesday following this, November 6th, I went to my country home, where I found the October issue of *Psychic Research*, and proceeded to read it. On page 565 I read: 'There was a semi-cylindrical cord-like appurtenance which seemed to grow out of the hand and wrist along the median line. It was about an inch wide on the back of the hand,' etc."

To me the most interesting feature of this narrative is the fact that we may understand, by implication, that the dreamer was having a dream to which she is entirely inured by custom; but that this took the new and unexpected turn which she indicates. I think this adds strongly to the presumption that what she dreamed was actually a pre-vision of what she read three days later.

International Notes

BY HARRY PRICE

IMUCH regret to announce the death of Pamela, Viscountess Grey of Fallodon which occurred at her residence, Wilsford Manor, near Salisbury, on November 18th, 1928, after a very brief illness. She was aged 57. Lady Grey's interest in psychical research (she hated the word "spiritualism") is well known and she was a Vice-President of the National Laboratory from its inception. Though not a "spiritualist" she was (like her great friend and near neighbor, Sir Oliver Lodge) convinced that the soul or ego survived and in that form could "communicate" with those on earth.

Lady Grey was married twice, her first husband being Sir Edward Tennant, afterwards Lord Glenconner. As Lady Glenconner she wrote the book, *The Earthen Vessel* in which she stated that she had received spirit messages from her son, Mr. Edward Wyndham Tennant who was killed in France during the war. She occasionally contributed to *Light* and other London journals. On the day following her death the *Evening News* published an article, "Telepathic Dreams" in which she related some personal experiences.

Viscount Grey shared his late wife's interest in psychical research, as he informed me at a reception which Lady Grey gave last March in honor of Dr. Osty's visit to the National Laboratory. But Lord Grey being almost blind he was, he told me, dependent upon his wife for news of psychic activities in various parts of the world. The last letter I received from Lady Grey is dated August 15th, 1928, and, curiously enough, concerns PSYCHIC RESEARCH. For years I had regularly forwarded her a copy each month, and she wrote to know if I could spare two copies. "I enjoy reading this publication so much!" she concluded. Lady Grey was buried at Wilsford on November 22nd, Sir Oliver Lodge reading the lesson at the memorial service held in the village church. . . .

Lady Grey was passionately devoted to animals and in the *Evening News* article

referred to above she relates a story concerning a favorite spaniel which is worth reproducing:

"One year I lost a spaniel. She was docile and dependent after the manner of her loving kind. From Wednesday morning till Friday she was gone. Enquiries made, placards printed, constables given description of the dog and weary hours waiting. On Thursday night I woke about one o'clock and could not sleep. At last I said aloud: I can't rest for thinking of poor innocent Lottie; please help me to find her again. (I said this to the Invisible Helpers of whose blessed services we do not sufficiently make use.) Then I went to sleep. Hours passed. The next thing I remember was hearing very clearly: She is locked up. Where? I asked, and it was only by the impact of my own voice upon the air, and the contrast in it, that I knew the other had been in my dream. But I was wide awake now, and had got what I wanted. I had my clue. It was six o'clock and I could hardly wait till the servants were stirring. Then I sent word to the groom: Please get the key of the Squash Racquets Court. The dog is locked in there."

"And there Lottie was found, weak but smiling, and soon looking up between every three gulps of milk, forgetting and forgiving. Now, who told me Lottie was locked up? My supernormal faculties. My brain refreshed by sleep was a better instrument for the working through of something that had lain hidden all the time, overlaid in my memory, namely, that I had been in the Squash Racquets Court on Wednesday, and that the dog had followed me there." . . .

The National Laboratory of Psychical Research has completed its third year of existence and some solid achievements stand to its credit. It has created a sentiment among the press and public alike for the scientific investigation of alleged phenomena—a sentiment which did not previously exist in Great Britain and which probably

exists in no other country today. It has interested orthodox science in psychic phenomena, witness the articles, reviews, etc., which now appear in *Nature*, the mouth-piece of official science, and similar organs. The Laboratory "made history" when, at the luncheon given to Mr. J. R. Gordon, believers and unbelievers, spiritualists and scientists fraternized round the same table. As Mr. David Gow remarked in *Light*, the gathering "had a significance only to be properly appreciated by a close observer of current events." Most of the principal psychologists have lectured before the National Laboratory which houses the world's largest library of works specially collected for the scientific examination of psychic phenomena. The latest barrier to be demolished by the methods of the National Laboratory is the antagonism of the Roman Catholic press. I am sure that Londoners must have rubbed their eyes on Friday, November 9th when they saw staring at them from every news-stand¹ the contents bills of the *Universe* (the principal Catholic journal) announcing, in four-inch letters, their report of my experiments in the catacombs of Rome—a report that was "featured" accurately, sympathetically and very fully. The British press is invariably sympathetic to the Laboratory experiments (did we not provide them with that blessed word "poltergeist"?); what antagonism we experience comes from fraudulent mediums; the credulous people who regard phenomena merely as outward and visible signs of a "religion" and from those who, posing as "researchers", have no intention of believing anything and are continually crying out for "only one rap!" (under their own impossible conditions) in order to be "convinced."

Professor C. D. Broad was my host when I lectured on the Schneider brothers at Cambridge University S. P. R. on November 28th. After dinner in Hall at Trinity we adjourned to a large class room where I projected upon a screen about 100 lantern slides dealing with the 15 seances I have had with the Schneiders. My audience—which included both men and women students—was much impressed with the account of the Austrian boys' mediumship. Of the many universities (including London, Oxford, the Paris Sorbonne, Oslo, Vienna, and Copenhagen) within whose

precincts I have lectured I doubt if I have found greater enthusiasm than that which I experienced at the newly-formed Cambridge University S. P. R. Not only do they invite lecturers to address the members but arrangements have been made for a number of mental mediums to visit the Society.

Dr. W. H. C. Tenhaeff, the well-known psychologist of Utrecht University, and a Corresponding Member of the National Laboratory sends me the first number (dated November 1928) of the *Tijdschrift Voor Parapsychologie* which Dr. P. A. Dietz and he are editing. The new psychic journal should have an extensive circulation in Holland where the people are profoundly interested in the question of survival. A few years ago I motored all over the Netherlands and was struck with the interest in psychic phenomena shown by all classes, and the paucity of literature dealing with the subject. The new journal (which contains important articles by Dr. Tenhaeff, Dr. Dietz and Dr. K. H. E. De Jong) is published by Emil Wegelin, N. Z. Voorburgwae 173, Amsterdam, at 6 florins per year. Among the foreign correspondents are Baron Schrenck-Notzing and the present writer.

Dr. Baron Alfred Winterstein read an interesting paper "The Importance of Psychoanalysis in Psychical Research" before the Austrian S. P. R. at Vienna on November 15th 1928. The Baron has kindly forwarded me his manuscript for publication in PSYCHIC RESEARCH.

I have just finished reading a most fascinating book, by Commander R. T. Gould, R. N. who has collected and collated some of the more interesting historical mysteries and has written a series of essays concerning them.

A mystery that will particularly appeal to the psychical researcher is that of the "haunted" vault at Barbados, in which no coffin could remain undisturbed. Time after time heavy leaden coffins (which required eight men to move them) were found standing on end and tossed about as if by the hand of a giant. At last, Lord Combermere, Governor of Barbados decided to

1. *Oddities: A Book of Unexplained Facts.* London. Philip Allan, 1928, 12/6 net.

hold a special test. The six coffins (five of lead) were once more placed in the positions assigned to them in the vault, the floor was sanded, a stone weighing five tons was cemented into the doorway, (the only aperture) and Lord Combermere and others placed their seals in various positions on the vault. Eight months afterwards (on April 18th 1820) the vault was unsealed in the presence of witnesses, including Lord Combermere, and although the smooth sanded floor bore no mark, the six coffins had been thrown all over the vault and otherwise maltreated. After that the coffins were removed to another vault. No explanation was ever forthcoming.

Another interesting essay deals with the "Devil's hoof-marks" a series of imprints in the snow that reached from Totnes to Topsham and Exmouth (a stretch of more than 100 miles of the Devonshire coast) during the early morning of February 8th, 1855. The foot-prints were everywhere and thousands of people saw them. They were found on the roofs of high buildings, outside the doors of dwelling houses, inside barns, on tops of haystacks and, what seems miraculous, often the imprints were found inside barns where the snow had drifted, but had not returned, apparently passing through the solid walls and reappearing on the other side of the obstruction. A peculiarity of the hoof-marks was that they formed a single track—undeviatingly $8\frac{1}{2}$ inches between each impression—one exactly behind the other. The marks, four by four and three-quarter inches could not be identified with those made by any known animal—and no animal makes a single track, using only one hoof! And certainly no known animal could traverse over 100 miles in a night, passing over houses and high walls, through barns, etc. The mystery was never cleared up, and for months people residing in the rural districts of England were afraid to go out after dusk.

Another fascinating story describes the magic of the Berbalangs of Cagayan Sulu, a little island at the southern end of the Philippine group. These delightful people can, if we are to believe the scientist² who first described them, go into a self-induced trance and project their astral forms, in the shape of fire-flies, any distance and ut-

terly destroy their enemies. Apparently the evidence is quite good that they can—and do—transform themselves into the death-dealing insect and Andrew Lang based one of his stories³ on this alleged fact.

Other essays by Commander Gould—whose style is very amusing and smacks of the sea—deal with "Orffyreus' Wheel" (perpetual motion), Nostradamus, the "Wizard of Mauritius" "Mersenne's Numbers", "Crosse's Aeari", etc., etc. I cannot praise the book more highly than to remark that it kept me up till "two in the morning" devouring its contents.

* * *

Mr. Rudyard Kipling was the guest of honor at the annual dinner of the Royal Society of Medicine held at the May Fair Hotel, London, on November 15th, 1908. His plea to the doctors was that we might do worse than go back to astrology for the solution of some of the mysteries of life. "Nearly three hundred years ago" Mr. Kipling informed his hearers "there was an astrologer-physician called Nicholas Culpepper, practising in Spitalfields. And it happened that a friend's maid-servant fell sick with what the local practitioner diagnosed as plague. Culpepper was called in as a second opinion. When he arrived the family were packing up the beds preparatory to going away and leaving the girl to die. He took charge.

"There was no silly nonsense about looking for the characteristic plague tongue. He only asked at what hour the young woman had taken to her bed. That gave him, as I need not tell you, the hour of de-cubiture. He then erected a horoscope, and inquired of the face of the heavens how the malady might prove.

"The face of the heavens indicated it was not plague—but just small-pox, which our ancestors treated almost as lightly as we do. And small-pox it turned out to be.

"Preposterous as all this was, you must remember that Culpepper justified his practice by the theory that this creation, though composed of contraries, is one united body, of which man is the epitome, and that he therefore who would understand the mystery of healing must look as high as the stars."

Mr. Kipling concluded his address by asking "Is it then arguable that we may still mistake secondary causes for primary

². Ethelbert Forbes Skitchley, in a paper on Cagayan Sulu, published in the *Journal of the Asiatic Society of Bengal*, Vol. lxv, Part III, 1896.

In *The Disentanglers*, London, Longmans, 1901, p. 195.

ones, and attribute to instant and visible agents of disease unconditioned activities which, in truth, depend on some breath drawn from the motion of the universe—of the entire universe, revolving as one body (or dynamo, if you choose) through infinite but occupied space?

"The idea is wildly absurd? Quite true. But what does that matter if any fraction of any idea helps towards mastering even one combination in the great time-locks of life and death?

"Suppose, then, at some future time, when the bacteriologist and the physicist are for the moment at a standstill, wouldn't it be interesting if they took their problem to the astronomer and—in modern scientific language, of course—put to him Nicholas Culpepper's curious question: What was the aspect of the Heavens when such and such phenomena were observed?"

* * *

Speaking of astrology reminds me that I have just added to my collection a very rare first edition of Dean Swift's *Predictions for the Year 1708, by Isaac Bickerstaff, Esq.* Written to Prevent the People of England being Imposed upon by Vulgar Almanac Makers. The history of this pamphlet is both interesting and amusing. At the time it was written a "prophet" and astrologer named John Partridge was flooding London with almanacs predicting the most terrible calamities and catastrophes for the nation, much as some mediums have done in recent years. In his *Almanac for 1707* Partridge warned the public against "rivals and impostors". Jonathan Swift happened to see this advertisement and he forthwith prepared one of the most amusing hoaxes ever perpetrated against the quackery of astrologers. Under the signature of "Bickerstaff", a name borrowed from a sign in Long Acre, he issued his famous *Predictions*, the amusing and cruelly biting satire of which made London rock with laughter. Among the most preposterous predictions was one in which it was solemnly stated that on the 29th of March at 11 o'clock at night Partridge, the almanac maker "should infallibly die of a raging fever". On the 30th of March "Isaac Bickerstaff" issued a letter to the press (which entered into the fun of the thing) confirming Partridge's sad fate. The "flying stationers" (itinerant news-vendors) of the period immediately printed "penny elegies" of the almanac maker and

hawked them about London. Partridge was widely deplored in obituary notices and his name was struck off the rolls at Stationer's Hall. Partridge was furious and was obliged to issue a special almanac to assure his clients that he was very much alive, very foolishly adding that he was "also alive" on the day when "the knave Bickerstaff" asserted that he died of fever. This elicited Swift's most amusing *Vindication of Isaac Bickerstaff Esq.* in April 1709. All this ridicule killed Partridge's almanac (of which I possess specimens) for three years and he died in reality in 1715. If only we possessed a Swift today to kill off some of our own charlatans who infest London!

* * *

Autos, dancing, cocktails, expensive hair-dressing, other women's husbands and the high cost of living—and loving—generally are, according to the French press, killing the trade of fortune-telling in Paris. The fortune-tellers complain that "business" has been extremely bad during the last year or so. A Mme. Bethsabée, a clairvoyante who "practises" in the Etoile district has been telling a French newspaper man that whereas formerly her clients frequently consulted her concerning family matters, all she gets today is a very occasional lovelorn matron of about fifty summers who inquires, with tears in her eyes, whether her dancing-partner is still true to her. Verily, a sorry picture!

* * *

The riddle, "When is a fasting man not a fasting man?" was solved in the Berlin courts on November 17th when Siegfried Hertz was fined 1000 marks or a term of imprisonment for playing a hoax on the German public by pretending to fast for forty-four days, it being stated that the man consumed only water and cigarettes. But the police discovered that after twenty-eight days chocolate was being smuggled in to him. A cafe proprietor paid him 20,000 marks for the "draw". Hertz says he will go to prison so that he can prove to the police that he can fast indefinitely.

Just after the war I saw a similar exhibition at a restaurant in Berlin (at Kempniski's in the Leipzigerstrasse I think) where a man, posing as a "medium" claimed he could "fast forever". He was placed in the midst of the diners, in a glass coffin, padlocked, surrounded by stacks of food. Festoons of Frankfort sausages dec-

orated the coffin on which were rows of *Weiner schnitzels*, stuffed carp, honey cakes and synthetic eggs (my first and last experience of this curious "delicacy"). A guard was placed near the coffin but I recollect wondering if some of the spectacular foodstuffs did not seep through that half-inch of plate glass when the last customer had departed.

• • •

From witchcraft to vampirism is but a short stride for the occultist so I evinced no particular surprise when I found on my study table a copy of the Rev. Montague Summers'⁴ latest work which is a departure—though a strictly collateral one—from the subject with which Mr. Summers has made us familiar.

One does not peruse many pages of Mr. Summers' fascinating volume before one realizes that the author thoroughly believes in vampires—and writes accordingly; after reading the book I was almost persuaded myself that such things are, or have been; the evidence he marshals and the immense erudition he displays are alike remarkable.

Mr. Summers tracks the vampire back down the centuries and through many lands. He describes (p.3) a curious case which occurred at a cottage in Girvan, in Scotland. A young woman had lost her brother, a fisher, owing to the swamping of his boat in a storm. When the body was recovered it was found that the right hand was missing. This caused the girl great sorrow and some nights later when she was undressing she suddenly uttered a piercing shriek which brought the other inmates of the house to her side. She declared that she had felt a violent blow dealt with an open hand upon her shoulder. Her body was examined and distinctly marked in livid bruises was seen the impression of the man's right hand. The reader of this review will remember that when I investigated⁵ the alleged haunting of June's dressing room at the Adelphi Theatre last March the popular revue artiste told me that she had been suddenly awakened by a hand gripping her arm—and sure enough great red weals were found on the place indicated. But no one suspected a blood-sucking poltergeist. What a caption for the evening papers: "Vampire in June's dressing-room"!

4. *The Vampire; his Kith and Kin*, London 1928, Kegan Paul, pp. xv and 356. With 8 plates, 15s net.

5. *Psychic Research*, May, 1928, p. 310.

What is a vampire? Dealing with the "bitings" which Eleanore Zugun experienced at the National Laboratory, Mr. Summers says (p. 6.) that "the vampire has a body, and it is his own body. He is neither dead nor alive; but living in death. He is an abnormality; the androgyne in the phantom world; a pariah among the fiends" and a sure test for a vampire is the condition of the "suspect" when disinterred. When the body is found whole "they take it as certain that it was serving as an instrument of the Devil." (p. 33.) Of course, the question then arises whether the absence of putrefaction is due to natural causes.

Mr. Summers thinks that cases of catalepsy or suspended animation which resulted in premature burial may have helped in reinforcing the tradition of the vampire; as many bodies have been found which obviously were in positions different to those in which they were placed in their coffins. Dealing with cases of premature burial he cites—among others—that of Washington Irving Bishop, the vaudeville telepathist and "medium", who undoubtedly was killed by the knife of the surgeon who performed an autopsy on the entertainer, thinking he was dead. It was afterwards discovered that Bishop frequently became entranced—sometimes for hours at a stretch.

If a consecrated Host is placed in the tomb where a vampire is buried it will prevent the vampire from issuing forth out of his grave, but Mr. Summers does not recommend this remedy which "savors of rashness and profanation of God's Body".

It appears that not only are there blood-sucking vampires but living "mental vampires" or psychic sponges who drain the vitality out of healthy persons by merely being in contact with them—just as an old person is supposed to affect the health of a young one if the two are intimately associated. In the same way he thinks that mediums absorb the vitality of the sitters (who frequently feel "limp" and enervated after a seance) and that the teleplasmic materialisations are built up from the energy taken from the medium; a kind of psychic vampirism which (as we know is often the case) leaves the medium in a state of collapse.

Vampires apparently take on different forms in different countries. In Bulgaria, "it is thought that the Vampire who re-

turns from the tomb has only one nostril; and in certain districts of Poland he is supposed to have a sharp point at the end of his tongue, like the sting of a bee." Here is another picture of a vampire: "He is described as being exceedingly gaunt and lean with a hideous countenance and eyes wherein are glinting the red fire of perdition. When, however, he has sated his lust for warm human blood his body becomes horribly puffed and bloated . . . and the canine teeth wherewith he bites deep into the neck of his prey to suck thence the vital streams which re-animate his body and invigorate all his forces appear notably sharp and pointed."

Of modern cases of vampirism none is more terrible than that of Fritz Haarmann, the young Hanover murderer, who was executed on April 15th, 1925, for *biting to death* no fewer than 27 young people, mostly boys, whom he lured to his *Delikatessen* establishment (it is alleged he used much of the human flesh in his sausages, etc.); but Mr. Summers appears to have overlooked the case of Gilles de Rais (1404-1440), who was hanged at Nantes on October 26th, 1440, for the murder of *at least* 140 children. The servants of this monster kidnapped the children, who were then horribly mutilated and murdered. At the trial before the bishop of Nantes it was stated that many of the victims of Gilles were murdered by being bitten to death by this maniac.

Mr. Summers has included in his volume interesting chapters on the vampire in literature, the vampire in Assyria, etc., and provides us with an unusually comprehensive bibliography. The reader will find the volume well annotated—always a feature of Mr. Summers' work. *The Vampire* will long remain a classic amongst works on the lesser-known byways of occultism and I can thoroughly recommend it to the reader—though it should *not* be read in bed after a heavy supper!

* * * * *

Dr. E. P. Ellison, director of Maori hygiene, Auckland, N. Z., in an address on Maori magic said: "I do not know what Sir Oliver Lodge would say, but it is my opinion that the Maori has probably forgotten as much about spiritualism as the European knows today." He referred to the belief Maoris had in charms and magic and mentioned that he had been present as investigator at Maori seances. It had cer-

tainly appeared to him from a distance that the *tohunga's* face was contorted in different directions according to the nature of the spirit. In one case the jaw appeared to become elongated.

* * *

Mr. William R. Hearst, the American newspaper proprietor, has recently purchased a female ghost, and a Welsh one at that. True, there was a castle included in the deal but the good people of Glamorgan are much more interested in "The White Lady of St. Donat's" than in St. Donat's castle itself. According to the legend the diaphanous creature who haunts the best-preserved castle in Wales is none other than Lady Shadling herself who occupied the castle from 1510-1540. She is supposed to have been done to death by being compelled to drink a cup of "cold poison" at the point of the dagger by a relative who coveted her estates.

* * *

Prof. A. M. Low, the well-known scientist, and member of the National Laboratory Council, has designed apparatus by means of which he can, at will, project a figure into the séance room—a figure which walks and talks and even answers questions, but which instantaneously disappears when the lights are turned up. He says: "I guarantee to materialize a 'ghost' that will baffle even scientists. It will defy all ordinary tests." We hope to exhibit this latest "Pepper's ghost" at a public "séance" or meeting. Prof. Low realizes that this experiment of his has nothing to do with the question of genuine phenomena. As I pointed out to him, it is easy enough to produce artificial moonlight, but that does not prove there is **no moon**!

* * *

Fake séances seem to be very much "in the air" these days and, regarded as a form of Christmas entertainment, are quite amusing. A Herr Schutz-Arcano, of Vienna, has just held a much advertised "séance" at which he asked one of the audience to "step up to the front" and name a celebrity. Being a patriotic Viennese (or a confederate!) she promptly gave the name of Franz Schubert, with her own name and address. She was then handed a pair of slates, tied, which upon being opened were found to have upon their interior surfaces a message from the famous composer of "Who is Sylvia?" Herr S. A. probably purchased this pretty trick from

my friend Ottokar Fischer, of Vienna, who supplies it, with full instructions, for about two dollars. But the really amusing part of the entertainment was when our young friend (I do not know his age, but something tells me he *must* be young!) announced that the entertainment was given to direct attention to the "swindling mediums of England and America" suggesting that all the mediums who operate in Austria and Germany are, of course, comparable to Caesar's wife. But Prof. Thirring (and my readers) know better than that!

* * *

The next account of a fake séance I take from the columns of a Roman Catholic newspaper⁶ which prints a report of a lecture, "Spiritism, its Fallacies and Dangers," and "exposure of spiritistic tricks" given by Father Albert Knapp, O.P., in St. Dominic's Priory Hall, London, in November. A "realistic-looking Japanese medium" did the same old tricks, and Fr. Knapp solemnly dished out the same old stories that an "eminent specialist" had stated that many cases of insanity, "due to spiritism", had come under his notice while "another well-known doctor had estimated these cases at a million." Never by any chance do these lecturers give names and addresses so that their wild statements can be nailed to the counter. As a matter of curiosity, I turned up the last available insanity statistics for the *whole* of the British Isles and I found that the actual number of insanity cases *from every cause* stands at 164,935, out of a population of roughly forty millions. But according to the nameless "well-known doctor", one out of every forty of us is in an asylum through dabbling in "spiritism"! At least one madman is still running loose!

* * *

Apropos of the stir that Frau Elsa Günther Gefferd has caused in psychic and police circles in Germany, Professor O. Klemm, of Leipzig University, contributes a thoughtful paper, "Clairvoyance and Crime", to the London *Referee* for November 11th, 1928. Prof. Klemm says:

It seems to be a general law that the development of psychical studies should be constantly enwrapped in a sort of dilemma. On the one hand, our epoch is marked by the most rational technique in the bitter struggle for life, which the greater number of people understand clearly; on the other

hand, we seem to take pleasure in piling up secret upon secret under the mantle of occultism and spiritualism. We allow occultists, in their séance halls, to discover lost objects or reveal the future through the harmless assistance of clairvoyants; we let them establish in all kinds of ways a contact with a spiritual world which is beyond our ken; yet we do not seem to trouble in the slightest degree to find out the causes of their flights into space and time, and of their apparent ability to seize hold of the spiritual contents of the Unknown.

In this respect, attention has been called lately to the employment of clairvoyant persons for the detection of crime. There has been recently quite a wealth of scientific literature on the matter. Some critics thought they had smashed to atoms the most positive cases revealed, only to find themselves confronted with startling assertions difficult to disprove. In most of the descriptions given, inquiry seemed to consider the clairvoyant detection of crime as worthless. Many people will not countenance it in the matter of capital crimes; yet they are willing to admit that clairvoyants are able to find petty thieves or pilferers of powder-boxes, little thinking that the same principles must be brought to bear upon the common as well as the most sensational cases.

Things are not so simple as they seem, however, and require some qualifying conditions. One cannot help thinking that in many cases of the past, lawyers, psychologists, and doctors, who scorn the clairvoyant's art, would have had great need of clairvoyant assistance to unravel certain mysteries; or in order to see certain aspects clearly. In my own experience with "clairvoyance" I have had to deal with difficulties in forming a judgment. But I did not dismiss the matter as childish. The last departure into eternity is not to be compared to a gaming table, in which we should merely be like animals, the playthings of Fate.

There must be a cause for the phenomena observed on many occasions, and this cause must be sought carefully, even if we have to deal with the super-spiritual with a rough hand. Let it be clearly understood that I wish to discuss only what I call "pure clairvoyance," which is quite distinct from thought-reading. Thought-reading in most cases is merely an exagger-

ation of contacts between individuals, which plays the part of understanding by word or signs. The thought-reader is endowed with a fine sensitiveness which can detect the involuntary expressive movements of the subject, that are mostly independent of our conscious self. Our movements do not always betray what we wish to convey: they can also exteriorate, against our will, the faster beating of the heart or the changing of the breathing rhythm. The latter are strong and unmistakable expression movements which we cannot control, however hard we try, and are sometimes beyond our conscious understanding. In fact, when we seek to control them, a reaction sets in which is also unconsciously expressed by other movements.

The thought reader is able by his fine sensitiveness to react naturally under the influences of these expressions, just as we should when, for instance, we press our hands to our chest to compress the beating of our heart. There is a natural effect in these movements which the thought-reader can clearly detect.⁷

You can also, when telephoning, feel the emotions of a distant speaker by the tone of his voice, or the words spoken, without having to see the speaker. You can feel, also, the impression you convey sometimes when entering a room filled with guests; you know instantly whether the reception is cordial or cool; you react to the feeling exactly as the thought-reader would react if placed in a similar situation.

We must admit there are influences other than light or sound which act upon our senses, and which were hitherto included in the range of unknown stimuli, the precise existence of which raises a problem in need of a solution.

On the other hand, the question of clairvoyance is quite different. The clairvoy-

ant claims to be able to read in space and time. He can find out things of which no other living persons seem to be conscious, and which hitherto were unknown to his senses. I have thought that in some cases hazard plays an important part, but we shall not dwell too much on coincidences which are quite possible, but do not answer the point. In fact, the clairvoyant has only been so far required to answer simple matters, but which could easily be proved afterwards. But there is not the slightest doubt that some can describe a theft that occurred some six months previously, and that they have been known to have helped in the elucidation of a crime committed hundreds of miles away from where they stand. There cannot be coincidences or pure chance in these matters.

What is more important yet is the fact that those who treat the clairvoyant's power lightly, even those who believe in it do not seem to understand what an exceedingly exceptional phenomenon really happens. It seems indisputable that the clairvoyant's realm of consciousness is unlimited. He sleeps and wakes as we do; his memory is exactly the same as ours, his ideas follow one another with the same speed and clarity as the laws of psychology have demonstrated. Yet, in some respects, the occultists seem to go beyond the region explored by psychologists, who deal only with exact and controllable facts. And it is not merely once that the clairvoyant can thus ramble through space, he does it repeatedly. When he wants to see clearly, it seems that there enters in the circle of his vision far more things than would be apparent to the common run of mortals. His mind must encompass not only one specific event within the consciousness of his memory, but an unending series of facts that have happened. He does not see one event of the history of a man, but the whole history at a glance.

This, for those who think, is the darkest point in the question of clairvoyance.

7. In the same way that a "muscle-reader" can, by contact, detect the varying emotions of the "agent" who is assisting in the experiment.—H. P.

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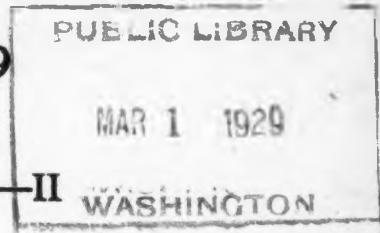
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PSYCHICS VERSUS MEDIUMS—II

'The Extremes of the Psychical Spectrum as Seen

by an Observer of Many Years' Experience

By E. E. DUDLEY

IN support of our hypothesis that physical mediumship provides the greater percentage of evidential matter it is worth while noting how frequently evidential matter has been given telekinetically through raps. Frequently this phenomenon involves communicators who not only are strangers to the circle but are in no way related to any sitter.

All of the early records abound in such cases. Joire reprints a number of more recent ones, and there are a number of instances among English mediums of the physical type. A complete stranger, George Tenney, communicated through Margery by automatic writing only a few hours after his death at the City Hospital. Such messages contain internal evidence of their authenticity and in general they do not depend on questions or suggestions from the sitters for their evidential value. It has been remarked that such communicators do not seem to be suggestible and that, in general, their communications are of the sort that one would expect to receive if Spiritualism were true. On the other hand, the amount of matter relating to the past life of the sitter, the questions, the padding, the uncertainty and verbosity of the ordinary "mental mediums" are such as one would expect if these "mediums" are in reality psychics. In this connection it may not be out of place to draw atten-

tion to the fact that it is the physical mediums who, for the most part, refuse to receive pay for their services or take only the most limited returns while the "mental mediums" who pose as being very spiritual are the ones who charge large prices. In general, the exceptions to this among the physical mediums are those of dubious character, in a mediumistic sense.

The present writer has enjoyed a large experience with numerous mediums of widely different types. He finds it far easier to interpret this experience in terms of the theories here suggested and finds such interpretation to be a far more systematic one than under any other scheme of philosophy; and equally in his judgment these theories throw much light upon celebrated published cases. One of the greatest of these is of course the Piper mediumship, a case which has been an enigma for many years because the phenomena have presented so many contradictions. The hypotheses which have been advanced in this article may point the way to a better understanding of a part of the problems. Mrs. Piper appears to have started her career as a psychometric clairvoyant since her results depended on physical contact with the sitter or with some article belonging to the one about whom information was sought. These are the physical and psychic links of Osty's Law and when these were

used the evidence for the presence of a discarnate communicator was not convincing. She was gradually weaned from this practice, but the fact that she continued to get supernormal information is not, in itself, an evidence that she began to contact discarnate spirits. If we assume that she had some teleplasmic energy and was at times a true medium then we are also at liberty to assume that if this energy was much depleted through too frequent sittings she would tend to revert to the earlier form of clairvoyance which, if we may judge from the experience of these subjects, does not seem to make any very serious inroads on the energy of the practitioner. In the Dean Bridgman Connor case there is strong evidence that she was both a psychometric and a telepathic clairvoyant but there is no evidence of true mediumship. The George Pelham control, as there manifested, did not show the independence of a true communicator and his alleged messages are quite rigidly conditioned by the knowledge or beliefs of the immediate sitters or of those recently in contact with the case.

On the other hand, the Myers cross-test indicates mediumship of a sort. However, there is one feature which is found in many of the sittings: Hodgson complains of a loss of energy if frequent seances are held. Walter, the Margery control, has said that he can influence a person who is not a medium if he can get enough mediumistic energy and that the medium does not have to be present although it is admitted that the operation is easier if the source of the energy is near by. If this is true, and there are many indications that it is, then the telepathic clairvoyant might be thus influenced under suitable conditions but in the absence of this essential energy or when no discarnate was attempting to use it, the phenomena would be of the usual clairvoyant type.

That Mrs. Piper was a clairvoyant and that she did overwork her powers seem to be matters of record but it seems not to have been definitely proved that she was at all times a true medium. The instance of the deception of the Phinuit control, the failure of the Imperator group to agree with the Stainton Moses records, and a great many other cases point to the operation of a suggestible mind rather than to communications from a number of distinct, non-suggestible personalities such as we should have expected the alleged dis-

cernates to be. Her powers seemed to be dependent on the presence of sitters who sought certain information and there is a marked absence of those spontaneous phenomena which we have come to associate with true mediumship.

That Mrs. Piper was not free from the rather common tendency of mental mediums to feature important people as controls may be seen in the list of some of the earlier ones such as Luther, Lincoln, Washington, Bach, Commodore Vanderbilt, and Loretta Pinchoni. One of her first controls was named Chlorine, a somewhat gaseous character, who, with the others, gradually gave way to Dr. Phinuit, who was borrowed, it was said, from the medium Dr. Coeke, who first informed Mrs. Piper that *she* was a medium. In the absence of any proofs of identity—Phinuit always failed at this point—and in view of the evidence that her controls were decidedly suggestible, there remains more than a little doubt as to their reality. The investigators have admitted that a large part of the material received through Mrs. Piper is chaff, nonsense, or self-evident fact and the records show that there was much fishing. George Pelham, Hodgson, Myers, all seem to have lost their knowledge of languages when attempting to control Mrs. Piper, although they appear, from the records, to have heard what was said to them through the medium and could write at length about non-evidential matters. Mr. Dorr, who had charge of arranging the sittings after Hodgson's death, said in connection with a question about attempts to fool the controls: "Controls are very suggestible and very willing to take up any ideas presented by the sitters, so that they can be very easily taken in." Contrast this statement and records of the mediumship with the results obtained through Mrs. Osborne Leonard and with the independent non-suggestible character of Walter. In fact, it seems to be characteristic of the true physical medium that the controls are independent and rarely influenced by suggestion, especially about matters of fact.

We have already referred to the statement of Hodgson that he felt a distinct loss of energy as a result of his Piper sittings and the inference is that he may have been an undeveloped physical medium; but Hyslop also gives several instances of physical phenomena occurring in his presence and under such conditions as to point very strongly to him as the source of the energy.

In spite of all the negative evidence it is altogether probable that under favorable conditions, in the presence of a source of teleplasmic energy, a discarnate communicator who knew how to function and who could use the energy at hand might get over through Mrs. Piper a certain amount of evidential matter. But this condition would not make her a medium except vicariously. It is also possible that the relatively few real hits of her mediumistic life might be accounted for by assuming that, as a telepathic clairvoyant, she was influenced by a discarnate spirit who used the energy of the sitter—when the latter had enough of the right sort of energy. Walter Stinson has said that he can influence those who are not mediums if he can get enough energy from a medium. He has admitted, and the evidence corroborates his statements, that he has produced telekinesis in the absence of the medium. Mrs. Piper may, at times, have been influenced in this manner and those sitters who had much mediumistic energy should have received the best messages. But on the other hand, during the later years of her mediumship, after Hodgson became the principal control, there is strong evidence that she was neither a medium nor a clairvoyant, but that the alleged messages were almost altogether the result of a self-induced dream state akin to hypnosis.

Both the defenders and the critics of this mediumship seem not to have understood anything of the supernormal powers of the incarnate spirit which were so clearly stated by Davis and later were demonstrated by Osty. If these facts had been taken into consideration certain alleged cross-tests in which the investigator sat first with one medium and then with the other would have lost most if not all of their apparent value. To provide the psychic with both a physical and a psychic link is equivalent to making it possible to use both phases of clairvoyance, the telepathic and the psychometric, hence the results should have been even better than have been recorded. The fact that she continued to ask for and receive articles of wearing apparel belonging to the person with whom the sitter desired to communicate and in the case of Hodgson, to the control, indicates that even up to a comparatively late date, 1909, she was making use of the physical link of the clairvoyant. It has yet to be shown that a discarnate personality needs any of these linkages in order to manifest

and to communicate. Physical mediumship is notably free from such adventitious aids.

When Dr. G. Stanley Hall and Dr. Tanner were studying the Piper mediumship Dr. Hall requested information about an alleged relative, Bessie Beals by name, and received several communications, none of which were true. So far as Dr. Hall was concerned "Bessie" was a fictitious character and the question immediately presents itself: who was suggestible, Mrs. Piper or her alleged control? If the latter, then he would seem to have been out of contact with reality, to have been uninfluenced by facts and responsive only to the statements of the sitter which he does not appear to have analyzed as to their truth or falsity.

If these seances had been held for the amusement of the sitters and if they had been marked by light and frivolous conversation we might be warranted in assuming that some one in the realm of discarnates was having a little fun at the expense of the investigators but this was a serious attempt to get at the facts and Mrs. Piper knew that much depended on the outcome. The controls were assumed to have entered into the spirit of the work and to be doing their best to produce evidential results. Then why the faux pas? The Hodgson control, if it was Hodgson, was slightly acquainted with Dr. Hall and knew of his work; although, as manifested through Mrs. Piper, he treated Hall with a familiarity which was not at all in keeping with their brief and somewhat casual acquaintanceship while Hodgson was alive. It may be presumed that Hodgson should have been aware of the kinds of tests which Hall might apply and that he would have been on his guard and would have warned the other controls against anything like the Bessie Beals test. None of these rather obvious precautions seem to have been taken and the whole tenor of the communications is inconsistent with the hypothesis that any discarnate of the presumed intelligence of Hodgson was present.

The fact that there is a great deal of subliminal chaff in the output of certain mental mediums should, as we think, be given the most serious attention. For, if the efficient communicators are able to confine their remarks to the subjects under discussion then who furnishes the chaff and why? A study of certain mediums whose communications are marked by much extraneous matter indicates that they sit regularly and often and that the more fre-

quent the sittings the more non-evidential matter is presented. If this is found to be a general condition with such mediums we may discover that there is a partial or complete displacement of the control by the subconscious mind of the medium who then acts as a sensitive, with very little expenditure of energy, but that the control or a communicator may, after a time, collect enough energy to put through a phrase or two of very evidential matter. Without any desire to cast doubt upon the value of the work done by Mrs. Leonard still it seems well to study many of the messages received through her mediumship in the light of this hypothesis.

Feda seems to have manifested through other mediums in an evidential way hence she may be regarded as an independent personality; but does she always get her information from discarnate communicators? She has said that she can get things from the sitter's mind but that she is not permitted to do so. Nevertheless, there are many messages which she hands on that make one wonder whether the prohibition is always effective or if Feda is always in control. In this connection we remember the incident where the communicator, in reply to a question, said that there were no insects on his plane. Feda relayed the statement and then said, in effect, Feda is glad that there are no bugs over there. Feda doesn't like bugs! If this remark was made by a discarnate control it would seem to call for considerable explaining.

The question has been raised whether Mrs. Leonard is wise in giving several sittings a day, and, for a time, she did cut her work to one sitting per day; but recent reports indicate that she has been giving as many as *four per day*. If the evidence obtained at such sittings is of a quality which proves that all of it came from a discarnate source and through a discarnate control it may become necessary to revise all of our estimates of the amount of psychic energy that can be supplied by a medium or, perhaps, the relationship of psychic energy to mediumistic communications. But in evaluating such evidence it would seem necessary to consider the possible influence of the sitter's energy. Does the Rev. Charles Drayton Thomas, for instance, supply a considerable amount of psychic energy?

It may appear that the suggestibility of a medium can be measured by the apparent

suggestibility of the control while the medium is in the trance state. But, if no tests are made of the medium's suggestibility in the normal waking state, and of the possibility of transmitting suggestions to the control, the investigator may draw incorrect inferences. Even though we do find that some otherwise excellent mediums are suggestible while awake it is none the less necessary to show that the control responds in an appropriate manner to suggestions given to the medium.

In the case of Margery and Walter—using this case because we are dealing with a single control for the most part, and because the records are unusually complete for hundreds of seances—we find that suggestions given to Margery while awake are not accepted by Walter, and vice versa. It is necessary, however, to distinguish between true suggestion and matters of fact, since Walter sometimes shows a very intimate knowledge of conversations which take place in Margery's presence but also shows a knowledge of happenings when neither she, Dr. Crandon, nor any other member of the regular group is present, as well as of things which happen at considerable distances from Lime St. If Walter makes an appointment for a seance at a certain time and place and Margery, through oversight or intention, is not told of this when awake, she may and often does make other and conflicting plans. Walter's knowledge of things, their names and uses, is not the same as Margery's. His descriptions of his work are not infrequently given in language quite incomprehensible to her even after she has read them time after time. He is interested in physics, which is a closed book to her.

It may be claimed that such an increase or alteration of the field of knowledge might be explained as a function of hypnosis, but the fact remains that Margery's knowledge of many things is not a part of Walter's knowledge and that oftentimes their opinions clash. While she is in trance she does not appear to hear anything, except rarely when in a light trance, does not respond to or remember what is said to her and appears to be beyond the reach of anyone but Walter.

Hudson has claimed that if one attempts to argue with a hypnotized person the subject will come out of the trance state. It is as though the normal mind of the subject was thus stimulated into activity with a corresponding disturbance of the passive

state. This same condition has been found in certain "mediums" who appeared to be self-hypnotized, and argument results in a situation which is usually instructive and often most amusing. But we find that Walter will argue about matters of fact and that he will dispute with a sitter, either good-naturedly or with some acerbity depending on the conditions; but that he will not agree that a thing which happened did not happen, or that it occurred in a manner contrary to the facts. He may not choose to discuss a certain question but one might be in error if he assumed that silence on Walter's part gives consent. He may not think the matter important or he may not wish to offend some sitter. In any event, the argument with Walter does not affect the nature of Margery's trance nor does it register in her memory.

It has been suggested that when Walter picks up a word or phrase which is new to him and uses it thereafter, he is manifesting as a suggestible personality. But may there not be another explanation? Who is there who does not add to his vocabulary in a similar manner?

Walter has used the words "teleplasm" and "ectoplasm" since he was first introduced to them but at the same time he has never ceased to use the, to him, more fundamental term "energy" as descriptive of that with which he produces kinetic and teleplasmic phenomena. In the domain of sub-atomic physics "energy" is a more exact definition than "teleplasm," which latter is, after all, little better than a convenient label for something which we know very little about. It is obvious that he was not familiar with many of the technical terms which are in common use by metapsychists and that he has acquired them during the seance-room discussions, but, again, he is not the only one who was not accustomed to the use of some of these words even as recently as six years ago. He picks up or invents catch phrases and makes play with them in what may appear to be a boyish fashion but it is not always safe to assume that a lightly spoken phrase or joking remark is nonsensical. Two of them, "You can't depend on Walter," and "No one ever stops to kick a dead horse," were repeated again and again during 1927 and 1928 only to reappear in the cross-tests with other mediums. He sometimes uses a catch phrase over and over again or imitates some peculiar sound almost as a

small boy would but it is possible that this is not done thoughtlessly. Very often the sitters become engrossed in their emotional reactions (not at all uncommon with new sitters, especially if they happen to have a "ghost complex") and become tense, as Walter says. He then finds it necessary to establish more harmonious conditions but sometimes he does not explain then and there just why or how he does this. Any humorous turn of expression or funny noise or an amusing story may start a laugh and relieve the tension thus making it easier for him to extract the necessary energy from the circle. He demands harmony as an essential to his work and, apparently, follows the line of least resistance in getting it. He does not depend wholly on the phonographic music to calm the psychic atmosphere neither does he encourage singing. His response to the suggestion that we might sing is a deprecatory, "Let's not!"

We may not deny that there is evidence of suggestibility in some few of his responses but long acquaintance with Walter has caused the writer to revise his opinions on this point so many times, and always in favor of non-suggestibility, that the balance is now strongly on the negative side.

At one seance when an English medium, Miss MacGregor, was present, Walter asked that her control be permitted to come through. He talked with the control about various things and she spoke of certain dis-carnate personalities some of whom she described very clearly but when Walter asked her if she saw a certain person she said that she did not. She seemed to be wholly honest in her denial. Even when Walter repeated the request she was unable to agree but after he had said that he would give her more energy and that she should look again she described someone whom she seemed to see and asked if he was the one whom Walter meant. Her description fitted the one in question but she showed a marked absence of suggestibility. But what was even more interesting was her earnestly expressed desire that Walter help her and tell her how to do better work.

It has been said that the expert control who functions through the brain of an entranced medium erases from the brain all memory of his operations as soon as the work is completed. If this is not done the medium might acquire memories and traits of the control which did not register on

the brain through the operation of the normal senses. But their persistence would be practically the same as though they had been incorporated into the memory in the normal way. Hence, if one or several different communicators made frequent use of a medium in this manner without erasing the memories, it is easily seen that the medium might appear to be a split personality and that, in a subconscious or abstracted state, one or another of these foreign memories might be stimulated by suggestion or through association of ideas and cause the medium to imitate a certain control. If the control uses the independent-voice method, without involving the medium's brain while the medium is awake, then the resulting memories would be implanted by the normal processes and this criticism would not apply with anything like the same force.

If a medium has but little psychic energy or, having expended it in too many or too long seances, is unable to re-establish the energy level quickly, he or she may, if of the above type, drop into a dream state and imitate a control who is unable to manifest because of the failure of the energy supply. We should expect to find more of such instances among the professional mediums who feel that they must work as long and as often as possible. Even direct (independent) voice mediums may not be immune to this failing if, at times, the brain is used in the production of trance voice, as distinct from independent voice.

There are mediums who do not seem to be thus affected and because of the completeness of the records of the Margery mediumship we may refer to it as an outstanding example. Walter does not appear to use Margery's brain in producing his usual phenomena or in talking but in the post-hypnotic tests it was clear that he did use the brain but that he erased the impressions as soon as the work was finished. The effect was as though he had implanted the ideas with just enough energy to bring them to the surface of the medium's mind while she was in a peculiar state of partial objectivity but as soon as she had written the words, drawn the figure or performed the desired act the energy was dissipated. In order for Margery to know what she had written she had to read the record while fully conscious, thus registering it on the brain through the normal sensory chan-

nels. When Dr. Richardson first suggested to Walter the possibility of doing cross-correspondences the latter was quite willing to make the attempt as soon as he could finish the fingerprint work but when the suggestion was changed to include the post-hypnotic tests Walter was no longer enthusiastic. In the absence of the post-hypnotic feature the cross-tests would, as it now appears, have been carried out by means of a direct control of the mediums while the latter were in trance or through directly controlled automatic writing and, in accordance with Walter's usual practice, would not have involved the brain of the medium. After six of these tests had been tried, Walter said, at the seance of February 1, 1928, that he had understood that only three were to be tried and he seemed disinclined to continue. He had told us on January 1 that these tests must not be done often, otherwise the medium might think she was "going queer." As a matter of fact, she did notice some very peculiar mental reactions after these tests had continued for a time, but when, after a brief rest, they were again taken up, no more disquieting symptoms were manifested. Hence we may assume that Walter had, in the meantime, mastered the technique of erasing the residual memories. In the case of the Chinese controls, however, there is considerable evidence that they did not understand this process of wiping out the impressions or else they did not see the necessity for it and that they left their influence in the brain of Margery as well as in the brain of at least one other medium involved in the tests. Walter has hinted that this is the reason why he cut short those experiments and does not wish to resume them. If this is the correct explanation it raises an interesting question: Can these impressions resulting from the operations of one control be erased by anyone else? The persistence of impressions resulting from this type of control would, as it appears, constitute a violation of the integrity of the medium's personality and would therefore be most undesirable.

There are many "mediums" who pride themselves on their ability to remain conscious of all that is said and done while claiming that they are under control and that the words which they speak are actually spoken by a control. The results of hypnotic experiments and the studies of

non-mediumistic clairvoyants, as well as the analysis of the output of these conscious "mediums," leads to the opinion that they are sensitives with a hectic imagination. In most cases they tend to acquire their control ready-made, as it were. After the early successes of the Davenport brothers, John King was a very "numerous" control, while the completion of Sir William Crookes' experiments with Florence Cook and the statement by Katie King that her work was finished did not prevent many other "mediums" from claiming Katie King as a control. When F. Bligh Bond published the Glastonbury Scripts, in which Johannes the monk played such an important and interesting part, it is doubtful if he had the remotest idea that he might, thereby, bring into being a whole flock of Johannes's; who, by the way, are not as convincing as they might be. Even Walter has been claimed to control or communicate through a considerable number of "mediums" of whom he has never heard and who do not present any convincing evidence to substantiate their claims.

We venture the assumption that it requires considerable psychic energy to enable a discarnate control to use a trance medium as an automaton (to eliminate all traces of ideas, memories and complexes) and that when the energy is insufficient the alternatives are to work through the brain of the medium (as noted in Stainton Moses' records) or cease working until the energy is replenished. If the former method is pursued the medium may develop into a subconscious impersonator or become a deliberate fraud either with or without clairvoyance. Those mediums who are doing serious work seem to be protected from attacks on their personality and, whatever may be the opinions of the critical reader on this point, the records of such mediumships indicate that the controls have made specific statements that such protection is afforded and that no bad effects have ensued when the medium has obeyed instructions.

Another well known case is that of Mrs. Chenoweth, and the records of her mediumship are replete with instances of the sort which we have observed with Mrs. Piper. This case even more than the Piper one is a history of psychometric and telepathic clairvoyance from its inception. However, the more perfect the clairvoyance

the greater the likelihood that, in the presence of a physical medium, a few evidential words or phrases may be put through. It seems reasonable to assume that if there is a great deal of subliminal chaff the subconsciousness of the medium is doing a great deal of filling in and that whatever comes through has to filter through the brain of the medium. But if the memories, the dreams, and the complexes of the medium are to be mixed with an occasional communication which may be floated in on the energy supplied by the sitter and further complicated by the memories and desires of the sitter which are equally available to a well-developed clairvoyant, the problem of segregating the evidence from the chaff is a difficult one. In such mediumships, trance, whether self-induced or simulated, may be an efficient aid to the acquisition of information from the sitter. If the clairvoyant can synchronize with the sitter, all attempts to maintain secrecy as to his or her name, etc., are of little or no value. Similarly, the assumption that the trance state completely separates the memories of the medium and the "control" is not warranted unless supported by strong evidence. Much alleged evidence of the communication of discarnate spirits through Mrs. Chenoweth rests on the assumption that she is unable to contact the memories of the trance state. On the other hand she has often admitted that her trance is a light one (*vide Hyslop*) and more recently has said that she remembers much that takes place during trance, including some of the conversation. This brings up the pertinent question: At what stage did the trance become light enough to permit of such memories coming through? What evidence is there that it was ever deep enough so that there was no memory of trance communications?

The remarks about the non-evidential nature of cross-tests of which the sitter has essential information are particularly applicable to this mediumship. And this seems to have considerable bearing on the alleged messages dealing with telepathy, which are quoted by Hyslop as coming first through Mrs. Smead, with Podmore as the supposed author, and secondly through Mrs. Chenoweth, from an alleged Myers. In the first instance Podmore is supposed to say: "Telepathy is always a message carried by spirits and they can do it in-

stantly." Later, as it would appear, the alleged Myers gives almost exactly the same message to Hyslop as noted above, saying: "Telepathy is always a message carried by spirits." This agreed so perfectly with Hyslop's beliefs on the subject that he put it in print with much supporting argument but without any experimental work behind it. As a general hypothesis it rests on the statements of two "mediums" and a certain amount of very good evidence that discarnate spirits can communicate telepathically when working with *physical* mediums (and, presumably, through some mental mediums) (*vide* Hyslop's "Contact with the Other World"). But there is a large and important body of evidence that incarnate spirits can communicate telepathically if they are capable of synchronizing with each other. Not all people can do this, but then, not everyone is a developed clairvoyant; hence we need not be surprised that the powers of an agent or percipient are not at the command of all people. As a result of Hyslop's efforts the Spiritualists are now claiming that all telepathy is the exclusive prerogative of discarnate spirits, so far as the transmission phase is concerned. It is not improbable that Mrs. Smead reinforced a belief already held by Hyslop and that Mrs. Chenoweth, in turn, repeated the same story from information obtained in the same manner. Hyslop makes it clear that this was a pet idea of his and that it was in the forefront of his mind, presumably associated with considerable energy. If, as seems probable, he was a physical medium (undeveloped), then the stage was set for a very clear transmission from his mind to that of the clairvoyant and the repetition of the thought plus the authority of any alleged communicator whose name would give it the most weight. When Hyslop comes to quote evidence in support of his theory he adventures into an entirely different realm, that of physical mediumship, which, by the way, he affects to despise.

There are numerous other clairvoyants who have manifested powers of a high order, but without any indication that discarnate spirits were connected with the phenomena. The latest to come into prominence is Frau Elsa Gunther-Geffers, of Insterburg, Prussia, who, not unlike some other sensitives, sometimes imitates the ac-

tions of the person with whom she comes into psychic rapport. This tendency to imitate or impersonate may be brought into play whether the subject of the investigation be alive or dead. Since such impersonation, both of action and speech, is characteristic of a certain type of "medium" and is claimed to furnish excellent evidence of the intervention of a discarnate control, it should be made the subject of a more careful investigation. It seems almost obvious that if clairvoyants can and do impersonate the actions of a living person as a result of some phase of telepathic or psychometric connection, the impersonation is not, in itself, an evidence of discarnate action. If we describe the usual clairvoyant action as one which results in a visual or auditory hallucination of an event the knowledge of which is supernormally acquired, then these imitative forms may be merely more vivid impressions of the same basic type. It may be assumed that the perceptual center is so strongly stimulated as to cause the subject to attempt to enter into the picture and become one of the actors, as in dreams. Col. Thwaits has told of a most interesting case in which an amateur clairvoyant impersonated the actions of a thief who had operated in a hotel room and who was still living; similar incidents are recorded of Frau Gunther-Geffers.

It is often reported that mediums have given detailed messages purporting to come from relatives or friends of the sitter and telling of their death. Occasionally these messages express great concern for the family which has been left behind. The sitter may not believe that the purported communicators are dead and yet not know that they are alive, or he may fear that the person in question has died. If, at a later date, it is discovered that the alleged communicators were alive and actively engaged at the time it has been the practice to attribute the error to "fooling spirits" or to a wrong mental attitude on the part of the sitter. However, it is more probable that the "medium" was actually a clairvoyant and contacted the thoughts of the sitter, translating a belief or a fear into a visual or auditory hallucination or misinterpreting the sitter's memory of the absent person. There is very little reason for Spiritualists continually to "pass the buck" to the sitter and the "spirit world."

Again, in connection with the observa-

tion that "platform mediums" are usually unsatisfactory when giving private readings it has been noted that they do not go into a deep trance state or that there is no trance. They may be classed as telepathic clairvoyants who may get a telepathic impulse from a discarnate communicator. It follows from the fact that they are more or less conscious and functioning through their brains that such telepathic impulses are limited to a few words or a closely connected sentence. A single idea in other words. Such a communication may be put across in a large audience where considerable energy may be assumed to be available to the discarnate communicator, but anything in the nature of questions and answers, a conversation, in fact, tends to stimulate the memories of the medium while focusing his attention on the thoughts and emotions of the sitter. Under such conditions the quasi-communicator is shut out and the subsequent "message" becomes a function of the memories and emotions of the "medium" and sitter. This hypothetical explanation is borne out by observation and is supported by the well-known investigations of many of the experimenters in this field. The interference of the mind of the medium, even in moderately deep trance, has been a source of difficulty and confusion to many earnest investigators as well as to the communicators. Walter, on the other hand, says that it is possible to separate the mind of the medium from the brain and (inferentially) keep that mind so inert that neither memories nor dreams remain to interfere with clear communication; but, as he says, this demands a control of energy and a technique which few controls have mastered. He says that it is better to use the independent voice with a physical medium, but that if he wishes to work through a trance medium he can do so by putting them in the condition above described and which he condensed into the phrase: "I knock 'em stiff."

In response to further questions he has said that sensitives have none of the energy that makes a medium and that they could not perform any of the functions of a medium. He said that it was absolutely unnecessary for the psychometrist or clairvoyant to be assisted by a discarnate spirit.

Now it has been claimed that the psychometric faculty is improbable and illogical since matter cannot be so affected as to

become a source of information. In an address given at Oxford in 1927 Sir Oliver Lodge made the following statements in connection with a comment on psychometry:

"I may remind you . . . that past history *can* be stored up even physically in certain kinds of matter, especially in solids, and can be detected subsequently by purely physical experiment. Thus, for instance, a steel spring which has been bent to and fro several times, exhibits by the nature of its recoil, when metrically examined, both the existence of those strains and the order in which they had been inflicted. Indeed, the very coiling or twisting of a spring becomes thereafter a matter of past history. . . . A piece of steel which has been magnetized will exhibit the change, not to ordinary sensation, but to a compass needle; the fact cannot be denied merely because we may not be able to state clearly what the act of magnetization consists of."

With our present apparatus, crude as it is, it is possible so to magnetize a steel wire as to make a semi-permanent change in its structure, and while this is not perceptible to our ordinary senses, yet if the wire is passed through a suitable detecting device it will reproduce the vibrations which were originally impressed. We may then hear speech, music, singing, or the sounds of a political convention. In fact, it is not improbable that means may be found so to impress certain wave forms that, on reproduction, we may see a picture of the events which transpired at the time and place of the original impression. Thus we discover that certain forms of psychometry are not as improbable as they may have seemed.

I find a certain suggestion here of relationship with the fact that Walter has always objected to any interference with his apparatus in the seance-room (the devices such as scales, bell-boxes, etc.) and the results of an accidental interference have been made quite clear. The wooden weights used with the beam balances were exposed to bright sunlight for a few minutes while being marked prior to a check weighing. This was not at 10 Lime St. For the next few seances Walter was unable to make the scales balance as perfectly as had been the case, and he insisted that something had been changed. Finally this accidental light bath was remembered, and

when he was told of it he said that it was responsible for all his troubles. He said that he had impregnated the weights with teleplasmic energy and that the sun had melted this out. He told us that it had taken him some time to get each checker (weight) loaded with the proper amount and that he must do this all over again. On another occasion the Scientific American bell-box was left where the sun shone on it and that evening Walter had great difficulty in working it. He said that his teleplasm slipped off, that he couldn't make it stick. He prefers to have the usual table and chair if he is to work in a strange house since, as he says, he has energy stored in them. In fact, every move that is made seems to depend on the quality and quantity of certain energies with which he works and he says that these are taken from the medium, the circle, and, sometimes, from other sources.

In the case of the Margery phenomena there seems to be an essential energy component which may be easily traced; in the case of the psychometrist or of the article psychometrized it is much more difficult to identify the connection. These energies do not seem to be electrical or magnetic in the sense that we use these words, and yet it seems possible to detect their effects subjectively. Therefore we may be warranted in postulating a psychic energy inherent in ordinary objects.

In discussing further the technique of his manifestations here, Walter has said that he could not manifest on this plane without the energy supplied by a medium but that it was not necessary that the medium be always at the point of manifestation for, said he, "You have electricity in the house, but the dynamos are not here." At the same time he said that while he might do things to a person if he (Walter) had a sufficient amount of energy of the right sort, he could not do anything through the same person unless he was a medium.

He has previously insisted that only the deep trance medium transmits messages clearly and at this time he added that it needed a special training on the part of the control to produce a trance so deep that dreams, memories, word associations, and all traces of suggestibility are eliminated, but that in such a case he can talk through the medium as clearly as though he were using independent voice.

In treating of mirror writing by a certain medium he explained: "She sees things that way. When you are dead you see things as though they were in a mirror, as though you were looking out of the back of your head. The mirror writing is the result of poor control on my part. When I get a better grip on her the writing is right side up."

Walter has consistently differentiated between psychics and sensitives (using the latter word as Myers does in Human Personality) and in response to questions by various sitters he told one stranger that he was "a very little bit psychic" and then told three others that they were sensitives. He told one woman that she was somewhat psychic, but must make no attempt to develop it for at least a year. (She was in a highly emotional state at the time and Walter insists that above all things emotion must be kept out of the seance-room.) In speaking of sensitives he said that if one should enter a room in which a murder had occurred, or some other very emotional event, this sensitive should be able to describe everything that had happened by synchronizing with the emotional energy remaining in the room. In general he regards certain tasks as properly belonging to the clairvoyant or psychometrist, particularly those related to the thoughts and actions of spirits in the body and to the actions and reactions of the physical body such as the tracing of a lost person. He makes it clear that he must use the energy of a medium to do any of these things, and he leads us to infer that a good psychometrist might do the same work much more efficiently than he can do it, since the clairvoyant or sensitive is already living in this plane and has the appropriate faculties to respond to the impulses of this plane.

Of interest in this connection are the experiences recounted by a Mr. Graham, of Pittsburgh, who has sat in Lime Street on several occasions. These come to him unsought, give no indication that they originate outside his own mind, and are limited to a comparatively small number of subjects. His experience has led him to think that he contacts only blondes and only within the limits of the room occupied (see A. J. Davis), but it is possible that he has limited his powers by self-suggestion and because he has made no attempt to develop the clairvoyant faculty into practical usefulness.

It has been claimed that the phenom-

ena of mediumship are the products of subconscious activity, but in the case of communications through physical mediums this explanation fails to cover all of the facts. Studies of hysteria and of hypnotized subjects indicate that the subconscious mind tends to act directly and with a minimum of effort. It is difficult to believe that it would use such roundabout, time-consuming, uneconomical methods as levitating a table to spell out words or making supernormal raps, or that it would construct a separate voice mechanism through which to talk when the vocal apparatus and hands of the medium—the usual and well-trained means of speech and writing—are available. In the study of automatists we find that the uneducated tend to communicate by speech and are prone to throw themselves into a state which is favorable to "inspirational" speaking. The more highly educated automatists take more readily to writing and write thousands of words without apparent fatigue. Hence it seems illogical to expect that the subconscious would fall back on such relatively

clumsy substitutes—looked at from the standpoint of energy expenditure for the number of words transmitted—as are the methods of communication of physical mediumship. Even the direct voice is limited by the amount of available energy in the medium and circle. On the other hand, it is quite logical to expect that a discarnate personality, wishing to get across a specific statement, should develop a means of transmission which may be expected to evade possible conflicts with the thoughts, memories, or complexes of the medium.

The examination of these relationships in the light of an assumed energy component of real mediumship emphasizes the necessity for supplementing or even supplanting the observational method of psychological research with a more rigid experimental method by which we may hope to detect the differences between mediums and sensitives, study the operations of each and aid them to make the best possible use of their powers. The present system—save the mark—leads to a waste of time, energy and money and has been the cause of countless quarrels and footless arguments.

(To be concluded)

CHIPS FROM THE WORKSHOP

A Few Announcements of Interest to the Readers of Psychic Research

BY THE EDITOR

UNLIKE most periodicals, PSYCHIC RESEARCH maintains no regular editorial page, upon which a more or less personal editor expresses, with more or less of thin impersonal disguise under the fiction that it is the paper itself that speaks, his more or less personal viewpoints toward topics falling within the field of his publication. This divergence from the journalistic norm is not because I am or my predecessors in the editorial chair have been impersonal folk; I and they have all been quite emphatically personal, with quite emphatic personal viewpoints upon a wide variety of topics connected with psychical research. But the style of the JOURNAL and the attitude of the Society are both quite impersonal; the Society exists for the purpose of maintaining research and the JOURNAL for the purpose of publishing the results of specific researches or of specific theoretical speculations. By virtue of the very disclaimer that forms a part of the editorial "flag" on the opening page of each issue, the JOURNAL is debarred from being the sort of publication that maintains a live editorial contact with its readers.

If this is true of the JOURNAL, however, it need not be true of the Editor as a person. Whenever in my capacity as Editor or as Research Officer I have anything to say to my readers, I am, as you are quite aware, in the habit of saying it in a signed article. When in my editorial capacity I feel impelled to some slight comment upon some particular point in a contributed article, I am in the habit of making this comment in the form of an initialed footnote. This does not imply that my comment is any more interesting or important than yours; merely that I am the person in the happy position of being able to comment publicly!

Occasionally, however, there is a thing, or there are things about which I feel moved to speak, purely in my function of Editor. Just as the Editor of *Liberty*, on changing the size of his page, takes his readers into

his confidence to tell them what is about to happen and why, so in the routine even of a technical journal like ours there are things about which the Editor is anxious to talk to his readers. Several such things are on my mind at this moment, and I shall proceed to get them off it with as little expenditure of space as possible.

First, I shall say a few words about the mechanical business of manufacturing the JOURNAL. We changed our printer at the end of 1926, again at the end of 1927, and once more at the end of 1928. All three changes were impelled by the same consideration—sloppy proof-reading by the old printer.

As sole editor, I am in a much more difficult position in this matter of reading proof than I should be were I merely one of a group of editors. I have about as good a proof-reading eye as one will ordinarily find outside the ranks of professional readers; when I come, cold, to a page of type, if there is a wrong letter or a transposition it usually sticks out and catches my attention like a sore thumb. But in reading proof on the JOURNAL I never come to the job cold. Everything that goes into our pages, by the time it reaches the printer and is by him put into type, has been read ragged by me. In many cases I am actually the author; in many others I have extensively rewritten the text or have translated it from a foreign language; and in all other cases I have gone over it carefully in my editorial capacity. So when proof finally reaches me, I know how it should read, and my eye is very apt to be tricked into reading it that way, slipping over minor typographical inaccuracies to do so. When I was with the *Scientific American*, this inability to give a first-class proof-reading to familiar material was recognized, and each editor's proof was, as a matter of principle, read by some other member of the staff. Now that I am the entire staff I must read my own proof and read it as best I can; but in doing this I am more than usually apt to

overlook errors that have eluded the printer's proof-reader, and hence I am more at the mercy of the printer's proof-reading than I like to be.

Our readers of three years' standing will agree with me that the JOURNAL had an undue number of typographical errors in 1926; and that the efforts made to get better composition for 1927 and 1928 resulted only in getting composition that was progressively worse. The condition has really been worse than any reader can imagine; for instance, in proofs for the issue of November, 1928, which were supposed to have been read and corrected before they came to me, I found more than eighty cases of wrong letters, transposed letters, whole wrong words (*foundations* where the manuscript read *fountains*, for instance), omitted words, etc., in addition to the ones that got past me and appeared in the printed magazine.

We have changed our printer again in response to this state of affairs; and instead of going to a larger shop, as we have done each year since 1926, we have tried the other remedy of going to a small shop where it seems that our work may get a closer personal attention. The January, 1929, issue seems to bear promise; its typography was not perfect, but was, I believe, better than that inflicted upon us by our last printer. So I have high hopes that our readers may look forward to a year in which Sir Oliver Lodge's latest book will not be cited as *Why I Believe in Personal Immorality*, in which blank references to page 000 will not occur, in which realization will not appear where ionization is intended, in which every article will carry at the top of every page the appropriate running head rather than one stolen from the article that ended four pages back, in which we shall not read of *divinitory powers* or of *sensatives*, and in which the text in immediate proximity to a diagram will not be scrambled as it was on page 288 of the issue for May, 1928—in a word, a year in which we shall have an approach to typographical perfection. The January presswork leaves something to be desired, but that appears to have been due to causes that can be controlled.

Another cause for rejoicing which I anticipate will be permanent has to do with the date of appearance. Once or twice before during my tenure we have made more or less of an attempt to get a

number out on the 15th of the month of issue, and to maintain that schedule; but always some accident or some gross stupidity on the part of the printer has intervened. The January issue of 1929 would have been in the mails on that date had it not been for an unforeseeable hitch in getting paper for the cover; the February one will certainly be out by that date; and once having thus caught up, there seems every reason to anticipate that we can stay caught up. To any subscriber whose weak heart may have had an undue strain put upon it by the appearance of the January number so close on the heels of that for December I extend my sincere apologies, and my assurance that hereafter he may be shocked when his PSYCHIC RESEARCH does not come on a date indicating that it was mailed in New York on or before the 15th, rather than when it does.

Our regular readers were doubtless surprised at the failure of M. René Sudre to occupy his accustomed place in the January issue. This does not mean at all that we have dropped him or that he has dropped us; simply that we skipped him last month in the interests of the accelerated publication schedule upon which I have just now dwelt. His article appears in this issue and will continue to appear as of old.

Even to the most spiritistically inclined among our readers, I have never felt in the least inclined to apologize for M. Sudre's strongly anti-spiritistic views. He has had extensive experience with the phenomena of psychical research and they appear to him to be emphatically of non-spiritistic origin. Aside from the mere question of academic freedom which would debar a conscientious editor from trying to do anything about this, there is another cogent reason for allowing M. Sudre to present his material precisely as he sees it. If after his experience he can feel as he does, that is distinctly an important bit of evidence which should not be minimized. At times in my own writing I have taken occasion to suggest that M. Sudre's viewpoint may be a trifle warped, but that is a very different thing from trying to exercise censorship over him. Most certainly so long as he continues to write for us he may look forward to being permitted absolute uncensored expression of his opinions, and our readers may look forward to seeing him enjoy that privi-

lege in the future as in the past.

But if M. Sudre, with his wide phenomenal contacts, is strongly entrenched in an anti-spiritistic position, others in whom we must assume an equal ability and an equal absence of initial bias have had contacts as extensive as his and have reached the definite conclusion that the prime moving factor in the intelligent control of the phenomena is the spirit of a deceased human being. Our readers are in the habit of seeing Dr. Crandon in enjoyment of the same privileges with reference to this interpretation of the subject as M. Sudre has enjoyed with reference to his. It seems, however, distinctly in order to recognize better than we have done the degree to which the spiritistic hypothesis is held by competent observers, and to do this by extending to some one such observer the invitation to contribute a series of papers, with no more definite stopping point than M. Sudre's articles have had, in which the contributor shall state and justify his spiritistic position as fully as he wishes and with as much citation of evidence as he will. It was with the more general idea that he was a person of long experience and a good writer that the Trustees authorized me to arrange with Mr. F. Bligh Bond to contribute a series of papers to our issues of the ensuing year. It was with the precise viewpoint which I have herein set down that I fell in at once with Mr. Bond's suggestion that such a series might well be devoted to what he so boldly calls, in his permanent title, his witness to the belief in survival. I am sure that extreme anti-spiritists will realize the propriety of all this quite as well as extreme spiritists among our membership have for so long realized the propriety of the Sudre contributions, and even their value as a statement of the adverse case and a mark at which to shoot. It goes without saying that to criticism of Mr. Bond's specific articles our columns will be just as wide open as they have been in the past to specific criticism of M. Sudre.

Not as Editor of the JOURNAL, but as the general editorial head of all the Society's publications, I have another announcement of interest to make here. For the past two years, in various articles appearing in the JOURNAL on the Margery case, there has been running a promise of a complete historical treatment of this case to be issued by the Society in the form of PROCEEDINGS. Various things have happened to delay

publication of this material, not the least of which factors has been a degree of uncertainty as to the details of the compilation, and a modification in these from time to time as the work progressed. I have most persistently refused to be hurried by any extraneous considerations or by any extraneous urgings; I have felt that speed was entirely secondary to the production of the most complete and best executed chronicle possible of this highly important case. It has finally appeared that the material will require two volumes; and of these, the first is now being distributed to those members of the Society who are entitled to it in the regular course. If you paid dues of ten dollars or more for the year 1926, you are so entitled; the volume in question is issued, technically, as PROCEEDINGS of the Society for that year. If you have joined the Society since that date or if you were for that year a five-dollar member, your only privilege in regard to this book is that of ordering and getting it before it is advertised for general sale. Its price when thus bought is five dollars; the supply is limited; the type has been destroyed so that no second edition can be made; and after a reasonable time has elapsed we shall place on sale through regular book-trade channels whatever of the edition remains. So if you want it you will best order it now.

In this connection it seems advisable to repeat an announcement which has already been made, in Mrs. Dericu's opening article in the January, 1928, issue of the JOURNAL, but which by some members has apparently been overlooked or forgotten. In the past, and up to 1925, it has been the fixed policy of the American Society for Psychical Research to issue every year a volume of PROCEEDINGS, distinct from its monthly JOURNAL. The PROCEEDINGS volume has been intended as a repository for material too extensive or too recondite for use in the JOURNAL; the basis for this being mainly the fact that the distinction between membership classes revolved about payment of an additional fee, so that the JOURNAL had a larger and a more nearly "popular" audience. But in practice this has not always worked out well. There have been times when a single connected body of material justifying publication in PROCEEDINGS form has not been available; and when, therefore, the obligation to supply such a volume to the members who have paid for it has made it necessary either to

group in one volume numerous short and unrelated items, or to publish at length something that might better have been issued in summary or even relegated to the documentary files of the Society.

Accordingly, during 1927 a decision was reached to discontinue the regular publication of PROCEEDINGS, and to enlarge the JOURNAL to take care of some of the material thus made available for JOURNAL use. Under this new policy, whenever the Society has a case which by virtue of its length or its recondite character, or on any other basis, seems suitable for PROCEEDINGS and unsuitable for the JOURNAL, a volume of PROCEEDINGS will be published and will go to all members paying more than the minimum membership fee. But there will be no obligation to publish such a volume at regular intervals; and during the time between the appearance of two of these volumes, those members who elect to pay more than the minimum fee will do so with the idea of supporting the Society's work by just so much more, rather than with any intent of receiving a definite additional piece of merchandise from the Society.

At the time when the decision to inaugurate this changed policy was effected, the Society was in arrears to its ten-dollar members to the extent of one PROCEEDINGS volume; and with the termination of the year 1927 it became a second year in arrears. This of course is an obligation upon the Society. In point of fact the lapse has been due, not to lack of suitable material, but to the inability of the Society's staff to get quickly into final shape the material available. Throughout this period it has been the intent to use, for the next PROCEEDINGS, the growing mass of data arising out of the Margery case. So that what we now finally present is a two-volume compilation, serving as the missing PROCEEDINGS for 1926 and 1927, and at the same time bringing publication of this very critical case substantially down to date. It is the first of these two volumes that is now being distributed; the second will appear without too much delay, although the plan to print in it statements of support or of dissent from numerous sitters who have read the records of their sittings published in the first volume will prevent its immediate appearance.

It may not be out of place to conclude the present little chat between me and my readers—though a one-sided chat it is, to

be sure—with something indicating in more detail the purpose and the scope of the volume which I have just announced. I can hardly do this better than by excerpts from the opening chapter of that volume; which, since they are from material of my own authorship, require here no quotation marks.

In a volume previously published through the ordinary commercial channels, I have given the history of the Margery mediumship from its inception in May, 1923, down to the end of 1924. For this purpose there were placed at my disposal all the records in Dr. Crandon's possession; in addition to which, I had myself enjoyed greater contact with the case than any other observer who was not initially acquainted with the Psychic and her husband. The result has been a book which, written from the journalistic viewpoint by one having no idea that his interest in psychical research would ever become other than a journalistic one, when judged from severe scientific standards has certain obvious shortcomings. In spite of these, it is the most faithful account possible, at first hand and at second hand with citation of authority, of the first nineteen months of the mediumship. It continues to be recognized alike by friend and by foe of the medium as the sole primary source for at least that part of the history of the case prior to its consideration by the Scientific American Committee.

With my strictures upon that Committee and its work, it was not to be expected that Messrs. Houdini, Prince and McDougall would be in accord. I told the story of the Committee's handling of the case, as I saw it; and I set down the status of the case with the several Committee members, as it existed when my book went to press. Its further treatment by the Committee, and certain changes in the attitudes of the individual Committeemen, will be made clear by a reference to the several articles by means of which the *Scientific American* attempted to beat a decent and orderly retreat from the mess into which it had got itself. A fuller statement of McDougall's viewpoint, with certain criticisms and discussions arising out of that statement, may be found in this JOURNAL for April, June and July, 1925. These documents, and only these, need be consulted by one who wishes to gain an adequate idea of the Margery history to the end of 1924, and of the status of the case at that date.

As everybody knows, the mediumship did not yield to the adverse viewpoints of the Scientific American Committee majority. The mediumship has gone on and on; controversy about it has gone on and on; publication of primary reports of observations, and of secondary discussion and criticism, alike by the pros and cons, has gone on in constantly increasing volume. Since my previous book on the mediumship, however, there has been made no orderly attempt to bring its history down to date in a single, unified discussion; and the only attempt at a bibliography has been in connection with a most biased adverse critique. The present text is aimed at making good the deficiency.

Just above, I speak of the history of the case; just below, of the character of the mediumship and of other questions of evidential context. This makes it necessary for me to emphasize that the present volume has a two-fold purpose and a double viewpoint. Wherever the records are unusually precise or the conditions unusually adverse to the hypothesis of fraud in general or to that of some particular fraud, or wherever it seems possible to deal in any critical sense with evidential values, this is done. But very often, nothing of the sort is possible. In such event, the dominant consideration must be the fact that, genuine or fraudulent, the Margery mediumship is a case of the very first importance—one which even by some of those who regard it as probably invalid, has been pronounced the most important case of physical mediumship in history. This makes it very vital that there be duly set down the best possible record of the phenomena, purely as a matter of history. Where no evidential comment is possible—

and this is the case in perhaps more than half of the narrative—it is precisely this historical document that I present. The reader should be under no difficulty in discriminating between the two viewpoints; and having once pointed out to him the necessity of so discriminating, I do not trouble myself further about doing it for him.

It is not the intent to duplicate in this compilation anything that has already seen the light in any reasonably accessible publication. All such published matter is part of the history of the case, and has its due place in the present text; but it is given that place ordinarily by mere citation, and seldom by more than the sketchiest summary. Whatever of new matter is necessary to complete the history of the mediumship over the term herein covered is presented. In considerable part, such new material consists of seance records, the immediate responsibility for which will always be indicated. In so far as it is necessary to go beyond the seance records the text is mainly of my own preparation, with chapters or portions thereof contributed by others who happen to be in better contact with certain of the facts than I am. The ultimate result of all this, if it meet my expectations, is a complete account of the facts in this remarkable case to date, a complete unity of publication of these facts, and incidentally a complete bibliography of all important published matter bearing on the case. In this ultimate result my share is that of editor and major contributor: a position to which I assert my claim solely because circumstances, too well known to my present audience to require citation here, appear to have nominated me thereto.

AN EXPERIMENT in CARD GUESSING

BY RENE SUDRE.

MISS INA JEPHSON has just published in the *Proceedings of the S. R. R.* (Vol. 38, Part 109), the results of experiments organized by her with the purpose of showing the operations of the clairvoyant faculty in card-guessing. It is a most conscientious compilation, full of figures and graphs, and it must have involved extreme labor on the part of its distinguished authoress. She did me the honor of inviting me to participate in the experiments, and it was this circumstance that suggested to my mind the reflections published in *PSYCHIC RESEARCH* for February, 1928—which in their turn have provoked interesting comments by Mr. J. Malcolm Bird appearing in the same issue. In her *compte rendu* Miss Jephson has sought to meet my objections; but I must be permitted to record my judgment that she has not done so in a satisfactory manner. She recognizes that from the scientific viewpoint, a successful experiment in clairvoyance where guessing is enormously improbable ought to carry complete conviction of a supernormal faculty. If in this connection she prefers the statistical method of repeated experiments in each of which the probability of guessing is moderately small, this preference arises out of her feeling that this method, on account of the element of repetition involved, is the most demonstrative one available. But unfortunately, this method also introduces a series of hypotheses which are prerequisites for the mathematical calculations involved, yet which are of such nature as in the end to stand in the way of any serious proof of the existence of a supernormal faculty. It is this point which I am going to try to make clear in the present discussion of Miss Jephson's report. The subject is fascinating on its merits, and I propose to give a complete mathematical treatment in one of the large French libraries of pure science.

Let us recall the conditions of the tests: *Draw one card face downwards from a*

pack of 52 playing cards and try to
it. Write down your guess, and the
card. Shuffle the pack and try again
times in succession at one sitting. Do
sets of five tests, i. e., 25 guesses in all.

The experiment was carried out by 12 persons, giving a total of 6,000 separate tests.

The first hypothesis introduced extravagantly by Miss Jephson is that we have the right to apply the statistical method to these experiments. If all the 6,000 tests were being made by the self-same person, this right would be a little bit more evident, though still not absolutely certain; for we do not know all the laws of metagnomy, and in cases of its intermittent functioning we do not know whether 6,000 tests constitute a sufficient number to make the faculty appear with a satisfactory degree of probability. Henri Poincaré has treated the problem in the following way:

Pierre plays écarté with an unknown person who, the first time he deals the cards, turns the king (distinctly a winning turn at this game). What is the probability that Pierre's adversary is a professional cheater? To solve this problem, we must make some hypotheses. Poincaré supposes that the professional cheat turns a king every time he has occasion to do so. Emile Borel has objected that this would be most improbable, inasmuch as an écarté player who turned the king at every coup would be quickly suspected and unmasked. (The objection is of full force as applied to the practicalities of card-playing; but one wonders whether one is entitled to introduce, into a purely mathematical problem, such extremes of playing psychology as this.—J.M.B.) An adroit trickster, Borel points out, would content himself with turning the king, say, twice in eight plays, in the long run; while the honest player could average only one king in eight plays. But then Borel, objecting to Poincaré's hypothesis we see has introduced a new one of his own. We should further have to make an-

AN EXPERIMENT IN CARD GUESSING

hypothesis in deciding what was the probability that Pierre's adversary trickster; for the problem will be to involve this probability. It is said with reference to a single game. And be simplified after a large number of games, for then the trickster would have turned (on Borel's assumption) twice as many kings as the honest player. This portion, if it be realized, will be apparent.

But if the proportion be considerably smaller, that is to say if the trickster cheats at random from time to time, at critical moments, and if the number of games is insufficient, the calculation of probabilities would give no indication whether he were tricking or not. Similarly it is never possible to determine over a period of one year or of several years that more boys are born than girls, because the difference is so small (less than one per cent) between the total numbers of boys and of girls born. For this discrimination, we need statistics covering a hundred years and a billion births.

To prove the existence of the clairvoyant faculty in the case of a subject possessing it in very slight degree would perhaps introduce necessity for even further evidence. This becomes even more vital when we make any attempt at summation of facts reported by a large number of unknown persons. No doubt Miss Jephson has numbered among her collaborators a certain few persons who are notably gifted clairvoyantly. With these subjects she must have attained remarkable results, quite sufficient to establish her demonstration. But the greater portion of her correspondents remain unknown, and of them we must assume in large part a complete absence of the least psychic gift. Worse: there may well have been among them persons of tricky mind who would deliberately falsify the tests. Miss Jephson does not believe this to have been the case, but as an objection of principle it remains possible. In including such tests in a statistical totalization with the others, she has submerged the results of real significance and has reduced the latter to an order of magnitude falling within the limit of error imposed by probability calculations; thus bringing her whole investigation into a zone where certitude is impossible of attainment.

I confess a difficulty in understanding the reasons for thus arbitrarily complicating the conditions of a test which would be conclusive if confined to a single, well-chosen

case. I would inquire whether we should seek to prove that a clairvoyance exists in some degree in the entire human race, falling back for such proof upon a considerable number of tests; or whether we should establish the reality of individual clairvoyance by selecting subjects reputed to possess that faculty. In this latter case we could be content with a small number of tests. If we had to prove that a man is capable of lifting a weight of a hundred kilograms (220 pounds), it would not be to bank-clerks and jewelers that we should turn for test subjects, but rather to longshoremen and athletes.

A second objection may be advanced against the method of the S. P. R., in that to the completely accurate divinations shown by their reports they add, in their final accounting, certain partial or approximate divinations which are in truth entirely arbitrary. They assume that when the card named has some analogy with the correct card, by suit, by value, by color or by type (pip card versus picture card), there is still some attenuated faculty of clairvoyance to be recognized. According to the table which I reproduce below, we see that to divine or guess the ten of clubs when the card drawn was the four of hearts, would be regarded as in some degree an act of clairvoyance; for these two cards have the characteristic in common that they are numerical rather than pictorial! The table is given at the top of page 83. The scoring numbers annexed to each of the groups therein indicate the relative values attached to each of these types of "divination" by Miss Jephson. We see from this that it is three and a half times less clairvoyant to mistake a four of hearts for a ten of clubs than it is to call it a king of hearts; and that the person who recognizes the heart four, clairvoyantly, for exactly what it is, has demonstrated almost exactly nine times as much clairvoyant ability as has the gentleman who takes the heart four to be the spade eight. These are not merely hypotheses; they are stupefying hypotheses, which demand explanation. Leave for a moment the numerical values out of the question entirely. I insist that it is illegitimate to attribute to the subconscious the logical and analogical procedures of the conscious. Metapsychics it is true teaches us that certain errors of telepathic transmission occur under laws of association and I myself have drawn at-

CARD DRAWN	CARD GUESSED	ELEMENTS GUESSED CORRECTLY	SCORE
Heart 4	Heart 4	Value and suit	45.73
Heart 4	Diamond 4	Value and color	37.71
Heart 4	Spade or Club 4	Value only	29.68
Heart 4	Heart Ace to 10	Suit and type	21.12
Heart 4	Heart court cards	Suit only	16.04
Heart 4	Diamond Ace to 10	Color and type	13.09
Heart 4	Diamond court cards	Color only	8.02
Heart 4	Spade or Club Ace to ten	Type only	5.07
Heart 4	Black court card	None	0.00

tention to this. These errors show that the supernormal cognition is produced more or less like a recollection that springs, more or less deformed, out of the memory. Almost always it is a matter of sensorial recall: a phrase that is heard, a picture that is seen, an odor that is smelled—the choice between these types being made according to the mental predilection of the subject. If the subject knows nothing save that a card is involved, and if this card is truly the jack of diamonds, he might see a calling card, a collar of precious stones, a young maid-servant, and a dozen other objects or persons called up by the association of ideas. We easily and gladly admit that error masks many acts of clairvoyance and makes difficult their recognition as such; but when it comes to saying that such an act is half a success or a tenth of a success, and to introducing this figure into a calculation of probabilities, we can only recognize a convention which leads to nothing better than results of purely arbitrary character.

For an even more urgent reason it is necessary that we guard against the arbitrary manufacture, as Miss Jephson has done, of classes of results according to what seems to us to be an order of decreasing association. It is not proved that when a four of hearts has been drawn, it is more "clairvoyant" to guess a four of diamonds than a five of hearts. Both these selections have evident associations with the correct one; but who shall say which is the more closely associated? And if it be arbitrary to make this pronouncement, how much more and how indefensibly arbitrary it is to hand down the judgment, as indicated in the above table, that the relative values of these two acts are in the precise numerical ratio of 37.71 to 21.12? It is most important to throw more light on the state

of mind which has led Miss Jephson and her collaborators to quote acts of divination as though they were shares on the Stock Exchange. They have hopelessly confused the unknown and almost indeterminable processes of metagnomy with the analogical categories of numerical value, suit, color, etc., and they have then classified these in inverse ratio to the probability of their occurrence. This assimilation of a difficult subject-matter into an easy one is obviously a great advantage for mathematical calculation but it is grossly incorrect from the viewpoint of the demonstration that is to be furnished. It gives an impression of rigor which is utterly specious, in that it has no foundation on any basis of convention.

After this criticism, I shall say only a few words about the system of scoring itself. It was worked out by Mr. R. A. Fisher, chief statistician of the Rothamstead Experimental Station. It is therefore to be taken seriously so far as regards questions of internal technique. Mr. Fisher publishes his method (although in a form which the non-mathematician will find rather sketchy) in the *Proceedings* for July, 1924 (Part 91, Vol. 34). He regards the problem wholly as one of two cards drawn at random, one from each of two decks of cards. If there were no question of clairvoyance involved, one would hardly object to this procedure; it simply visualizes the card which the operator gets out of his head as having been drawn from an intangible deck having existence in his head, and it is evidently the only way of looking statistically at the problem of normal card-guessing. Only, instead of taking account merely of the exact coincidences which would enormously simplify the problem and would have left his work free from the criticisms which I levy against it, he takes into account approxi-

AN EXPERIMENT IN CARD GUESSING

against it, he takes into account approximate coincidences as well, under categories such as those of color, suit, denomination, and "type" (see above). One might well wonder just how much value attaches, for present purposes, to the category of number cards as distinguished from court cards. But we may let that pass. For right at the start, we find that in order to treat at all the problem which he sets himself, Mr. Fisher is obliged to introduce hypotheses of the most technical nature: for example, that "if the best class of a group of classes occurs in random samples of that group once in n trials, its score differs from the lowest score in the group by a quantity proportional to the logarithm of n ." It is because of such hypotheses as these that Mr. Fisher himself declares: "The problem of scoring a series of events so as to measure appropriately the degree of success attained in each trial seems to lie on the borderline between the purely deductive region of mathematical probability and the region of arbitrary choice." All this, of course, does not in the least degree lead one to question that his scoring table is correct from the mathematical viewpoint. From that viewpoint it is entirely valid; it is incorrect only from the metapsychical viewpoint. Mr. Fisher has done nothing more than to translate into the language of figures the instructions which he has been given.

In addition to having calculated the scores to be attributed to each category of guess, Mr. Fisher has determined the mean score corresponding to an extremely large number of drawings made from the two decks, the one real and the other in the subject's head. This number is 11.18. It is then necessary in connection with this figure to consider the standard deviation, which is inversely proportional to the square root of the number of tests made. For twenty-five tests by one person, the standard deviation is 2. Hence the score of a series of 25 tests may be attributed to chance if it falls between 9.18 and 13.18.

To show the degree of unverisimilitude to which this method may lead, it is sufficient to remark that in a subject whose twenty-five tests include one or two which give the correct suit, the metagnomic faculty is presumed to exist if all the rest of his tests give the correct type distinction as

between number cards and court cards. That is to say, if once or twice the heart four is guessed to be the heart king, while on all the remaining attempt errors are made such as giving the spade nine for the diamond deuce or the diamond queen for the club jack, the subject is clairvoyant; but if one or two errors are made of the type involved in giving the heart four as the club king, he is not! It is even possible, under this system, to attain a high score and be proclaimed a *powerful* clairvoyant without ever having made a single correct guess in the 25 trials. When probability figures succeed thus in shocking ordinary common sense we may be sure that they are based upon false premises. The line between the normal and the supernormal must be placed quite at another level than the one at which these criteria would place it.

If the method used is debatable when we limit ourselves to consideration of the tests of the individual subjects, it is even more strongly so when we consider its application in the summation of all these tests into a statistical whole. For reasons which we shall examine later, Miss Jephson has considered the ensemble of all guesses in the first series of five made by all subjects; then all in the second series; etc. To these five grand groups she attaches the identifying symbols A, B, C, D, E. Then, to give check figures, a statistician has imitated the divinatory operations with two real, physical decks of cards, thereby obtaining scores corresponding to those of the clairvoyance tests in all respects save that they are obtained entirely through chance. [Here again of course we have an assumption, and a very large one. If so heavy a percentage of the race is clairvoyant as to justify the present experiments at all, and if such absurdly poor performances are to be regarded as clairvoyant, who is to say that the statistician who compiles the check figures is an absolute zero, clairvoyantly?—J.M.B.] The table comparing the two sets of figures for the five series is as follows:

	TEST SUBJECTS	PURE CHANCE
Series A	13.65	10.75
Series B	12.76	11.07
Series C	12.73	11.75
Series D	12.81	11.53
Series E	13.23	10.59

Putting these results in the form of graphs for better visualization, it is shown by Miss Jephson that the curve from the actual tests is concave upward while that from the check tests is concave downward. But this will not greatly impress the mathematician, for he will remark first of all that the probability curve attained in this way is an experimental curve and as such is less interesting than the one obtained by application of the law of deviation.¹ And above all, the mathematician will note that in spite of the enormous scale of operations adopted by Miss Jephson, the results of the great guessing experiment are very close to those that would be got by chance. The mean difference for the five series is 1.89 whereas the score by exact divination would be 45.73. In fact the general average corresponds to the divination of a nine of diamonds as an ace of hearts or a queen of spades as a jack of clubs. One who calls this clairvoyance is satisfied with a very small result. We ought clearly to recognize that this great collective experiment tends strongly to prove that the faculty of clairvoyance does not exist in the race as a whole. This is what we should expect on the basis of the considerations to which we have just been giving attention. It is entirely paradoxical to expect that the use of a great number of subjects that serves so well under statistical method to prove the existence of the properties common to all of us, can also make apparent the existence of exceptional properties. Statistical calculations would never prove the existence of centenarians.

We may come now to the discussion of a law which Miss Jephson claims to have revealed through her experiment and to which she applies the name "the law of fatigue." Muscular fatigue in man was studied first by Mosso, later by numerous experimenters; it constitutes today a profound and indispensable element in our knowledge of the scientific laws underlying muscular activity. The fatigue curve is an easily interpreted one, showing values for force which constantly decrease with increasing time. The decrease is not uniform, and there occur in the graph one or two points of inflection. And we may

go on to admit that intellectual fatigue ought to be susceptible of representation in corresponding curves, although this sort of fatigue we cannot measure with springs or weights.

It is permissible to believe that the metagnomic faculty has likewise its curve of fatigue. But to support this belief it is necessary to make an hypothesis identical with the one that we had to make in order to regard this faculty as capable of functioning with different degrees of success: it is necessary to assume that the metagnomic faculty is a continuous function, capable of regular diminution like muscular force and capable of producing results more and more deficient. Now not only is this hypothesis a long way from proof, but it is hardly reasonable. We may much more rationally suppose that this function is discontinuous, that it is exercised in flashes under a determinism of which we remain totally ignorant. The fatigue curve would then be inapplicable to it; this curve can have rational relationship only with the efforts which we make to translate the metagnomic revelations into appropriate language. These efforts are analogous to those which we make in remembering, and it is in this sense that the term "appropriate language" has just been employed. And fatigue of memory is seen only after notably long exercise. After an hour or two of complicated and often dramatic visions, a clairvoyant like Pascal Forthuny still scores superb successes. And certainly he will have spent far more psychic energy in such a demonstration than he would in the mere divination of five playing cards, one after another. When we know as we do that clairvoyant success is visibly influenced by a number of other factors such as desire to please, vanity, pleasure over the last success or fear of failure to come, we must have a large aprioristic doubt that there exists a true law of fatigue in matters of clairvoyance.

But let us see what the experiments tell us. The scores for the five series of tests, if we are to interpret them rigorously in *prima facie* terms, attest a lowering of the faculty for the second guess, followed by an increase for the third and then by another fall between the third and the fifth. Why this immediate fatigue followed by a restoration and then by a new fatigue? This is the more explicable, since if I un-

(1) I do not propose here to go into the mathematical development of this matter. It would fatigue the general reader and it is out of place anywhere other than in a technical review.—R. S.

derstand Miss Jephson's personal tests aright, the curve with her is inverse: it is the second series of tests that shows the best successes, after which the faculty seems to regress almost to the level of the chance scores. In this event we should have to superpose upon the phenomenon of fatigue a phenomenon of training, which would bring it about that a given act is more easily achieved on repetition than on first performance.

It is probable that, whatever the form of the curve, its explanation is to be sought in new factors. In the diagram furnished by Dr. Walter Franklin Prince and dealing with the sixty guesses of twelve Americans, we have to explain why the curve is a descending one right up to the fourth test and why it then rises, without otherwise departing from the zone of the chance scores. But then one understands with difficulty how Miss Jephson has been able to speak of a fatigue curve when all the diagrams which she has published have different forms. There is even one in which divination was better for the fifth series than for the first: the alleged curve of fatigue is entirely replaced by one of practice.

I would conclude these reflections with the remark that the S. P. R. inquiry has had the incontestable merit of demonstrating to us the impotence of certain statistical methods to establish the reality of clairvoyance. But was it necessary to go to all the labor to prove this? As I have said, a single experiment suffices when the impossibility of an explanation on the basis of chance is established not alone by the calculation of probabilities but equally by simple common sense. We may admit that a monkey, tapping by pure chance on the keys of a typewriter and reproducing this article, would have performed a miracle not in the least further removed from likelihood than certain feats of individual clairvoyance. We may provoke the occurrence of such phenomena by turning to clairvoyants. We can even provoke their repetition, if we are sufficiently patient and sufficiently adroit. *Natura non imperatur nisi parendo.*

Is this saying that collective experiments are entirely useless? I do not think so;

but two conditions must be adhered to. In the first place we must work with selected subjects, known to possess some metapsychical ability; and in the second place we must completely discard the notion that there may be partial successes with which it is profitable for us to deal. Let everything be counted as a complete failure which falls short of fully accurate divination, even though it involve two cards so similar as the four of Hearts and the four of Diamonds. While we are as ignorant of the procedures of clairvoyance as today we are, it is far better to err on the side of under-estimate than on that of over-estimate.

But to this collective method of experiment I greatly prefer the method of successive tests with the same person. If one wishes the matter to have official recognition it is easy to institute a control of some sort. Under the severe appraisal of results just indicated, calculation of the value of what has been got is the simplest thing in the world. If we get as many as four successive divinations, each having a moderately high improbability, we shall have implied to any common sense judgment the existence of a metagnomic faculty. But I find in Miss Jephson's report one person, Mr. Saltmarsh, who has divined five series of five consecutive tests—a performance which it is absolutely impossible to attribute to chance and which forcefully thrusts into the face of all science the demonstration which science demands. Why Miss Jephson has not seen fit to confine her report to this single episode of Mr. Saltmarsh I do not understand; it would have been vastly more convincing to the incredulous than all the scores and all the diagrams. And her own personal record in the tests would have been instructive, for she too appears to have the clairvoyant faculty. It is given to hope that she may be moved to another series of these experiments, with a small group of psychically endowed subjects, and without addressing her questionnaire to persons as miserably un-psychical as I myself am; for such persons with their stupid guesses merely pervert the demonstration which she is so properly anxious to bring to the attention of the international scientific elite.

REPORT OF A PSYCHIC EXPERIENCE

BY H. C. WRIGHT

IT is often difficult to determine our own reasons for doing a thing, but if I understand myself rightly, my main reason for making out the following report is the hope that through some fortunate circumstance I may be enabled to include some hint or fact that may eventually be of some help in solving the problems before us. If such hints or facts are included, I hope that someone may sometime see them with brighter eyes than mine—for I am willing to admit that while the incidents to be told happened after I had given serious study to the subject for over fifteen years and that since they happened I have given a full quarter of a century of even more serious study, yet even at the present day, I do not "understand."

I do not understand why writers so generally seem to feel that they need plead to "Science"—as though "Science" were some great and authoritative personage—to give more attention and care to psychic matters; for it is well known that some, yes, many, of the world's greatest scientists have given much of their time and best thoughts to the subject and are wholly convinced of the reality of psychic phenomena—though they are as yet unable to explain.

Let me also add at the start that I am well aware of the frailties and short-comings of memory; of the part that imagination often plays in such cases; etc., etc.; and especially of the lack of evidentiality of notes made at the time and long since lost. But I am not upon trial, so am not writing this at all in the way of evidence.

To those who might think I have been unduly credulous or have been innocent-minded enough to have allowed myself to have been fraudulently imposed upon, I would say simply that I am quite familiar with the trick work of professional "mediums," both by my reading and through my observation of them. I have known many mediums; and my acquaintance in

many cases has been close and friendly enough that they made no secret to me as to the methods they employed. It is evident why I do not mention names. Yet I will say that one of the most successful impostors I ever met—I mean who had one of the most puzzling and successful set of tricks, including everything from slate-writing up to full-form materialization—admitted to me confidentially that in his belief the only time that he had ever witnessed any genuine psychic phenomena was in having once seen the levitation of a table under "satisfactory conditions."

To those who are familiar with the history of psychic phenomena I would say that twenty-five years ago (the time at which the occurrences of this report took place), I was in some ways associated with, and my views were well thought of by, such men as Dr. Richard Hodgson, Prof. James H. Hyslop, and many others of their class. If my views and opinions were thought worthy of some attention then (I am thinking especially of the case of Mrs. Piper). I cannot help but believe that the added experience of twenty-five years has added materially to their value.

The series of seances of which I speak continued over a period of several weeks, although, to simplify the report, I will mention the events, generally, as though they had all occurred upon the one evening.

Our "circle" consisted of six people:—G. W. (to whose agency we attributed the phenomena), Miss N. S. (who later became the wife of G. W.), Mr. and Mrs. B., and myself and wife.

Speaking generally of the people in the circle, I would say that we were all good friends, all enjoyed fully each other's confidence, were all greatly interested in the subject and worked in complete harmony. To mention the individuals in the circle more especially, I would say that:

G. W. was probably about 26 years of age (some ten years younger than Mr. B and myself). He was a teacher or Profes-

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sor of Physics and Chemistry in the local High Schools, and was one of the best educated young men it was ever my good fortune to meet. I had met him a year or more previously, being introduced by Mr. B. These two had conducted some experiments in hypnotism—B. as the operator and G. W. as the subject—and this fact had something to do with bringing about the introduction, for Mr. B. knew my interest in that subject. Shortly after the acquaintance was made the hypnotic work was carried on to a far greater extent. Usually I was the operator and G. W. the subject. Mr. B.'s and my methods were quite different; we usually classed his as "hypnotic" and mine as "mesmeric"—at any rate, we seemed to produce different phenomena, and G. W. preferred my work. I will say nothing further regarding the hypnotic work here, except that we succeeded in producing much phenomena which are still unexplainable—I mean not only unexplainable to myself, but still unexplained by any of the later authorities. I would like to add just one word further regarding this hypnotic work, and that is, that I attribute our success largely to the fact that we learned very early that it was all "foolishness" to produce *illusions* in the subject, and consequently never afterwards used that principle. Our work *then* was really productive of valuable, and, as I say, of unexplainable results. Meantime G. W. was undergoing what a spiritualist would view as some development in the trance state. At his home with his family he began to produce phenomena (so his family reported to him, for he was, of course, unconscious of it), about which he, himself, was very skeptical. He thought his family were not strict enough observers; he saw the possibility that he might himself, during trance, be using trick work which was totally foreign to his normal mind and disposition. So our circle was formed very largely to determine these very points. In all my association with G. W., I have always found him to be absolutely honest and dependable. In religion he was inclined to believe in what might be termed a higher form of spiritualism. He was a "sensitive" and "psychic" in the widest and best meaning of the words.

Mr. B. was a cool-headed man and an able observer. He was a hypnotist and fair operator of the common school. He

was not at all "sensitive," or "psychic."

Mrs. B. was something of a "sensitive," that is, she had been in trances, both hypnotic and "spiritualistic"; but the results of her work were usually of doubtful value.

Both Mr. and Mrs. B. were Catholics, but I am afraid were not very strict in their adherence to that faith.

Miss N. S. was inclined to be a Theosophist; perfectly honest and of fine character.

Of myself, I would only mention one particular. My experience has led me to believe that somehow my make-up has included some element of *both* poles of the psychic world; which I think is somewhat unusual. That is, for example, the ability in telepathy to send and to receive appears quite evenly balanced; and in other psychical matters the same principle appears to apply.

I give a diagram of the room in which our seances which I am to describe were held. This is not drawn to scale and probably in some of its minor relationships is not altogether accurate, nevertheless it gives a sufficient representation of the physical environment. The chairs were occupied as follows:

A:	Mrs. Wright
L:	Mrs. B.
G:	G. W.
N:	Miss S.
B:	Mr. B.
H:	Myself;

and this arrangement, once decided upon, was not changed.

The diagram will emphasize that the cabinet was not a mere thin shell standing free in a corner of the room as is so usually the case, but that it was actually a walled-in compartment, like a closet, between the stairway wall and the wall running from the sitting-room door to the alcove archway. We were in my own home, which I had built myself; so I am able to testify with absolute confidence that the only opening of any description into the cabinet was that at the front, about the width of an ordinary doorway. Over this we hung always a curtain, as indicated by the wavy line in the drawing.

It was decided that none of the sittings should take place in the dark, and the room was always fairly illuminated by the gas light (partly turned down) on the side wall at "X." It will be seen from the

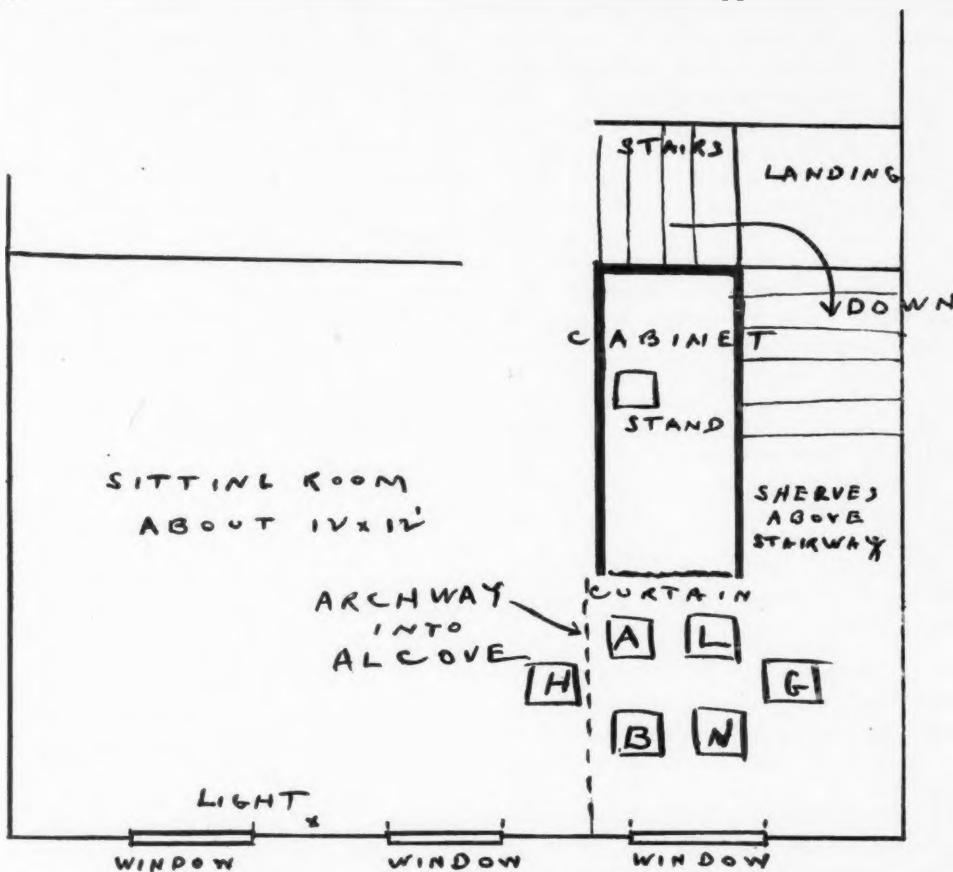
diagram that the light shines directly on the entire circle and on the curtain of the cabinet.

It was agreed that each of us in turn should, alone, arrange the cabinet for an evening's seance, and for that seance no one else be allowed to enter the cabinet, either during the day or evening; except that G. W. was not to be allowed in the cabinet *at any time*, day or evening.

For one further word about the illumination, I would say that I, myself, am fully convinced that the powers themselves that

produce the necessary mental attitude—concentration, attention, etc.—especially for the beginner; but all this applies to the medium and his mental attitude, and not at all to the psychic powers which he represents.

G. W. in entering the trance state usually did so easily and, as a general thing, with very little, or none, of the muscular contractions, etc., which are so common with most mediums. I have seen him in complete mesmeric, somnambulistic, trance when his general appearance was so near-



produce psychic manifestations are utterly indifferent as to whether there is or is not illumination. (Of course I am excepting any instance in which the phenomenon itself depends upon the light, as in photography; but our work did not include any such exception.) And, speaking only of genuine mediumship, I also understand that many mediums are successful only in the dark; but I am convinced that with these it is only a matter of habit or custom. There is no doubt that darkness helps in

ly normal that Mr. B., his previous operator, was completely unable to detect either the beginning or end of the trance, and this although he was talking to him (believing him to be in the normal condition) at the moment the trance ended, when I touched G. W. on the shoulder and told him he "was all right."

During this particular series of seances, G. W. while entranced was "under the control" of a personality who represented herself as a little girl about twelve years

old, and whom we shall call "Margaret," omitting the quotation marks hereafter. She claimed no kinship to anyone present, nor made any effort to identify herself; nor did we make any effort to identify her.

In this connection I might also mention here that during this series no attempt was made by any of us to communicate with any known person. And, so far as we know, there was no attempt by any known person to communicate with us. When personalities were in any way mentioned, they were unknown to any of us.

All occurrences took place, or at least originated, in the cabinet.

Our conversation during seances might be classed as quite normal, in tone and subject, though, naturally, it turned usually upon the happenings, or hoped-for happenings, of the evening. And Margaret often joined in, taking the natural character of a little girl. Margaret did not in any case claim to be the originator of the phenomena witnessed, although she always knew what was going to happen. She always treated the "forces" (use whatever term you wish) as personalities, but, except in one case which I will mention later, always referred to them simply as "They." That is, she would frequently say, "They are now going to" do thus and so, following with a description of the expected phenomena.

We usually joined hands in the circle, though we were always permitted to break the circle if any occasion arose therefor.

THE FIRST EVENING.

I had prepared the cabinet by placing in it a small stand, as indicated in diagram; and there was a guitar standing on the floor at the extreme end, against some shelves containing specimen minerals, antiques, etc., which I did not think it necessary to remove. I also placed the curtain, as indicated.

G. W. had not been long entranced when Margaret seemed to become frightened, and said, "That old fellow don't like it a bit; he's awfully mad, and he's going to tear everything to pieces." We tried to calm her, and asked who she meant by the "old fellow." Amongst the curios on the shelves I had inadvertently left a couple of skulls, one a Mexican and the other an ancient Aztec, apparently an old man. It was to this latter that Margaret evidently

referred. It didn't do the least bit of good for me to assure Margaret that "he was a nice old fellow," that I wasn't the least bit afraid of him, that I was quite sure he didn't mean to hurt anyone, etc.; and when an uproar of noise in the cabinet indicated the overturning of the stand and shelves—it sounded as though everything had been thrown to the ceiling and then dropped to the floor—Margaret became so frightened that she broke the circle and (in the physical habiliments afforded her by her possession of G. W.'s physical shell) ran out of the alcove.

We all of us, of course, followed Margaret to the sitting room, and I learned at once that, although Margaret was "gone," yet G. W. was experiencing trouble in coming out of the trance. He described it as not being able to "get down," or "get back." The pupils and irises of his eyes (which were of course now open) appeared to be hardly more than pin points, giving almost the entire eye-balls the appearance of being blank white; and he had to approach the gas light (now turned on full head) to within a few inches to see it, when he said that it appeared only a point of light at a great distance.

Perhaps if I describe how we overcame the difficulty, it may help some one some time when placed under similar circumstances. I told G. W. (after having the women, who were quite thoroughly frightened, leave the room), to come and stand against the wall and be quiet for a few moments. G. W. had perfect confidence in me, and was always willing to listen to my instructions. I told him to close his eyes and be perfectly quiet and calm for a few moments, and that he would then be able to tell me just what to do to help him to become himself and all right again. In a few moments he told me to simply rub his eyes a little bit. I did so, and in a very few moments more he was all right in every way.

I give the above paragraph especially because I have all too often witnessed hypnotic and similar experiments when it was evident to me that the subject was painfully aware of his exact condition while the operator's knowledge (or consciousness) was simply a collection of ignorance and mistakes. In other words, the subject's "subliminal" mind knows its con-

dition (and the remedy, if remedy is needed).

I shall conclude this "First Evening" by saying that upon entering the cabinet we found the stand overturned and the rest of the contents of the room in confusion, justifying fully the noise that had been heard; but that nothing had been broken or otherwise injured.

The above is the only instance during the entire series where G. W. made any attempt to leave his chair during a seance.

We frequently asked Margaret to advise us as to what we should do to get better results. And this brought the experiment with a glass of water.

LEVITATION OF A GLASS OF WATER.

Margaret had instructed us to place a glass of water on the stand in the cabinet, and "They would fix some medicine" for me (for some slight indisposition). On the following evening I had done as instructed, by having placed the glass of water on the stand. It should be recollect that the glass of water during the seance is (while on the stand) quite out of reach of anyone in the circle, and it is a complete physical impossibility for G. W. to touch it in any way.

Margaret finally tells us that "They are now fixing the medicine." And upon our enquiring what to do, she gave instructions as to how the medicine was to be taken, etc.; and then said, "They are going to bring it out to you." The glass of water then came out through the curtain and was held suspended in the air directly before my face at not more than twelve or fourteen inches distance. We had every opportunity of observing it, for it remained suspended fully (I should say without having actually timed it) three minutes, and we were absolutely unable to discover any physical means of support. After becoming fully satisfied, I asked Margaret if I should take it away, but she replied, "No, you must let Mrs. W. take it down." Mrs. W. then "took it down" and handed it to Mr. B., who placed it on a small stand outside the circle of chairs.

Although, as I have said, during our careful examination of the glass we had been unable to discover any support for the glass, yet Mrs. W. always insisted that in removing it she, *then*, distinctly touched the "fingers" that were holding it in sus-

pension. She insisted she *felt* them though she could not see them. I have tried to make it clear that *no one* in the circle could have produced the results without their connection with it having been at once detected. As for the sensation Mrs. W. experienced, of "feeling the fingers," we attributed that (at the time) to imagination.

LEVITATION OF, AND PLAYING ON, A MUSICAL INSTRUMENT.

The reports of the levitation and playing of musical instruments had been of such common occurrence that I was looking particularly for anything of this kind. So upon Margaret's saying that "they were going to play upon the guitar"—which was at the extreme back end of the cabinet—I listened carefully for what was to follow.

The strings were picked lightly, in the same way that a careful person who was not familiar with the instrument might pick them. It was not *awkwardly* done; that is, the *touch of the fingers* was not audible. I mean that usually in listening to an awkward player the *noise* of the finger touch is distinctly audible and separate from the "ping" of the instrument. The playing was continued for several minutes, but *was all on open strings*; that is, the guitar was in no case fingered. It was easy to conceive how one with a lively imagination might have heard this as any number of pleasing tunes, but, in fact, it seemed evident to me that there was *no attempt* to play a "tune."

Margaret then told us that "they" were going to bring the guitar out to us. And in a few moments it "floated" out; I can hardly use any other expression than "floating" in describing its passage through the air. It stopped in the middle of our circle and remained suspended in the air a few inches above the level of our heads. We were given every opportunity of observing it for quite several minutes. The body of the instrument was towards me and the neck from me. The instrument approached me finally and began a downward movement towards my head. (I might mention here, parenthetically, that since the first evening, when I had made the remark that the Aztec "was a nice old fellow," etc., there had been, when opportunity offered, a perpetual attempt at kindly and good humored joking with me.) The movement of the guitar

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was slow, and I easily avoided being hit by moving my head to one side. It would then rise and start over again with a new aim. I would then move my head to the other side. This was repeated a number of times, until finally Margaret told me to take the guitar down and put it away.

In trying to account, by any ordinary means, for the movement of the guitar, it must be remembered that it and every member of the circle is visible during the later movement, and that the *beginning of its movement takes place at the extreme end of the cabinet, absolutely out of reach of any one in the circle*—a distance of at least eight feet from G. W.

* * * * *

It seems a strange thing to me that an otherwise 'broadminded and really wise man can have such a feeling of certainty that he "knows it all," and at the same time have such an inner prejudice that he allows himself to say, as Lord Kelvin does, that, "I hold myself bound to reject everything that tends to the acceptance of this wretched superstition of animal magnetism, turning tables, spiritualism, clairvoyance, and rappings. There is no mythical seventh sense. Clairvoyance and all the rest are but the results of mal-observation combined with intentional imposture practiced on simple and credulous minds."

Why should any man of science (or otherwise) contradict a thing which is unknown to himself, and *which does not contradict anything that is really known to him?* The following by Prof. Charles Richet seems a much fairer conclusion:

"We have read and re-read, studied and analyzed the works written on these subjects, and we declare it vastly improbable, and even impossible, that eminent and upright men such as Sir William Crookes, Sir Oliver Lodge, Reichenbach, A. Russell Wallace, Lombroso, William James, Schiaparelli, F. W. H. Myers, Zollner, A. de Rochas, Ochorowicz, Morselli, Sir William Barrett, Ed. Gurney, C. Flammarion, and many others, in spite of their close attention and their scientific knowledge, should all have been duped over and over again a hundred times by tricksters or have been the victims of an astounding credulity. It is not possible that they should all be and always have been so blind as not to perceive frauds necessarily gross;

so incautious as to form conclusions where no conclusion was legitimately possible; and so unskillful as never to have made a single unexceptional experiment."

I am making this report, admittedly faulty enough, yet perfectly satisfied that these men, from their own experience, would agree that the facts which I am trying to emphasize are true.

TELEKINESIS AND THE SPECTACLES.

There occurred during the series much movement of smaller objects which I need not give in detail here. For example, at different times the hair of Mrs. B. and Mrs. W. would be taken down, and the hairpins removed, and generally thrown at me. (I have already mentioned these light touches of apparently good humored joking.) And the hair would be taken down even when the ladies had taken especial pains to prepare it in such a way, by tying, as to make it ordinarily quite difficult to do so.

Mrs. W. and Mrs. B. always insisted that they could feel the hands that were undoing their hair. They would tell us so while the movement was going on, which made us especially observant of everybody in the circle, to be certain that everyone was in place and absolutely in no way connected (at least physically) with the movement of the hair or hair pins.

In connection with this, I would speak of the movement of my spectacles. The spectacles were of the ordinary make with the bows going well around back of the ears. I wore them at all times, and it was necessary that they should fit snugly enough so that they should not easily become accidentally displaced in my work.

I felt the spectacles being removed, but was absolutely at a loss as to *how* it was being done. They were neither "pushed" nor "pulled." The sensation was exactly *as though the spectacles were removing themselves*. I tried for weeks afterward to have other people remove them, in every conceivable way, but it seemed impossible to reproduce the same sensation that had occurred in the circle. I find it impossible, for example, either to remove them myself or to have any one else remove them, without readily feeling the touch of the fingers and there was no touch of that kind in the original experiment. The spectacles were carried to the extreme end of the cabinet and left lying on the floor.

INDEPENDENT WRITING.

As I have already said, we would frequently ask Margaret for instructions or advice intended to improve the character of the phenomena. This led to asking if it would be possible for "them" (the forces in the cabinet) to write the instructions. To this Margaret replied that if I would place paper and pencil in the cabinet on the following evening "they would try." The following evening we had placed an ordinary pad of writing paper and lead pencil on the stand (that is, Mr. B. had placed them, for it was his evening for making the preparations in the cabinet). When the proper moment arrived for the writing, we all plainly heard the attempt. We then heard the pencil roll off the stand and fall to the floor. The result, upon later examination, proved to be short scrawls which were unintelligible. The lead pencil marks were positive and certain; but we were greatly mystified as to why the "forces" so long as they were able to use the pencil at all should so easily lose it and then, apparently, be unable to find it again.

The following evening, it again being my turn to arrange the cabinet, I once more made preparations for the writing. Wishing to be sure on all points, I first made a tablet of paper. I did this in the printing office, selecting the paper, cutting it in the machine cutter, and gluing it myself. Cutting it to an odd size left it a practical impossibility for anyone to make a duplicate leaf, as I let no one see or touch it until after our seance was finished for the evening. I also tied the pencil to the tablet with a shoestring.

Margaret told us when "they" were about to begin the writing. We could distinctly hear the movement of the pencil and paper. Margaret said "they" would bring it out to me. We distinctly heard the leaf being torn from the tablet, and it then came out to me, in the same manner as the glass of water and the guitar, "floating through the air," to be deposited in my lap. The writing in this case was clear and perfectly legible. None of us was expert enough to say that it resembled any known person's handwriting. The subject matter was confined strictly to instructions as to how to conduct our circle, as were all communications of this kind; for, as I have said before, we made no

attempt at communication with any known person, nor any attempt at identification. Our work in this series was confined strictly to learning what we could of the physical forces being used. This, and similar writings, were not signed.

Neither at this nor any later time have I ever been able to find a flaw with this particular experiment. And, for that matter, this is true of practically the entire series; certainly of those parts of which I am making any mention.

Thousands of people who are overly credulous would say that in this matter of the writing I am making much ado about a very small, or common, affair. But, for my part, I would say that I have met and known an untold number of very famous "slate writers," etc.; yet, throughout more than forty years of wide and varied experience along these lines this was the only case where I knew that the writings were genuine and independent.

* * * * *

In saying, as I see I have done previously, that all phenomena "originated in the cabinet," it should not be taken that I am referring to the "absolute origin" of the phenomena. The meaning is simply that all cases of single or connected phenomena first became evident to us in the cabinet. That is, I am not at all bringing up the question as to whether the "force" originates with G. W., or with the circle as a total, or is an entirely independent force.

A few of my own conclusions drawn from these experiences are:

I became convinced (though it was not proven, as proof was not thought of in this respect) that the physical force used, or able to be used, was greater than my own physical powers.

Everything that occurred appeared to be directed by intelligence—apparently, an ordinary human intelligence. "Its" will, or choice, or motives, were independent from, or different from, those of any of the sitters; though all could frequently be brought in accord.

Margaret always appeared to understand what was going to take place, yet always seemed, like the rest of us, to consider herself merely an observer. The only distinction between her and ourselves seemed to be that she evidently had some means of direct communication with (what she called) "them."

MEASUREMENT OF FORCE.

We had no instruments with which scientifically to measure the quantity of force used, for (at that time) we were not particularly interested from that point of view. Yet, to give a rough idea, I shall cite the following instance:

I had asked Margaret if I could go into the cabinet with "them," and see what "they" could do. She seemed to be making some mental inquiries concerning this for several moments, and finally said, "It is too late now, tonight. They are nearly through. But if you will go up to the cabinet, they will see what they can do." (In considering everything afterwards, I was very glad I had not been allowed to enter the cabinet, for, as it stands, it left *everyone in the circle* absolutely positive that *no one* had ever entered the cabinet at any time during the seances.

In following Margaret's directions, I released myself from the circle and stood up close to the cabinet facing the curtain. To do this I separated the chairs A and L just enough to let my hips touch the shoulders of both Mrs. W. and Mrs. B., so that neither of them would be able to make any particular movement of which I would be unaware. In our circle we were always fair-minded enough to watch closely the movements of *everyone* else in the circle, and not merely to watch G. W. Thus, our taking turns in arrangement of the cabinet was so that *each* of us could individually become *self-assured* as to the results.

Of course the circle was now at my back and out of *my* line of vision, but to make my own self-assurance as great as possible I asked that "they" exert the force on the *top* and *front* of my head, placing my forehand and top head against the curtain. The sensation, to me, was exactly the same as though two hands—ordinary everyday hands—with the curtain between us, were rumpling up my hair. And this was more or less forcibly done. Enough so, in fact, so that I finally asked "them" to push on my head as hard as possible. The "hands" then started a steady push, continually getting stronger, until I had to lean forward thoroughly braced with my feet to keep from being thrown over. It became strong enough, in fact, so that I became thoroughly convinced that "they" could have overthrown me if so desired.

Of course this is not a scientific statement of how much power is used, but, personally, it is quite convincing.

* * * * *

One question always (and with reason) asked by investigators is, "Was the medium a professional?" So I would add here that G. W. was not a professional medium. In fact, he had some what you might almost call religious scruples against ever using his mediumistic powers in a money-making way; had some notions, I think, that he would lose those powers if he should thus ever profane them.

Of the doings of "professional" mediums "I have nothing to say," either in this or in any other report that I have ever made. I took that ground fully twenty-five years ago. I was visiting Lily Dale, and made arrangements to attend the seance of their most noted "materializing" medium. I was a stranger to all concerned. I explained that I was connected with the press and would be glad to report fully all that pleased me, and at the same time I made it clear that if things were unsatisfactory, why, then "I had nothing to say." After attending the seance, and fully exposing (to myself) the medium, and in such a way that *the medium knew fully that she was exposed to me*, and yet *not* to the balance of the audience, the "manager" asked me how I liked it. I told him I had thoroughly enjoyed myself, but, so far as "reports" were concerned, "I had nothing to say."

NOTES.

In the description of the suspension (levitation) of the glass of water and the guitar, I might have mentioned that during our efforts to learn the means of support *no one* touched either of them (as could have been done, say, for the purpose of learning how much resistance would be shown). However, it will be understood that if any one *had* touched them, this touch in itself would have destroyed the value of the evidence to *the balance of the circle*.

At times to be more fully assured that G. W. could in no way (physically) be connected with the phenomena, I would draw his and my chairs a little closer together (it will be seen on the diagram that we faced each other) close enough that I could place my foot on his. Then, with my face near his, I would engage Margaret in

conversation through his lips while the phenomena (the writing, for example) were taking place. This gave me the assurance of sight, hearing and touch *all* at the same time.

As to any of the phenomena having been effected or in any way influenced by an outside person, I will say that no other person than the above mentioned six was permitted to enter the rooms, not only during seances but at any other time during the continuance of the entire series.

The literature of the day contains so much about the "conditions" required by a "medium," that I am hesitant about adding anything to it. Yet I am quite confident that a very large part of such instructions, both on the side of the medium and on the side of the investigator, is very wide of the mark and quite aside from the real issue. To be sure a medium *does* need proper conditions—the same as a musician, an electrician, in fact *any* workman in *any* line of endeavor.

Paderewski is going to play the piano for us here in a few days. Who would have any doubt but that a ten-year-old boy with a tin whistle could make his complete performance a failure? The leading thing that a genuine medium needs (aside from good commonsense behavior) is an interested, appreciative audience.

I never met a genuine medium who really insisted upon absurd "conditions," and I never knew a really good investigator who would think of insisting upon absurd requirements.

I was in close touch with G. W. for a period of something like ten years, during which time our mutual study and experimentation in psychic phenomena was practically continuous. However, the above gives the main results of the only time during this period when we gave any especial attention to the "physical" phenomena; our real interests lay in the "mental" instead of the "physical." In our last conversation which brought out any mention of the above incidents, we both agreed that it was our most "puzzling" experience, for, to both of us, the mental phenomena seem more natural and simple. We both had the feeling that we were more nearly "in touch" with the mental, and that with the mental we had come nearer to the approach towards understanding.

A PARTIAL BELIEF CONCERNING TELEKINESIS.

I, myself, am somewhat inclined to believe that we have psycho-physical power, undeveloped and but little used. Or, to put it in a little different way, I am inclined to believe that we have, within our subconsciousness, an undeveloped and little used *psychic* "power of direction" of an unknown physical force and that this "direction" and use may take place outside of, as well as within, the physical body.

This belief is not *quite* as far-fetched as might appear at first sight.

For example, in writing these words, I am, to some extent, conscious of directing the movements of my fingers and hands, but am in no wise conscious of the actual physical force itself that is brought into play. In fact, I do not understand that physical force, and I very much doubt that anyone else *entirely* understands it.

Now when we take into consideration the known facts that we *can* psychically affect and direct very much else (through telepathy, mental suggestion, etc.) at a distance, it seems quite possible to me that we might also become able psychically to direct a physical force outside our own body.

And looking at certain phenomena, taken step by step, the above does not seem entirely unreasonable. For example, to consider one of the most commonly known sets of facts, step by step:

(1) A number of persons form a circle for "table tipping." They sit around the table, each with his hands on the table, the hands of each touching those of his neighbor. (The table tips, etc.)

(2) The "magnetic circle" formed by each touching his neighbors' hands is broken and discontinued. (The table tips the same as before.)

(3) One after another is excused from the table. (And the table continues to tip.)

(4) Finally there are only (say) two persons left at the table. (And it continues to tip.)

(5) The hands instead of resting fully upon the table are allowed merely to touch it with the finger tips. (And it continues to move.)

(6) The hands are removed entirely and with no physical touch the table moves.

REPORT OF A PSYCHIC EXPERIENCE

(7) Without any physical touch there is levitation of the table. (Of course I am aware that in most cases the movement of the table ceases long before this final stage is reached.)

In those cases where mediums *have* been able to cause the levitation of a table, or other article, it is quite common for them to make some corresponding physical movement, as though they were actually making a physical and mental *effort* to cause the movement. I believe Eusapia Paladino commonly made this physical movement with its apparent physical and mental effort. This effort is something like that which the billiard player will sometimes make after the shot has been made, in the apparent endeavor to "pray" the ball in the desired direction. Who has not seen a golfer do the same with a close putt? However, in my report concerning "G. W." there was none of this physical movement on his part, nor was there any "effort" on his part which became at all apparent to any of us.

I think my step-by-step example will appeal to *those who have experienced all the steps*. To others it will probably be without force. And to those who have had the experience I do not hesitate to say once more that I am inclined to believe that we may become able psychically to control physical matter at a distance.

* * * *

In whatever I may have said in this paper, there is no intention of either assuming, or contradicting, a spiritual state of existence. It seems neither appropriate nor necessary to enter into that phase of the subject. And it would be very difficult to make any concise statements of my conclusions so far as that part of it is concerned.

Perhaps I will not be entirely misunderstood when I say that I am fully assured

of a spiritual state of existence, and that there is no separation between us. Consequently our acts are "independent" in appearance only.

My partial belief in a personal psychic direction of a physical force at a distance is probably largely influenced by the following facts:

In our experimental work (I am speaking especially of that of G. W. and myself) we gradually produced evidence to show that whatever could be done by a person in the mesmeric state (or trance) could also later, by proper development, be accomplished by that same person in the normal state (or at least in a state that can properly be called normal).

The similarity between the hypnotic trance and the "spiritualistic" trance is too well known to need mention here. And it did not occasion us much surprise when we were able to produce very much of the "spiritualistic" trance phenomena in the mesmeric trance state.

This evidence, of course, never became entirely conclusive; and for the simple reason that as soon as we had become able to carry any one set of phenomena successfully throughout all three states, a *new*, and deeper, problem would occur in the first. I have already mentioned that the main part of all our experimental work was confined to the "mental" instead of the "physical."

If it should ever become fully proved that we have the power of controlling matter at a distance (for example, if it should ever become known, and "understood," that the happenings mentioned in this report *originated* and were carried out fully by any one, or all six, of us), I cannot see any reason why this should at all affect any belief in a spiritual state of existence. If we have any such power, I have no doubt that spiritual beings have it also.

ATHANASIA

My Witness to the Soul's Survival—II.

By F. BLIGH BOND

THERE are two distinct methods of approach to the subject of the survival by the human personality of bodily death. Each of these is based upon experimental proof in the first instance that the forces of the living human organism are capable of being set in action independently of the physical body and its ordinary functions, and can be made active outside the body. The first of these deals with the action upon material bodies. It includes the phenomena of *telekinesis* or movement of objects; *levitation* of the actual person who may be the source of the force employed; of what may be called *telechemia*, or chemical action, such as occurs in certain experiments with photographic plates; of precipitation of writing or pigments; and of the production of *apports* or the converse phenomenon in which objects are removed from an enclosed area by psychic agency. The list may be lengthened, but these are some of the main phases which ordinarily occur. The second method of approach deals with the action of the mind of the living individual in relation to the mind and perceptions of others. The transference of thought, or of visual or auditory impressions come under this head, and the practice of hypnotism deals with them in many interesting forms. The phenomena of *lucidity* and *clairvoyance* are included, as well as the *metagnomy* or awareness of things, persons or events normally unknown to the percipient, and often remote in place or time. Crystal vision, automatic writing, the ouija board, and the divination from objects through the power of *psychometry* are cases in point. The latter has given proof of the remarkable fact that the human personality leaves its impress upon certain objects with which an individual has been associated and that in this sense the personality—though in a latent form—survives for an indefinite time the period of association. But, so far, we are not dealing with the question of survival. Our first step is to prove the forces of the human

personality capable of action outside the body and independent of its sensible control. We thus prove the existence of an organism which we must call "psychic" because it makes use of some immaterial vehicle. And since the forces are subject to direction, then it follows that the powers of mind are involved and that these powers transcend the limitations of the body. Now these principles are proved. They have been demonstrated a thousand times and in a hundred different ways, utterly beyond any sort of challenge or question. For the sceptic to doubt them is at this date merely to betray a wilful and therefore culpable ignorance. For the psychic researcher or advanced student to maintain an apologetic attitude about them, or to hesitate in affirming them in the face of denial is sheer weakness and harmful to the cause of truth. Individually some of our best investigators, men trained in scientific method and loyal to science, such as Sir Oliver Lodge, whom we may well regard as the Dean, today, of psychical science, have had the honesty and courage to make a full avowal of their conviction—a conviction which in Sir Oliver's case not only covers the ground I have indicated but goes beyond this to the admission of a reasoned belief in the survival of the personality. For this courage, this act of service, we honor and admire him. Nor should we be backward in following his lead and sharing his candor. And I state this as my firm conviction, that ere long we as a corporate society of experimental workers will be bound to make collective affirmation of this principle: that there is in man a psychic organism subject to the direction of Mind and Will, and able to function independently of the physical system and beyond the limitations of the body and brain.

EVIDENCE OF A PSYCHIC ORGANISM

I shall now relate a few instances gathered from my own experience which have given me proof of the existence and activity of organized psychic forces directed by intelligence and manifested in the pres-

ence of a human subject—a medium—from whom they are apparently derived. Some years ago I and a friend, Mr. R., were invited by the Misses B. to attend some sittings at their house in Torre, Devon, the medium being the wife of a petty officer of the English navy, living at Torquay. Her mediumship was of the physical order, the phenomena being of the telekinetic kind. She did not appear to me to go into deep trance, but as we sat in a close circle, and in subdued light, no artifice on her part was possible. At one of these sittings, many heavy objects in the room were moved and lifted. One of the fire-irons was brought under the table at which we sat, and my leg was firmly tapped by it. Later, a small grand piano on the top of which our hands lightly rested, was impelled with great force in my direction and I was pinned by it against the wall. At another sitting at the medium's own house, and in fairly bright light, while we were all singing, the fire-irons were all moved to beat time with the rhythm of the song, and were again brought outside the fender. At the suggestion of the medium, who sat on my left, I held my pocket-handkerchief suspended by my right side with its point not far from the floor and in this position I felt it pulled with considerable force towards the floor, and my counter-pull was strongly resisted.

In Bristol, about the year 1893, I encountered two non-professional mediums. One of these was a young photographer's assistant, Mr. Hackett. The most noteworthy phenomenon in his case was the production of lights—sometimes three or four simultaneously, like phosphorescent discs of fair size. The other case was that of a servant-girl in the home of a Mr. M. in King Square, Bristol. Her forte was telekinesis. I have seen her put her fingers on the extreme end of a heavy tall boy or chest of drawers well over five feet in length and, I should say, four feet in height, and although in this position it was impossible for any of us to move this very weighty piece of furniture, yet after a short interval, the opposite end of the tallboy was jerked forcibly upwards and then brought down heavily upon the floor several times in quick succession.

I was reminded of this experience a short time before I left England when at the rooms of Mr. Hannen Swaffer a very unexpected manifestation of this power of infusing motive force into heavy furniture

was again offered me. Among Mr. Swaffer's private friends is a Mr. X., an accomplished musician, who possesses also some psychic gifts of a peculiar nature. There were, I think, some six or seven persons present, and at the time I speak of we were not sitting in a circle, but were seated about the room, enjoying a piano-forte recital by Mr. X. I was seated close to the pianist, my chair being parallel with the instrument and against its end so that I could watch the movement of his fingers while enjoying his music. The room was well lit. Presently I got a shock. The piano tipped forward and began to rock. Upon its top surface were several objects of bric-a-brac, one being a heavy vase or ornamental flower-pot. I was alarmed lest this should slip forward and crash upon the keyboard, and I jumped up and made a movement to forestall such accident. But nothing of the sort happened, although the rocking of the upright piano was sustained for awhile. Then, without warning, a most amusing incident occurred. There was a sharp clatter upon the keys, and a shower of little pearly collar-studs such as laundry dresses use for fastening the necks and cuffs of shirts returned from the wash, fell on the keyboard and rolled thence to the floor. Meanwhile the pianist had not taken his fingers from the notes. After he had finished, we picked up the studs from the floor and I counted fifteen of them. But this was not all that happened on that evening. After a short interval we were all standing, engaged in conversation, and, if I remember rightly, enjoying some light refreshment provided by our hostess, and I believe I am right in saying that our backs were turned to that part of the room where stood an old-fashioned sideboard on the ledge of which was displayed a collection of silver. There was a loud metallic tinkle and a crash. We turned, to see the silver on the floor, and some of it actually underneath the foot-rail of the lower or cabinet part of the framework.

During the period 1921-1926 I was associated with the British College of Psychic Science in London, as the first Editor of their quarterly, *Psychic Science*, and in this capacity it fell to my lot to examine many mediums, some of whom came from European countries and others from America. In one case, with a male medium, an English native, a fairly heavy table was brought from a point without the circle and dropped heavily but quite accurately into

the middle of the ring. This was done in the dark. I had several trial sittings there with Frau Silbert. I cannot defend this medium from the suspicion that she (or her controls) would occasionally supplement her mediumistic powers by resort to a more normal mode of producing phenomena: but this I can and do assert, that when seated next her, around a small table beneath which various small metal articles had been deposited on the floor, I have seen down by her ankles a luminous process appear vaguely moving on the surface of the carpet, and the said small articles have been moved and often brought up on to the table-top. And on two occasions a metal stylus has been used during the sitting to inscribe within my silver matchbox and within other articles such as watch-covers, the name *Nell*, roughly but legibly enough, in a fine scratched line. An opening in the center of the table-top was devised by the Principal of the College, and this could be covered by a sliding lid. Articles from beneath the table would be brought up through the aperture. At my suggestion a cloth was laid over the opening and from the underside of this we were able to observe the movement of some object which would press up against the cloth from the underside. I could feel this object. It was like a hand, or at least, fingers, and seemed responsive to the contact of my own. Since the lady's feet were not under observation by me, I should not attach too great importance to this episode. But I think that the most adroit operator would have found his knees an obstacle in the extremely cramped space here available for foot and toe manipulations.

I pass on to Melzer, the Austrian medium, with his many phases of "control," of which the outstanding one was an Oriental impersonation. During this, his whole appearance seemed to change in a way truly remarkable. This control signified the production of apports in the shape of small bloodstone or jasper ring-stones which he would appear to pick out of the ashes of an incense-dish before him and hand to each of the sitters in turn. But in one of his other characters, the apports took a more striking form. At one sitting towards the end of April, the table was covered with wild flowers, primroses and hedge-violets, fresh and moist with dew. And it was impossible that Melzer

should have secreted these upon his person, since he was carefully searched before entering the seance-room (which was sealed) and was dressed in engineer's overalls with wrists and ankles tied, and no pockets open. At another sitting, I was asked to play on the harmonium, and while I did so, my face being turned to the circle, the medium, in full view, raised his left hand and arm back over his shoulder into the curtained cabinet-space behind his chair. The hand was certainly empty when it reached the curtain, but on its return it was as certainly filled with a long-stemmed flower. And the flower was interesting, for this reason: When he first went under control, at the beginning of the sitting, we were invited to specify the particular sort of flower we should prefer. We deliberated and finally chose carnations, believing that at that time of the year they would, although procurable, be more difficult to produce than any of the season's wild flowers. I need hardly point out that to specify a flower would render it the less likely that such flower could be provided for the occasion. In this case, anyhow, there is the sitters' free choice and the anticipation is that carnations would have to be brought from some outside place, and possibly from a distance. But the long-stemmed flower in the hand of Melzer was a red carnation, and it was handed with a polite solemnity to a lady sitter by him. Six times more the process was repeated, and the last specimen was bestowed upon myself with a courteous bow, as much as to say "Thank you for the music." I took the flower home and a friend of my daughter very carefully severed the stem at the right point and succeeded in potting it and making it strike root. It lived long enough to produce two more blooms.

It was during my association with the College that Hannie, the little Austrian maid, came to the house with a terrible record of "poltergeist." No one would keep her as a servant, and she was practically outcast when the McKenzies took pity on her and gave her a home in London. This girl was under careful observation all the time she was domiciled at the College, but no watchfulness elicited any evidence of trickery. Yet the phenomena continued not only in her presence or neighborhood, but even in one or two of the upstairs rooms. The "haunting" gradually faded out as the girl's health improved, but not before a bill of breakages

of some importance was incurred. There was a humorous side to the proceedings of our Council when the account for damages by the "poltergeist" amounting to sixty pounds sterling—say \$300—was presented and passed by us.

I would again repeat that in adducing these instances of telekinesis I am not as yet embarking on the question of survival. That there is some intelligent directive agency coupled with the power displayed is obvious. That the power is manifested through the subconscious nature of the living persons engaged is also quite plain. Once set in motion the action is, for them, just as involuntary as the control of the heart beats or digestive system; but unlike these functions it transcends the personal physique. Where a medium is engaged, there is difficulty in holding apart this simple aspect of the problem from the further one of survival, because it is the abnormal characteristic of all such phenomena, that they claim to be the work of alien personalities and usually of deceased ones. It may be permissible here to remark that if we pin ourselves to the hypothesis that such phenomena are the work of a subliminal mind strictly pertaining to the medium (as *e. g.*, a minor or subordinate personality set free to act during partial or complete hypnosis), then we are practically driven to the admission that, even in the case of a normally truthful subject, the subconscious is a habitual romancer and quite regardless of truth since it persists in impersonation. Let us dismiss these reflections. It suffices that we are in presence of an organized psychic force acting with intelligence and through the subconscious or involuntary nature of those engaged in its production. Later I shall raise the whole question of the subconscious instrumentality, of which we know so little, and of which that little has been made more perplexing through the confusions of speculative theorists. Science explains the unknown by means of the known. To explain things by reference to the subconscious is no explanation at all. It is an appeal from the unknown to the even more unknown, and this is not science.

PHENOMENA APART FROM ANY MEDIUM

I shall now give a few instances of the occurrence of telekinetic effects occurring within my own experience in the absence of any person who could act as the medium for them. In the first case to be recorded, there

was no history of phenomena until a little over a year ago, when the advent of a young English butler seems to have set in activity certain latent forces of a psychic order. The house is that of my friends with whom I have been residing for some fifteen months past. It is a large and cheerful house not many miles from Boston and close to the sea. One of the rooms on the second floor is known as the pink room, and during the winter of 1927-28 it was occupied by a trained nurse who attended on my friends, who had both been out of health. Immediately over this room was the butler's bedroom. There had been some experiments made with table-tipping and it had been found that he possessed unusual power in this. Messages of a veridical kind had been obtained both in this way and in automatic writing. But nothing systematic had yet been tried owing to the invalid condition of members of the household. On the 27th of January, 1928, the nurse informed me that for about two hours during the night before she had heard noises in the room overhead like the moving of furniture; also that there were two or three knocks on her door, but on coming downstairs into the music room I found the nurse and butler both there and lunch not ready. The latter assured me he had not been upstairs to call me. The same phenomenon occurred on several occasions and was noticed by others in the house. On the 20th of February, in the evening my hostess and the nurse called my attention to a sound like the rocking of a chair in the room over the pink room. I heard the sound repeated at intervals. On going downstairs I found the room vacant. Near the foot of the bed was a small rocking-chair. It was not far from the window, which was open. I suspected that the draught might have caused the rocking. The butler came up and closed the window. He also removed his coat, which was hanging over the back. I then brought the chair forward to a point further from the window and opposite the end of the bed, placing it centrally upon a small square of carpet. I also, while the window was still open, placed a newspaper in front of the fireplace to see whether the air would move it, but I found that there was no appreciable movement. We then adjourned to the room below and after a short interval the sound of rocking was again heard by me and by at least two other persons in the room. We listened for footsteps on the

landing or floor above, but heard no sound. Neither did anyone pass up or down the staircase. The floor was only normally resonant in the room over. After about fifteen minutes interval I again went upstairs and entered the room. I found the chair had been shifted on the carpet, and one of its rockers now rested on the edge of the square nearest the bed. The movement had been lateral, and not in the nature of a push, since in that case chair and carpet would have moved together. It appeared to have been lifted so that it had slid. The distance was at least four inches from its former position. I now replaced the chair on the center of the square and measured its distance from the bed-rail by tape. It was $19\frac{1}{2}$ inches. I locked the door and we all went into my friend's bedroom next to the pink room and close to the staircase. We waited about twenty minutes with the door open so that the passage of anyone across the landing or up the stairs must have been noticed. There was but one key to the butler's room and that one I held. Three of us then visited the butler's room. We found the chair turned half-round so that it now faced the bed. The upright, whose edge had been $19\frac{1}{2}$ inches from the bed-rail, was now $43\frac{1}{2}$ inches from it. It is certain that no one could have entered the room during my absence. Therefore the movement of the chair cannot be explained normally. On the following day I again placed the chair, measuring its distance as $44\frac{1}{2}$ inches accurately. On revisiting the room, which had been locked as before, I found the measurement less by half an inch.

I have repeatedly witnessed telekinetic phenomena at the house of Dr. and Mrs. Crandon in Boston occurring in the absence of any person who could influence their production. For example, on two distinct occasions I have called and found the inner or glass door to the entrance lobby closed with the latch which can only be lifted from within. I was privileged to walk in when I might find the door open. On both these occasions, before I had time to press the electric bell, the latch was clicked and the door opened a few inches. And on going inside I found no one in the hall.

Time out of number when I have come in, and have been crossing the hall on my way to the stairs leading to the floor above, I have been greeted by a lively air from

the victrola which stands by the foot of the stairs, although no one has been by to start it.¹ Again, when sitting down to supper with the Doctor and his wife, the victrola will often start. On Wednesday, January 9th of this year, the same thing happened and I asked that it might be repeated. Almost at once on my request this was done. We were seated at table. Only the Japanese butler was near the machine and he was some three feet away at the time. Again, as I was leaving, as I passed the victrola on my way to the hatstand, it started—the third time that evening. Dr. Crandon was on the stairs behind me and his wife was near the front door some six feet in advance of me and quite as far from the instrument. I need no further proof of telekinesis!

The phenomenon of apports being proved in my own experience so many times must find its place in my philosophy of facts. What it obviously involves is the extension of the psychic agency to an indefinite distance: certainly beyond the confines of the house or garden. Again, as to the production of phenomena without the presence of any person in the room in which they occurred, this may either imply the involuntary use of the psychic's powers for immediate action in another place, or it may imply the storage of forces derived from the psychic at some previous time, the accumulation being drawn upon by some intelligent agent subsequently at will. The latter hypothesis is supported by an amusing experience of mine at the house of Margery last year. I am not giving the full record here nor the attestations; merely a mention of the curious circumstance which occurred. I was there one evening when an impromptu sitting was suggested by Margery, only one or two others being present. As everything was quite informal, Margery said she would like to take her cat up with her. This is a magnificent creature, a large tawny-and-white Persian. Accordingly she took her seat in the "old cabinet" with the cat in her lap and we made our circle and the light was turned down. Soon Walter greeted us and some conversation ensued. Then he was silent for a while, and presently we all observed a luminous appearance over the table, like a tall pale flame. This seemed to move slightly and vary in height. Then came Walter's voice, "Here, some-

(1) A systematic account of the heretofore unpublished vagaries of this victrola will appear in the second volume of the Proceedings of the A. S. P. R. for 1926-7.—J. M. B.

one, take this animal out; it's croaking." The sitter on Margery's left bent over and took up the cat from her lap. It was quite comatose and stiffened. He opened the door and placed it outside, where apparently it soon recovered its normal state. Walter then explained that he had borrowed the cat's "ectoplasm" and that was what we had seen as a flame on the table. Asked what he intended to do with it, he said he should store it for future use. It was just so much "electricity" and was the same, he said, no matter whether he gathered it from the human body or from that of an animal. But "pussy" would not feel the loss after a short time. The cat was certainly none the worse for Walter's draft upon its psychic energies, but for about two days afterwards Margery remarked that it showed an odd sort of aversion from her and would run away when she approached. Whatever we may think of Walter's explanation is immaterial. We have to consider two related facts: (1) the trance-like condition of an animal concurrent with (2) the appearance of a luminous column; from the coupling of which events we may draw some useful inferences. I will now speak of the luminous substance.

To this substance, which is physical in a sense and yet does not fall into any of the usual categories of matter, the name *ectoplasm* was first given, to signify that it was substance projected outside the body of a medium. The word *teleplasm* has since been preferred, as indicating its activity at a distance. In its primary state it is invisible and intangible, a "substance of energy," and would seem to justify Walter's description of it as electricity. But it is in its secondary or condensed conditions that we usually observe it, as a protean matter, plastic or rigid, capable of assuming various forms and on analysis showing nothing differing from the constitution of the human body. At times it is luminous, at others, non-luminous. But in the phenomena of telekinesis, there are two totally distinct methods by which these effects are produced, and it depends upon the nature of the experiment which method is chosen. Walter uses both. An appreciation of this fact is very important to our science. For the routine effects of levitation, the handling of objects, the making of thumbprints, etc., a rigid redlike process is formed, with something in the

shape of fingers at the tip for manipulation purposes. But in the more recent experiments with the glass bell-box, the balances, and other apparatus, there is no such physical instrument employed by him. Instead, he makes a local concentration of the energy and this is independent of the body of the medium and unaffected by the interposition of any substance between. Thus, when the bell is rung within the glass bell-box (to the interior of which there is no physical possibility of access) I and many others have been allowed to take the box in my hands and carry it about the room, and also to turn a full circle with it, and the bell will continue to ring. Again, with the balances, when the heavy pan, weighted with four discs, rises and is seen to rise in red light, contrary to the law of gravitation, I have not only passed my hand and arm all round the apparatus without intercepting any teleplasmic rod, but have taken the apparatus in my hands and turned a circle without affecting the condition of equipoise.

The same principle has been witnessed by me in a really beautiful little demonstration of which I shall give an account. Against an opaque glass surface, lit from behind by electric bulbs, is silhouetted the object to be moved by psychic power. The sitters see a delicate balance with glass beam and standard, and pans suspended by fine cords. Into the right-hand pan I place four or more flat glass weights. The whole apparatus is visible in the red light which shines through the screen behind. After a short interval, the weighted pan is seen to rise without any visible shadow of contact. This I have witnessed many times. Again, for the balances is substituted an inclined glass channel or trough, at the lower extremity of which is placed a ball of translucent celluloid about $1\frac{1}{2}$ inches in diameter. We see the ball, apparently moved by no external force, travel slowly up the incline, wait half-way, retreat an inch or so and then again travel to the top, where it will rest awhile before its equally deliberate descent. There was a fascinating quality about these experiments which cannot be rendered in any verbal description. They must be seen to be appreciated.

Now to review the notions gleaned—the facts indicated—by the several experiences I have cited. First we have the manifestation of a substance, formless in itself, but capable of assuming concrete form under

the influence of the human will and intelligence. *Psychoplasm*, we may call it, or soul-stuff, which means the same. Second, there is some formative principle of a mental kind which acts directly upon this stuff and gives it shape, substance, and the power of locomotion. Within this second entity must reside powers of will, imagination and memory. The hypothesis which alone seems to explain this is the hypothesis of an ethereal body or organism which can mold this soul-stuff into the likeness of itself, the similitude of its thought or idea. We call it *ideoplastic* for this reason. This invisible formative power which, as I shall show, can be originated in one's own mind, is able to react upon the outside world and to produce physi-

eal change, even in the atomic constitution of matter. I shall adduce also an instance from my own experience of its power to fashion a vessel of non-material nature, as a receptacle of some force unknown which can locally reverse gravitation. The formative principle can be set in motion by conscious mental suggestion, but its operation will be always through that ever mysterious region of the sub-conscious which stands as a dim No-man's land between me and you and all other minds, and yet furnishes the nexus, the living link between all individual intelligences and from its common nature, being shared by all and interpenetrating all, unites us as individuals in instinctive mutual recognition and capable of mental and emotional communion.

A HISTORIC CASE

Clairvoyant Phenomena Associated with Saint Columba (521-597)¹

By THEODORE BESTERMAN

COLUMBA was born on the 7th of December, 521, in County Donegal, Ireland, of royal blood on both his father's and his mother's side. He was a pious, studious youth, becoming more and more devoted to learned and beneficent tasks as he grew older. In his forty-second year, with twelve companions, he crossed the sea to Scotland in a curragh of wicker-work covered with hides, landing at the island of Iona on the eve of Pentecost, in A. D. 563. Columba became first Abbot of Iona and spent the rest of his life in the conversion to Christianity of the Northern Picts and of other Scottish tribes. Some manuscripts beautifully written in his own hand have come down to us, together with at least one authentic composition of his own, the unequal, though in parts very fine, *Altus Prosator*. Columba died in the seventy-sixth year of his age on the 9th of June, 597. Ever since, the memory of his gracious personality and of his good works has been revered equally by the Scottish and by the Irish, as well as by the rest of the Catholic, and even the non-Catholic, world.²

II.

Many miracles of different kinds are attributed to St. Columba. He is said to have healed the sick and infirm, raised the

dead to a second life, caused weighty objects to float on the waters, preserved manuscripts intact through long immersion in water, and so forth. But by far the greater number of supernatural feats associated with Columba are concerned with events rather than with facts, so that we may regard them as supernormal rather than supernatural. And of these the larger number again are what we call of a clairvoyant nature. They were largely concerned with everyday familiar events; thus, Columba noted the omission of a letter from a psalter without examining it,³ knew that an object was about to fall into a tub of water,³ foresaw that a man who was heard to shout to announce his arrival would spill the inkhorn,³ prophesied the coming of guests and pilgrims,³ saw battles at a distance,³ foretold future incidents in the lives of given individuals,³ and so on. These occurrences, with others, may be divided into two classes, covering respectively those events dealing with clairvoyantly cognitive and those dealing with precognitive declarations. There is no clear case of retrocognition in the record.⁴

III.

We may take first some of the more interesting cases of clairvoyant cognition of

1. The reader is asked to remember that the phenomena herein noted are not "established" in the sense of modern psychical research. They are accepted and discussed at their face value as illustrating the extent to which certain of the phenomena of what is now psychical research were believed to occur in connection with the earliest British individual of whom we possess reasonably authentic records of this type.

2. A considerable number of works has been published about St. Columba; but the original material available for a consideration of his life is plentiful and we may therefore ignore the secondary literature. The following works will be quoted: Adamnan, *Vita Sancti Columbae*. The standard edition of this work is that made by W. Reeves for the Irish Archaeological and Celtic Society and for the Bannatyne Club. It originally appeared in Dublin in 1857; and

was also printed in revised form and with an English translation, as Volume VI of *The Historians of Scotland* (Edinburgh, 1874). Manus O'Donnell, *Betha Colaim Chille—Life of Columcille* (1532); edited and translated by A. O'Kelleher and G. Schoepfle (University of Illinois Bulletin, Urbana, 1918). But see also W. B. Carpenter, *On the Fallacies of Testimony in Relation to the Supernatural*, in *Contemporary Review*, London, 1876, xxvii, pp. 291 ff.

3. Examples of these will be found, respectively, at the following points in Adamnan (The Dublin edition): I, xvii; I, xviii; I, xix; I, vii; I, ii, iii, iv, xx, etc.; I, viii, ix, xi, etc.

4. See my article *On Clairvoyance; Psychic Research*, Jan., 1928, p. 33, for a discussion of these categories.

which we know. Adamnan writes:

"At another time he gave orders to his brethren, saying. 'Prepare the guest-chamber quickly, and draw water to wash the stranger's feet.' One of the brethren upon this inquired: 'Who can cross the Sound safely, narrow though it be, on so perilous and stormy a day?' The saint, on hearing this, thus made answer: 'The Almighty has given a calm even in this tempest to a certain holy and excellent man who will arrive here among us before evening.' And lo! the same day, the ship for which the brethren had for some time been looking out, arrived, according to the saint's prediction, and brought St. Cainnech. The saint went forth with the brethren to meet him and received him with all honour and hospitality. But the sailors who had been with St. Cainnech, when they were asked by the brethren what sort of a voyage they had had, told them, even as St. Columba had predicted, about both the tempest and the calm which God had given in the same sea and at the same time, with an amazing distinction between the two. The tempest they saw at a distance, yet they said they did not feel it."⁵

In this case we may recognize both the elements of vision at a distance (of the ship approaching in the calm amidst the storm), and of prevision (of the subsequent safe arrival of St. Cainnech and his crew). We must, however, consider the possibility that Columba may have known of this calm spot in the Sound, such spots occurring not infrequently in regions where large groups of islands are found.⁶

Another case, also concerned with a storm and the arrival of a saint, is the following: "On another day, also, while St. Columba was engaged in his mother-church, he suddenly cried out, with a smile: 'Columbanus, the son of Beogna, has just now set out on a voyage to us, and is in great danger in the rolling tides of Breca's whirlpool. He is sitting at the prow and raising both his hands to heaven; he is also blessing that angry and dreadful sea. Yet in this the Lord only frightens him, for the ship in which he is shall not be wrecked in the storm; for this is rather to excite him to pray more fer-

vently, that by God's favor he may escape the danger of his voyage, and reach us in safety.'"⁷

It will be noted that Adamnan does not state specifically that either the clairvoyant cognition or the precognition in this instance was found to be true; this is to be taken for granted, for he is only relating such cases.

The next incident to be quoted is one of the pure clairvoyant cognition, here vision at a distance. "On a certain day during the saint's stay in the island of Iona the saint arose from reading, and said with a smile: 'I must now hasten to the oratory to pray to the Lord on behalf of a poor woman in Hibernia, who at this moment is suffering the pangs of a most difficult childbirth, and is calling upon the name of Columba. She trusteth that God will grant her relief from her sufferings through my prayers, because she is a relation of mine, being lineally descended from the house of my mother's parentage.' Having said this, the saint, being touched with pity for the poor woman, hastened to the church, and, on his bended knees, earnestly prayed for her to Christ, who was Himself by birth a partaker of humanity. Returning from the church after his prayers, he said to the brethren who met him: 'The Lord Jesus, born of a woman, hath given seasonable help to this poor woman, and hath mercifully relieved her from her distress. She hath been safely delivered of a child, nor shall she die on this occasion.' That same hour, as the saint had predicted [sic], the poor woman, by invoking his name, was safely delivered, and restored to perfect health, as we afterwards learned from travelers who came to us from that part of Ireland where the woman resided."⁸

This case is a particularly interesting one; for it appears that we have here an instance of the rare phenomenon of clairaudience instead of the more usual visual clairvoyance, so far as the first part of the relation is concerned at any rate. It almost seems as if Columba were quoting the actual words of the prayer addressed to him. Whether Columba's hearing at a distance of the woman's prayer was transmuted into a vision of the actual scene,

5. Adamnan: I, iv.

6. A very similar occurrence, combining clairvoyant cognition with precognition, is related in Adamnan: I, vi.

7. Adamnan: I, v.

8. Adamnan: II, xli.

or whether he only heard the prayer, we cannot tell. Nor is it possible to determine whether his knowledge of the woman's happy delivery was due to his overhearing a further prayer (this time of thanksgiving) addressed to him, or in his name, or whether the clairvoyant faculty having once been set in operation he was able to keep the woman under observation, so to speak. The statement that the travelers brought news of the happy delivery and recovery of the woman may seem fanciful; but it should be remembered that Columba's mother was of a royal family and that the "poor woman" was therefore, in all probability, a local nobility.

Only one more case of clairvoyant cognition need be quoted to show Columba's powers in this direction:

"About the same time Conall, bishop of Coleraine, collected almost countless presents from the people of the plain of Magh Elne, to give a hospitable reception to the blessed man, and the vast multitude that accompanied him, on his return from the meeting of the kings mentioned above. Many of the presents from the people were laid out in the paved court of the monastery, that the holy man might bless them on his arrival; and as he was giving the blessing he specially pointed out one present, the gift of a wealthy man. 'The mercy of God,' said he, 'attendeth the man who gave this, for his charity to the poor and his munificence.' Then he pointed out another of the many gifts, and said: 'Of this wise and avaricious man's offering, I cannot partake until he repent sincerely from his sin of avarice.' Now this saying was quickly circulated among the crowd, and soon reaching the ears of Columb, son of Aid, his conscience reproached him, and he ran immediately to the saint, and on bended knees repented of his sin, promising to forsake his former greedy habits, and to be liberal ever after, with amendment of life. The saint bade him rise, and from that moment he was cured of the fault of greediness, for he was truly a wise man, as was revealed to the saint through that present. But the munificent rich man, called Brenden, of whose present mention was made above,

^{9.} This paradoxical combination of attributes stands so (*viri sapientis et avari*) and is so repeated here.

hearing the words of the saint regarding himself, knelt down at his feet and besought him to pray for him to the Lord. When at the outset the saint reproached him for certain other sins of which he was guilty, he expressed his heartfelt sorrow, and purpose of amendment. And thus both these men were cured of the peculiar vices in which they were wont to indulge."¹⁰

This instance is one of quite unusual interest, for it is probably the earliest example of psychometry on record in the western world. It is further of interest in that psychometry generally takes the form of retrocognition, cases of psychometric cognition, such as the present, being much more rare.

IV.

We may now turn to a consideration of the much more numerous cases of precognition recorded of St. Columba. As stated above these instances generally relate to quite common occurrences and we must therefore be careful not to accept as necessarily cryptesthetic¹¹ the prevision, say, of the arrival of a pilgrim, since such arrivals were not infrequent, unless the particular arrival foreseen was accompanied by some unusual feature which, it also, was foretold. Only such more conclusive incidents will be quoted.

First may be cited two incidents in which prophecies were made concerning animals. The one, concerning a whale, would have delighted the heart of Hermann Melville. Adamnan relates it thus: "One day when the venerable man was staying in the island of Iona, a certain brother named Berath intended to sail to the island of Tiree, and going to the saint in the morning asked his blessing. The saint, looking at him, said: 'O my son, take very great care this day not to attempt sailing direct over the open sea to Tiree, but rather take a circuit and sail round by the smaller islands, for this reason, that thou be not thrown into great terror by a huge monster, and hardly be able to escape.' On receiving the saint's blessing he departed, and when he reached his ship, he set sail without giving heed to the warning words. But as he was coming over the large arms of the Ethican sea, he and the sailors who

^{10.} Adamnan: I, xxxv, 8.

^{11.} We use this term in its currently accepted sense as a general blank form covering all cases of supernormal cognition, despite the obvious objections to it which may be raised.

were with him looked out, and lo, a whale, of huge and amazing size, raised itself like a mountain, and as it floated on the surface, it opened its mouth, which, as it gaped, was bristling with teeth. Then the rowers, hauling in their sail, pushed back in the utmost terror, and had a very narrow escape from the agitation of the waves caused by the monster; and they were also struck with wonder as they remembered the prophetic words of the saint. . . .¹²

The other prevision relating to an animal is spoken of by Adamnan as being "a matter of less moment, but so beautiful that it cannot, I think, be passed over in silence." And he goes on: "For at another time, while the saint was living in the island of Iona, he called one of the brethren, and thus addressed him: 'In the morning of the third day from this date thou must sit down and wait on the shore on the western side of the island, for a crane, which is a stranger from the northern region of Hibernia, and hath been driven about by various winds, shall come, weary and fatigued, after the ninth hour, and lie down before thee on the beach quite exhausted. Treat that bird tenderly, take it to some neighboring house, where it may be kindly received and carefully nursed and fed by thee for three days and three nights. When the crane is refreshed with the three days' rest, and is unwilling to abide any longer with us, it shall fly back with renewed strength to the pleasantest part of Ireland from which it originally hath come. This bird do I consign to thee with such special care because it cometh from our own native place.' The brother obeyed and on the third day, after the ninth hour, he watched as he was bid for the arrival of the expected guest. As soon as the crane came and alighted on the shore, he took it up gently in its weakness, and carried it to a dwelling that was near, where in its hunger he fed it. On his return to the monastery in the evening, the saint, without any inquiry, but as stating a fact, said to him: 'God bless thee, my child, for thy kind attention to this foreign visitor, that shall not remain long on its journey, but return within three days to its old home.' As the saint predicted, so exactly did the event prove, for after being nursed carefully for three days, the bird rose gently on its wings to a great height in the sight of its hospitable enter-

tainer, and marking for a little its path through the air homewards, it directed its course across the sea to Ireland, straight as it could fly, on a calm day."¹³

As we have seen in cases of cognition that sometimes precognition takes place at the same time as the major phenomenon, so in this truly beautiful story we see that an element of cognition (the knowledge of the brother's obedience) is found as a part of the whole incident.

We may now turn to cases of precognitive cryptesthesia referring to human beings. Of such there are a great number in the records of St. Columba, from which the following typical ones are selected. The first to be quoted is a very simple and straightforward example.

"Another time Columcille¹⁴ was in a province hight Pictora, and there was a noble exile with him at that time. And he took him to a rich man that was of that land, and he made him known to the rich man, and the rich man took him from the hand of Columcille, and promised to do him all kindness. And a short while thereafter this rich man killed by treachery and wicked deceitfulness him that Columcille had commended to him. And when Columcille heard that, he spake, saying it was not to himself, but to mighty God the man had made the promise to befriend the noble exile that he had now killed treacherously. And since he had not kept his promise to him, God had torn his name from the Book of Life. 'And it is still in the late summer,' saith Columcille, 'and wit ye well, the one that did that treachery shall not eat one morsel of the flesh of the swine he is tending diligently and that he would fain fatten on the mast and the fruit of the coming harvest. And even then it is he shall die.' But the man, when he heard the words, disdained them. And he jeered and mocked at them. And when the harvest came he bade kill a pig and boil it, for he would fain belie the prophecy of Columcille. When the meat was set afore him, he cut a morsel thereof, but before he could put it to his mouth, his soul parted from his body, and those present heard the devils bearing his soul to Hell. Thus did God verify each thing that Columcille had said."¹⁵

13. Adamnan: I, xxxv, 6.

14. Columcille is the Irish form of the Latin *Columba* = dove.

15. Manus O'Donnell (Urbana edition): §288 (pp. 143-5).

As I have said, this appears to be a simple case of prevision, for I do not think that suggestion could easily be adopted as an hypothesis. The next instance is more complicated.

"Now speak we of Columcille how he did free Scannlan Mor, son of Cennfaelad, that had fallen under the bondage of the King of Erin. Columcille asked the King of Erin for Scannlan.

"None shall get him," saith Aed, "till he gets death in the wattled hut where he is."

"I shall speak with thee no further concerning this thing," saith Columcille, "but if it be the will of God, it shall be he will bring me my shoes when I rise up at the bell for matins this night in Derry."

"Then Columcille left the Assembly, and by reason of his love for Derry he went to visit it ere he should go back to Alba. And when he had departed thither and night had fallen, there came a flash of lightning the length of the whole host, and there came a great cloud of shining light to the hut wherein Scannlan was, And a voice spake to him out of the cloud, and said in this wise:

"Come forth, O Scannlan," it saith.

"How should I come forth?" saith Scannlan, "for there be twelve chains of iron twice hardened upon me, and a straight strong hut round about me without a door. And there be ten and two score of the mighty men of the host round about my hut to guard me."

"Then spake the voice again:

"O Scannlan," said he, "leave thy chains and thy fetters, and come forth from thy hut, and put thy hand in my hand. For I am the angel of God that am succoring thee by the council of Columcille."

"Then Scannlan rose up, and his chains fell from him as they had never been on him. And he went forth. And he knew not how he went out of that hut that was without a door.

"And he fared forth with the angel. And the keepers heard the sound of his passing, and they asked who was there.

"It is Scannlan," saith the angel.

"If it were so, thou wouldest not say it," say they.

"And the angel led Scannlan with him in the twinkling of an eye, and came to

Columcille in the Black Church in Derry.

"And then Columcille rose up for the bell of matins and asked for his sandals.

"I will bring them to thee," saith Scannlan.

"Art thou Scannlan?" saith he.

"I am in sooth," saith Scannlan . . ."¹⁶

This relation lends itself very readily to theorizing. We may suppose that Columba himself (disguised angelically to aid his plan) effected the release of Scannlan. This is a very tempting theory, but cannot, I think, be adopted. For it appears in the continuation of the story that Scannlan, in a state of utter exhaustion, was taken straight to Columba on his arrival at the Church, at whose awakening, as we have seen, he was present. It is barely possible that Columba might have left Scannlan before his arrival and staged the rest of the scene. We cannot picture Columba in this theatrical performance, but there is just the possibility that he may have been obliged to act in this way for political reasons. Taken as a whole, however, I do not think, as I have said, that this theory has very much probability, though it cannot be altogether dismissed.

My own theory is that Scannlan's vision of the angel was a telepathically produced ideoplasm; though it is even possible, along this line of reasoning, for Scannlan to have been jeeringly told by his jailers of Columba's works, and the ideoplasm to have been thus the result of self-suggestion. The rest of the achievement can then be readily understood as the result of an access of redoubled strength and energy.

The next case, as we shall see, is still more complex. Manus O'Donnell writes:

"There was a king hight Aongus mae Nadfraich that had the sovereignty of Munster. And one night his wife had an avision. Her seemed that she was heavy and great with child, and that she brought forth a whelp and bathed him in new milk. And in what place soever in Erin that whelp went from that time, the place was straightway filled with new milk. The Queen told her avision to the King and the King himself did rede the avision and he said:

"Thou shalt bear a son," said he, "and he shall be baptised in the grace of God, and he shall become a saint, sowing the word of God and preaching it in every

¹⁶ Manus O'Donnell: §345-7 (pp. 369-71).

place whereas he goeth through Erin. For Padraic ensured me when I did give him my stead, Cashel of Munster, that thou shouldst bear me a son, and that he shall be a very holy man.'

"And thereafter the wife of the King of Munster did bear a son. And an angel of God bade the priest that baptised him give him the name Naail. And when that royal boy was grounded in knowledge and learning, an angel came to him and told him to go to the Master Cleric of all the Western World and the Lord of Faith and Piety, to wit, Columcille son of Fedlimid. And he bade him follow the counsel of Columcille till death, and obtain land from him whereon to build a dwelling and a church wherein to praise God. Then went Naail with a company of clerics in his fellowship to seek Columcille. And Columcille was at that time in the place that is now called Inber Naaile, in the territory of the clan of Conall Gulban, and the saints of Leth Cuinn in his fellowship. And he prophesied and said:

"'There shall come to us this day,' said he, 'a holy man, to wit, Naail, son of the King of Munster, and angels of God in his fellowship. And I shall give him this land, and we two shall bless it and from him it shall have its name forever.'

"And the prophecy of Columcille was fulfilled, which is to say, Naail came to him that day. And it was so clear to Columcille and to his holy companions that angels of God were with the holy youth as he approached him. And Columcille bade him welcome and kissed him. And Naail fell on his knees before Columcille and asked where he should get land whereon to make a dwelling and a church wherein he might praise God as we have said toforehand.

"'In this very place,' saith Columcille.

"Then Columcille and Naail blessed that place. And Columcille suffered Naail to make a dwelling there. And Inber Naaile is its name from that day."¹⁷

We see that in the above relation not only did Columba himself have a prevision concerning Naail, but that others prophesied likewise. So that we have four fulfilled precognitions: the prophecy of Padraic, the symbolic dream of the Queen of Munster, the interpretation of her King,

and the prevision of Columba.

Next may be quoted a prophecy of Columba's which not only involved one individual, but many persons, battles, and great changes in the polities of Ireland.

"On a time," writes Manus O'Donnell, "that Congall Clæn, son of Scannlan of the Broad Sword, King of Ulster, went visiting the King of Alba his kinsman, Suibhne mac Colman Cuair, King of Dal n'Araide went with him. And Columcille was awaiting him in Alba at that time, and spake prophetically to Suibhne, and said in this wise:

"'Be not planning with Congall to bring foreigners to Erin,' said he, 'for if thou do, it shall repent Congall and thee both; for the King that shall be ruling over Erin at that time, to wit, Domnall mac Aeda mic Ainmirech, shall do battle with thee, and Congall shall be slain there along with the Ulstermen and the foreigners; and thou thyself, O Suibhne, shalt go out of thy wits there. But if thou take my counsel therein,' saith Columcille, 'and be a good servant to God hereafter, I will give thee world dominion and the Kingdom of God at the last.'

"'I shall do the counsel of Congall,' saith Suibhne.

"But after a certain space, setting nought by the words of Columcille, Congall brought a countless number of foreigners with him to Erin to plunder it. And Domnall mac Aeda son of Ainmire won the battle of Magh Rath against them, and Congall was slain, and red slaughter was put on Ulstermen and foreigners. And Suibhne went out of his wits as Columcille had said.

"Sufficient in proof of this history are the words that Domnall mac Aeda son of Ainmire said to Suibhne when he saw him above in a tree in Kilraen in Tireconnell after the battle, that it forethought him that Suibhne should be in this wise, and it had gone ill with him that he had not taken the counsel of Columcille."¹⁸

It will probably be suggested that this prophecy could have been the result of unusual political sagacity and foresight; this is not impossible, but there would still remain the anticipation of the death of Congall, and of the insanity of Suibhne.

The following incident took place at Clonmacnaire:

17. Manus O'Donnell: §141 (pp. 43-5).

18. Manus O'Donnell: §354 (p. 381).

Over the saint, as he walked, a canopy made of wood was supported by four men walking by his side, lest the holy abbot, St. Columba, should be troubled by the crowd of brethren pressing upon him. At that very time, a boy attached to the monastery, who was mean in dress and look, and hitherto had not stood well in the opinions of the seniors, concealing himself as well as he could, came forward stealthily, that he might touch unperceived even the hem of the cloak which the blessed man wore, without his feeling or knowing it. This, however, did not escape the saint, for he knew with the eyes of his soul what he could not see taking place behind him with the eyes of his body. Stopping therefore suddenly, and putting out his hand behind him, he seized the boy by the neck, and bringing him round set him before his face. The crowd of bystanders cried out: 'Let him go, let him go; why do you touch that unfortunate and naughty boy?'

"But the saint solemnly uttered these prophetic words from his pure heart: 'Suffer it to be so now, brethren;' then turning to the boy, who was in the greatest terror, he said: 'My son, open thy mouth, and put out thy tongue.'

"The saint extended to it his holy hand, and after carefully blessing it pronounced his prophecy in the following words: 'Though this boy appears to you now very contemptible and worthless, let no one on that account despise him. For from this hour, not only will he not displease you, but he will give you every satisfaction; from day to day he shall advance by degrees in good conduct and in the virtues of the soul; from this day, wisdom and prudence shall be more and more increased in him, and great shall be his progress in your community; his tongue also shall receive from God the gift of both wholesome doctrine and eloquence.'

"This was Ernene, son of Erasen, who was afterwards famous and most highly honored in all the churches of Ireland. He himself told all these words which were prophesied concerning himself, as written above, to the abbot Segine, in the atten-

tive hearing of my predecessor¹⁹ Failbe, who was present at the time with Segine, and from whose lips I myself have come to know all that I have stated."²⁰

I have included the above relation among these examples of precognition, but I must confess that there is a great temptation to regard this case as a still more interesting phenomenon. It appears likely that Columba consciously exercised the power of suggestion in this incident, for it will be noted that the prophecy, contrary to Columba's custom, is couched in vague terms, announcing only a general reformation in the conduct and character of the boy. All of which we can readily understand as following such a powerful suggestion as could be effected on a susceptible person by one so reverenced and surrounded by glory as was Columba.

And now we may fittingly and without further comment conclude this account of Columba's prophecies with his prophecy concerning his own death:

"And when Diarmaid heard him speak of his death he wept right bitterly, and said it was oft that year he had caused them sadness by the many times he had told them that he was in point to die. And when Columcille heard that, he solaced Diarmaid as best he might, and gave him counsel with very blessed holy words. And he told him he had a secret touching his death that he would tell him if he would hold it hid the while he lived. And when Diarmaid had promised this, Columcille spake to him and told him that Saturday was the day of rest and repose for all in the Old Law, and God had rested on that day from completing his labour, according as saith the second chapter of Genesis, the first book of the Scripture: *Requicrit ab omnii opere quod patrarat*, to wit, 'God rested on the seventh day from every labour he had done, and he hallowed that day and blessed it, and He took it to Himself for a day of rest.' And thus God hath desired to give me rest from the restlessness whereas I am, doing battle against

19. Segine was fifth abbot of Tara (623-652), Failbe eighth abbot (669-679) and Adamnan ninth abbot (679-704). Columba himself was, of course, the first abbot (563-597).

20. Adamnan: I, iii.

the world and against the Devil and against this human body that is round about me. And as the Sunday is now the day of rest in the New Law, so shall I die in midst of the night this night, that I may be in the restfulness of the everlasting tomorrow, that is Sunday....

"When the sacristan of the brethren struck the bell of midnight, Columcille went alone afore all to the monastery and fell on his knees before the altar and he prayed God fervently from his heart, albeit he might not pray with words. And there followed him his beloved disciple, to wit, Diarmaid, and when he came in the door of his church he looked within and he saw the whole church blazing with light and with passing splendour of the sun in the time of the year when it is brightest. And when Diarmaid entered, the light fled before him, and he sought the holy father in the darkness with his hands. And when he found him he sat down beside him and laid his head on his bosom. And they were not long there when the brethren entered with many candles and lighted lamps. And when they perceived that Columcille was in very sooth in point to die, they fell to weeping and making great dole around him. And it is holy Adamnan that maketh mention

that certain holy men that were with him in that hour related that Columcille opened his eyes then, and he dying, and that he gazed round him on the brethren, his face beaming with a holy angelic light. And when his disciple Diarmaid perceived this, he took the right hand of Columcille and lifted it to bless the brethren. And he gave aid to Columcille to lift his hand. And what Columcille might not manifest by words he made manifest by signs, so that the brethren understood that he gave them his blessing. And when he had given them this last gift, his spirit departed from his body straightway, and the whole church was filled with the heavenly fragrance that came from him in that hour, as it were from incense or myrrh or spices or sweet smelling herbs of the whole world. And such was the brightness and the rudeness of his face that he seemed not one that was dead but as one asleep.

"Thus ended he the brief space of the temporal life of this world and began the Life Eternal, Everlasting, and Enduring, that hath nor term nor ending, where he beholdeth the God of gods in His godhead and in His man-hood. Who liveth and hath been living and shall be living forever and ever."²¹

21. Manus O'Donnell: §369, 363 (pp. 407-9, 413-5).

INTERNATIONAL NOTES

BY HARRY PRICE

The London *Daily News* is publishing a series of articles entitled "Spiritualism on Trial" and announces that it will "hold an inquiry into the truth of spiritualism"—*for the third time in just over two years!* My readers will remember that it was the investigator of the *Daily News*, Mr. E. Clephan Palmer, who accompanied me to Braunau, where we saw the phenomena of Rudi Schneider. Mr. Palmer was overwhelmingly convinced as to the genuineness of what he saw and admits this in his report. Then a few months ago the same paper revived the subject and under the title "Where are the Dead?" published a series of articles from a number of persons most of whom knew nothing at all about the controversy. In the present revival the paper has again invited a number of people to contribute articles on "Spiritualism on Trial" and among the published names I can find those of only three who knew the first thing about the subject: Sir Oliver Lodge, the late Mr. E. P. Hewitt, K. C., and Mrs. Champion de Crespigny. The fact is, that the British public is so eager to drink in every word relating to survival that it pays a newspaper to revive the subject repeatedly and publish "opinions" from novelists, actors, writers, scientists, doctors, lawyers, clergymen, etc. As usual, Sir Oliver Lodge's contribution to the symposium is of absorbing interest and by far the most valuable of the series. Sir Oliver says:

"The hesitating attraction which some people feel for the subject of what is sometimes called spirit communication, and the instinctive dislike or repulsion which others feel for the same subject, is partly due to the influence of surroundings and the general attitude of the community in which they live.

"If ever the facts became generally accepted by scientific men, the attitude of the public would be gradually changed, and religious people would adjust their views without insuperable difficulty to ac-

ceptance of phenomena generally agreed upon, as they have already done in connection with the at-first-heterodox discoveries of astronomers, geologists and biologists. But as long as scientific acceptance is limited to a comparatively few individuals here and there, the general public do well to be cautious, and to wait for a wider consensus of opinion among those presumably best qualified to judge of reality.

"For science is a study of reality wherever it is to be found, independent of any conclusions or consequences that may be drawn from it, and irrespective of any influence that the spread of knowledge may exert upon human life and conduct.

"Assertions about supernormal or unusual phenomena are plentiful enough; but at present there is an element of uncertainty about them which militates against their general acceptance as fact. Trustworthy and crucial evidence is difficult to obtain, and there is a natural disinclination to enter upon a course of research without some *a priori* probability that the quest would lead to something real and not into a quagmire of popular superstition and folk-lore.

"Testimony about obscure mental phenomena and psycho-physical happenings has been prevalent throughout human history, and among all races of men; but the phenomena testified to are at first sight so contrary to the general trend of human experience that they are naturally looked at askance, and are not examined with the same keenness and perspicacity as have been devoted during the last century or two to what seemed to be more natural phenomena—that is to say, phenomena which can be repeated in the laboratory at will, about which some guiding theory can be formulated, and which are more harmonious with the general trend of scientific progress.

"The aloofness of science is not really because the phenomena are elusive and difficult of observation; rather it is because they appear to run counter to preconcep-

tions or prejudices, or what may be called rational prejudices, based upon a long course of natural phenomena, with which these asserted occurrences appear to be inconsistent; so that the testimony has to be criticised and continually discarded because it appears to be testimony in favor of what is *a priori* impossible or absurd.

"The aim of science has been for the most part a study of materialistic phenomena, a study of mechanism, the mechanisms whereby results are achieved, an investigation into the psychical processes which go on, and which appear to be co-extensive with nature. And any theory which seems to involve the action of Higher Beings, or of any unknown entity controlling and working the mechanism, has been extruded or discredited as a relic of primitive superstition, coming down from times when such infantile explanations were prevalent; from a time when there was no adequate idea of the coherent scheme of physical processes which underlay all the at first baffling and inscrutable operations of nature.

"There was a time, for instance, when the movements of the planets were attributed to psychic guidance, the action of angels or some other beings; when thunder and lightning were the direct manifestations of the wrath of Zeus; when plague, pestilence and famine were a commentary on human sinfulness, and were stemmed, not by medical and sanitary effort, but by the erection of altars and the humble submission of sacrificial atonements. The triumph of Newton and Laplace consisted in showing that the obscure and puzzling phenomena occurring in the heavens were to be accounted for mechanically by the force of gravitation. . . .

. . . . "Testimony to survival is no longer unacceptable. Indeed we should expect something of the kind. What survival means, and what its implications are, may still remain to be ascertained. But there is a *prima facie* case for investigation.

"We are not traitors to science when we explore mental processes, however unusual and surprising they may be. The evidence is that personality persists, that individuals continue after the destruction of their bodily organism.

"The evidence must be scrutinized with great care; but there is no reason to disbelieve it on *a priori* grounds.

"The body of evidence has grown of late years, and is growing. So that many now have no doubt that their loved ones continue, that they are still watching and helping and guiding, as of old; that realities do not go out of existence, that these high attributes of men are just as real as any others, more real because more persistent; that there will be a time of reunion, that intelligence and character and tastes and aptitudes persist, and that love is the dominating force in the universe—a universe far greater and higher than its merely material manifestations."

* * * *

Paul Heuze is to France what the late John Nevil Maskelyne was to England and what Houdini was to America—the arch foe of all mediums, good, bad and indifferent. Though a journalist and writer Heuzé is an amateur conjurer with a considerable knowledge of magic, and what Maskelyne or Houdini never aspired to—a pseudofakir who does all the tricks, including the painful operation of penetrating the flesh with bodkins, stilettos, etc. He has written extensively against mediums, individually and in general, and his violent attacks in *L'Opinion* (Paris) a few years ago will be remembered.

Tahra Bey needs no introduction to my readers and the fact that the Egyptian fakir had arranged to give some performances in Paris was, to Heuzé, like a red rag to a bull. He succeeded in staging a contest with the Egyptian at the Cirque de Paris on December 11th.

The duel was the talk of Paris and everywhere on the boulevards and in the cafes one heard nothing discussed but the two men. Betting was heavily in favor of the journalist. All Paris was fakir mad for about a week. A jury composed of doctors and scientists had been formed to adjudicate between the rival performers. At the last moment a French conjurer named Karma decided to participate in the contest.

A huge crowd had been attracted by the contest, and clamored for admission long after the circus was filled. The police were swept aside and a small riot took place outside the closed doors. A lamp post was knocked over, a cafe window broken, chairs and tables destroyed, while the frightened cries of women trapped in the crowd added to the confusion.

Inside the circus an audience of about 5,000, which was a cross between a world's

series crowd and an election meeting, created almost as much disturbance. The fakir's manager attempted to make a speech but was howled down by the cries of "Cut out the talk. We want acts not words."

The fakir therefore began his experiments. He pushed long needles through his cheeks and the muscles of his chest and plunged a stiletto into his neck. He then handed the dagger to Heuzé and invited him to do the same.

Heuzé shook his head, whereupon the audience was in an uproar, hurling insults and jeers at the fakir's opponent.

Tahra Bey then lay down upon two steel blades, one supporting his neck and the other his ankles, a heavy stone was placed on his chest which an assistant broke with a sledge-hammer. The fakir, none the worse save for a red imprint on neck and ankles, then stretched himself on to a plank of nails—all old tricks.

Up to this point the crowd had been overwhelmingly in his favor, but the discovery that he was wearing a leather pad round his middle gave his opponents a chance for jeering. Tahra Bey, nothing daunted, stripped himself completely and lay on the nails once more amid a scene of indescribable enthusiasm.

"Away with Heuzé," the crowd yelled, the women being especially enthusiastic in their support of the fakir. Three of them in one of the most expensive boxes rose to their feet and threw him kisses. Heuzé attempted to speak but could not be heard. A number of journalists, growing too excited, had to be cleared off the ring.

"You do what I have done," said Tahra Bey.

Heuzé at length managed to say that he was not there to repeat the fakir's performance but to explain them.

"You daren't do what Tahra's done," yelled the crowd, and Heuzé was silenced again. He finally pushed a needle through his cheek in his turn, and thus obtained a hearing for a time. He explained that there were certain parts of the body which were not sensitive to pain, and that fakirism was merely a matter of training.

The crowd, however, was still shouting at him to stretch himself on the nails, when Karma entered, supported himself on the two blades and lay on the plank of nails as Tahra had done. Karma announced that he was not a fakir but an illusionist and that he was a native of Carcassonne.

Tahra retorted that Karma was a fakir, but the fickle crowd had now transferred its allegiance, and Tahra was not listened to.

The real victor was neither Tahra Bey nor Heuzé, but the ex-fakir, Karma, who performed all Tahra Bey's tricks, declaring that there was nothing mysterious about them. The jury of doctors and scientists thereupon decided that Tahra Bey, while showing proof of great courage in his experiments, had done nothing which went beyond the limits of ordinary experience.

Paul Heuzé was then allowed to make his speech and show a film of his feat of remaining in a coffin for over an hour. After this the burial of Tahra lost a great deal of its attraction. It was evident that both partisans and opponents of fakirism remained just as convinced as ever in their opinions at the close of the contest. It is stated that Tahra Bey was once a nougat seller at country fairs.

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I regret to announce the death of Mr. E. P. Hewitt, K. C., LL.D., the well-known spiritualist, who passed away on December 24th, 1928, in his sixty-ninth year. Mr. Hewitt, like the late Sir Edward Marshall-Hall, was one of the few prominent legal men who took an interest in psychic matters. He was absolutely convinced of spirit communication, and wrote two books, *I Heard a Voice and Bear Witness*, which he published under the *nom de plume* of "A King's Counsel."

* * * * *

Leonard Sarluis, the painter of mystical pictures, who was born in Holland and lives in Paris, is at the time of writing showing three hundred of his works at the Grafton Galleries, London. The series extends from scenes depicting the Creation down to the Last Judgment. Unlike the work of Heinrich Nusslein, the pictures of Sarluis show a technique which is that of the trained artist, though in common with the German automatist he exhibits extraordinary power of expression combined with great originality in posing his subjects. Most of the pictures are being published in two series: Old Testament, four guineas, and New Testament, two guineas.

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Mr. G. R. S. Mead announces in the current (January) number of *The Quest* that this publication will cease with the June issue unless some enthusiast comes along

with funds to keep it going. Mr. Mead (who is the editor) states that they have lost money on every issue and the time has arrived when they must call a halt. I do not know what would happen to psychical research if a number of keenly interested and kindly disposed people did not supply the wherewithal for investigation and publication of results. It is certain that the time has not yet arrived when the science can be called self-supporting.

* * * *

A challenge to Sir Arthur Keith and other scientists who hold that the mind or soul dies with the body was thrown down by Dr. J. A. Fleming, Fellow of the Royal Society, and inventor of the thermionic valve, at a meeting of the Victoria Institute or Philosophical Society of Great Britain, of which he is President, at the Central Hall, Westminster, on Dec. 3rd.

Dr. Fleming referred to scientific work which had demonstrated the close relation between mind and body, and argued that such work—far from showing that the mind died with the body—had proved that the relation between the two was closely similar to that between the musician and his musical instrument.

"There is another fact which seems to support the view that there is something else in a human being than a body," he said, "and that is the continuous sense of personal identity we each possess. In spite of all bodily changes due to age or disease or normal tissue changes, and in spite of all lapses of memory, there is not merely a self-consciousness, which is the result of the mind's becoming an object to itself, but there is a sense of the continuous interconnection of this self-consciousness from day to day."

After alluding to the "very confident assertion to the contrary" made by Sir Arthur Keith last May, Dr. Fleming said with emphasis:

"Ascertainable truth is not limited to that which can be experimentally demonstrated in a biological laboratory, nor to that which can be resistlessly proved to the reason by rigid logic alone. We have a right to consider that the heart and the conscience are as closely in touch with realities as is the intellect."

* * * *

Sir Oliver Lodge, in a lecture at the Royal Institution on Nov. 9th, touched on the question of the end of the world and put forward the possibility that the uni-

verse might be "without beginning and without end." Sir Oliver's address was on "Some Debatable Problems in Physics." Lord Kelvin had thought that energy was always running down, and that there must therefore be an end, with the world a cold lump of matter. "We did not know then about the constitution of the atom," Sir Oliver continued. "Nowadays we know more, but we still find that matter is going out into radiation. No atoms are immune from that process and under the right conditions every atom can break up.

"If all matter were to run out into radiation in the ether, the total effect would be only to raise the temperature of the ether a few degrees above absolute zero. Is that the end, or is the process not really irreversible?" he asked.

It would need an immense temperature to turn radiation back into matter, but he thought such a reconversion quite possible. One had necessarily to speak vaguely, but it was something we ought to look out for. "Our universe may be governed by a cyclical process with constant change and without beginning and without end," he declared. "One reason for the existence of matter is to incarnate life and mind. Although the matter wears out it does not seem necessary that we should wear out too. One reason for the process I spoke of may be that it enables an increasing volume of life and mind to be stored up and to continue forever."

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Maurice Maeterlinck's new book *The Life of Space* contains the suggestion that we should "cultivate our dreams." Why? Because in dreams we enter upon the mysterious fourth dimension of space, in which events are sometimes seen before they "happen" in the ordinary sense of the word; and by the cultivation of our dreams we may learn how to profit by the warnings they cast before us. How can we cultivate them? The simplest method is by making written notes whenever we wake in the night, of the dream which has just deserted us.

Maeterlinck tells us that he cultivates his. He gives three examples of dreams that proved prophetic. The first was a dream that a bottle filled with hydrogen peroxide stood on a small three-legged table in a corner of his dressing-room. On passing the table he accidentally struck it with his knee, causing the bottle to fall and break. The peroxide flowed over the carpet, which began to smoke as though

it had caught fire. Three days later he accidentally shook a bottle of sulphuric acid off the table in his dressing-room. It broke, and the acid caused the slightly damp rug on which it fell to smoke freely. The dream, despite the error as to the contents of the bottle, was clearly a case of fourth-dimensional vision of the future—a prophetic dream, in fact. Maeterlinck keeps notes of his dreams, but had forgotten about this one until the smoking of the rug reminded him of it.

The second dream was that a part of his garden wall was falling down, the débris obstructing the bowling green which lay beneath it. Five days later a local whirlwind, common thereabouts, overturned a part of the wall, and the débris blocked the path leading to the gate.

In the third dream, he was making for Ghent by a short cut, and came to a house he did not recognize. A young man standing by the door of a church told him he was in Bruges, and in further conversation stated that he was the son of an old friend with whom Maeterlinck had lost close touch for twenty years. The son he had never seen. Then a sort of motor-bus rushed out of the church. The young man entered it; it set off like a kangaroo, made a frantic turn, and fell over, among those injured being the young man. A month later Maeterlinck met the old friend in question, who told him that his son—the young man of the dream—had been severely injured in a motor accident; his car, which he was driving himself, capsized in turning a corner. The accident took place two days after the dream.

M. Maeterlinck remarks that premonitions never announce a fortunate event. Nor, apparently, do prophetic dreams. Another drawback is that one can rarely tell when a dream is prophetic until the event prophesied has happened.

* * * * *

Speaking of dreams recalls to my mind that some months ago I read in the *Manchester Guardian* about a dream by the late Lord Haldane, and its sequel. In March, 1924, after Mr. Edmund Gosse (as he then was) had been ill and was recovering, he was allowed to see three friends, of whom Lord Haldane was the third, on a particular Friday. On the Thursday night Lord Haldane dreamt that he left the House of Lords at four o'clock to pay his call on Mr. Gosse, and when crossing

the street he met Mr. Gladstone, who held him in conversation for some time, reproaching him very strongly for joining a Socialist Government. This conversation took place in the street opposite the House of Lords, much to the disturbance of traffic. It seemed to occupy more than an hour, and Lord Haldane was horrified to find that he would be an hour late, and he knew that Mr. Gosse would be very anxious. He hurried to Gosse's house and found him in a state of collapse. That ended the dream.

On the Friday Lord Haldane set out from the House of Lords at four o'clock to go to Mr. Gosse, just as he did in his dream, and at the spot where he met Mr. Gladstone he was knocked down by a motor-bus. The incident was reported at the time. Happily he was not hurt. A policeman assisted him to rise, but the shock had upset him, and he could not go on immediately to Gosse's. He returned home, and after a rest went on his mission, arriving at Gosse's house about an hour late to find his friend awaiting him with great anxiety.

The *Guardian* writer vouches for the truth of the story and says he obtained confirmation of the dream and its sequel from Lord Haldane's own lips.

* * * * *

A ghost who never appears except on starlight nights is intriguing the inhabitants of the little Swedish village of Loeddekoepinge and a number of men from Lund University are to investigate. The alleged spirit is of a "pretty little woman in a dainty dress, with high head-dressing and a small waist." She is always seen in the same window of an old cottage sitting in an armchair. Count Adolf Hamilton, of Barsebaek Castle, to which estate the cottage belongs, has identified her as his ancestor, Henriette Hamilton, who was born in 1750.

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For some reason which I cannot explain there has been a curious dearth of ghosts and ghost stories this Christmas. Usually at this season my study table is piled high with accounts from people who declare they have seen visions, phantasms, or even good muscular ghosts; but my correspondents are strangely quiet this year.

But Geoffrey de Mandeville has put in his usual appearance and has split the population of East Barnet into two camps —those who seriously believe that, accom-

panied by a headless hound, he haunts the village at this season, and the "others" who enjoy the "seasonable joke." Geoffrey was the first Earl of Essex 790 years ago and it is said that when he was in the flesh he hunted in the chases of Enfield, which adjoins East Barnet. It is presumed, therefore, that the four-footed apparition is that of his favorite hound.

And the believers declare that, headless though it is, this ghostly dog bays to the moon in accompaniment to the clanking of the earl's sword.

The story goes, too, that the earl was drowned under mysterious circumstances in the moat (now a pond) at Trent Park, a local estate, which belonged formerly to the Crown, and is now owned by Sir Philip Sassoon, M. P., the Under-Secretary for Air.

"I now learn that a "research society" has been formed to hunt down this hardy annual—surely the only case on record where a society has been established for the investigation of a specific ghost!"

* * * * *

Lord Charles Hope is at Cannes with a small group which is experimenting with a new physical medium. If good results are obtained I hope to join them later on.

* * * * *

A young chemist, Mr. R. H. Tate, of West Hartlepool, claims to have discovered a new force which eliminates the law of gravity. To a number of press representatives Mr. Tate exhibited the effects of his discovery, but did not divulge the secret. He placed a plate of metal "hitherto unknown, which looks like aluminum"

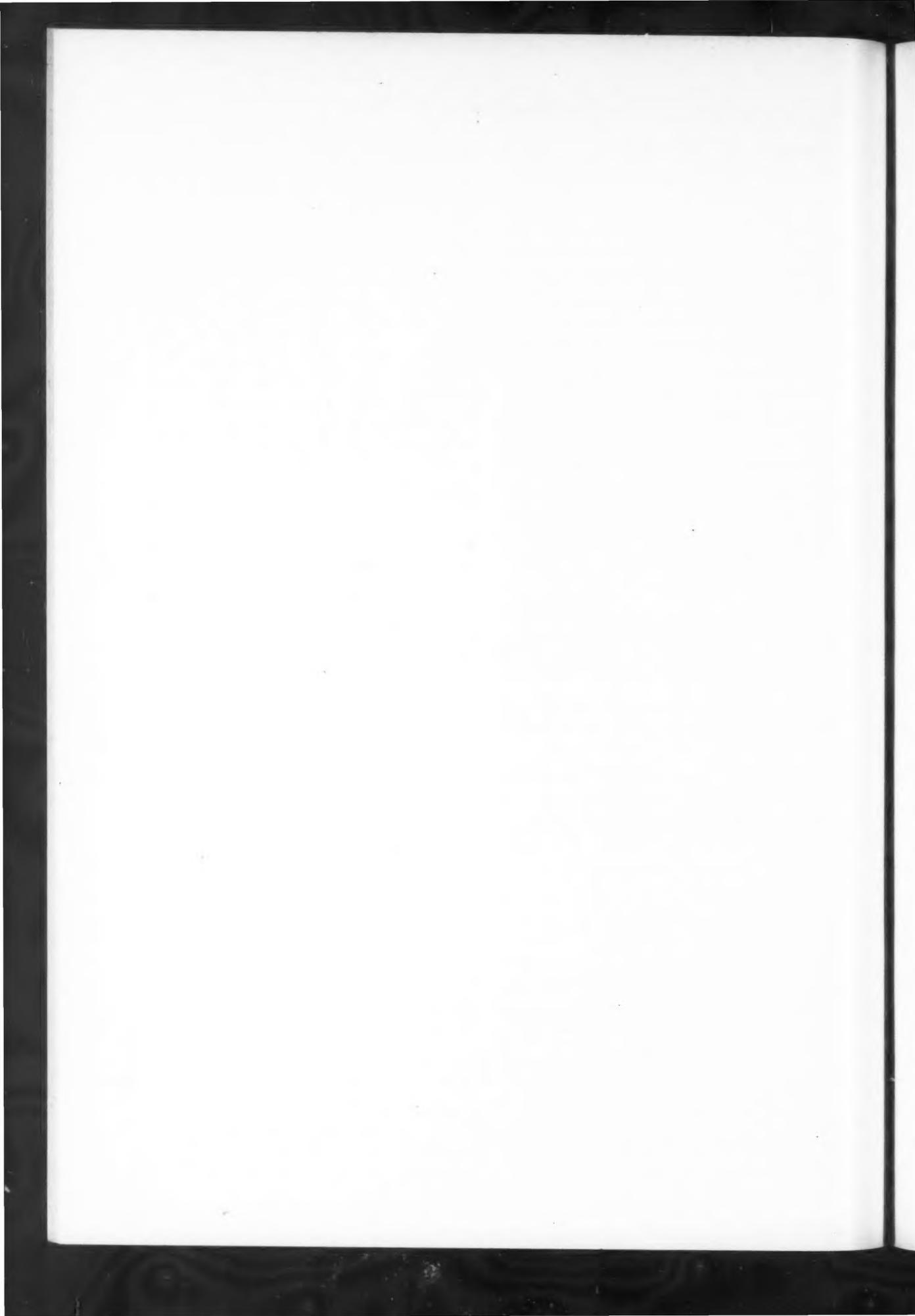
on the floor and suspended over it in mid-air another "piece of similar metal." It has been suggested that the plate on the floor was attached to a powerful electro-magnet which would repulse the light aluminum disc and keep it "floating" in the air. A Frenchman, just before the war, by the same means, levitated an aluminum train, which had a steel nose. The train was held in space by the electro-magnets below, while other magnets drew the train forward by means of the attraction they possessed for the steel nose. That was a wonderful experiment, utterly bewildering to anybody who was not aware that aluminum is repulsed by electro-magnets. The suspension of an aluminum plate can be accomplished by what is known as an alternating current field; that is, an alternating current passed through an electro-magnet. The alternating repulsion and attraction have the result of keeping a piece of light metal such as aluminum just in the position in mid-air where it was placed. If someone devised a simple method by which light objects could be suspended without contact it would make it very difficult for investigators of telekinetic phenomena to distinguish between physical and psychical phenomena. The task is not too easy now!

* * * * *

Lady Dorothy Mills sailed from Liverpool on December 8th for West Africa, where she will study witchcraft and psychic phenomena as these exist among the natives. She will travel into the hinterland and will take only native servants and carriers. She will afterwards visit French and Portuguese Guinea.

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MARCH, 1929

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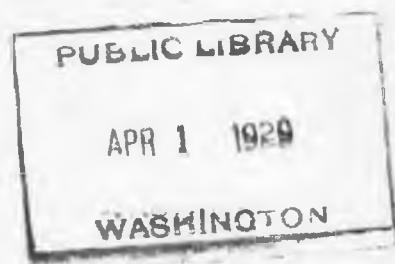
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1. The investigation of alleged telepathy, visions and apparitions, dowsing, monitions, premonitions, automatic writing, and other forms of automatism (as speaking, drawing, etc.), psychometry, coincidental dreams, clairvoyance and clairaudience, predictions, 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.
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Vol. XXIII. No. 3; March, 1929

Relation of Psychical Research to Physiological Theories

BY JAMES H. HYSLOP

When the founder of our Society died in June of 1920, he left behind him an unusual amount of finished and partly finished material, as is amply attested by the amount of posthumous matter which the Society has published under his name. It was not until 1923 that our Journal went through a year without an article signed by him; there were two such articles as late as 1925; and the Proceedings of the latter year also carried his name.

There remains in the Society's files much fragmentary material in the way of records and notes bearing the stamp of Hyslop's personality—material, which, if its importance warranted, could be worked over for publication as his. Little if any of it is of such importance. But we have just now discovered a complete and connected manuscript which Hyslop apparently regarded as ready for publication, save for the possibility, indicated by a penciled note on the margin, that on a final careful reading he might find some duplication or reiteration which he would wish to eliminate. His manuscript, through carelessness by some former member of the Society's staff, got completely lost to sight and has just now emerged into view. Internal evidence places its date as some time in 1919; the fact that its author lived for at least six months without using it indicates either that he was not wholly satisfied with it or that he minimized its importance. As a contribution to psychical research it very obviously is not as important as many of his published works. But an unpublished article that was written in its entirety by Hyslop demands publication, if it can possibly have this without doing injustice to its author. On its merits it seems to us entirely worthy of a place in print: so, with the slight editing indicated by the occasional reference to its date, and with this explanation of any insufficiencies which it may possess, we present it, nine years after its author's death, as the last article likely ever to appear bearing his name.—J. M. B.

THE fundamental difficulty of psychical research in its controversy with materialism and physiological theories, in fact with physical theories in general, is the same as that between religion and science, though with certain minor differences. It goes far into the roots of problems which neither side seems consciously to rec-

ognize and which accordingly create an atmosphere murky with all sorts of illusions. The propriety of discussing the question was suggested to me by a letter from a neurologist who is in sympathy with our work, but who was still under the domination of unconscious conceptions that prevented him from seeing the real nature of our problem.

He called my attention to the present tendency of medicine to emphasize "somatic influences as causes of mental queernesses." His major objective was to admonish me against advocating theories that came up against the established views of physiology. His position was not one of antagonism to psychic research, but of entire sympathy with it, though he felt the antagonism of the physiological point of view to theories which spiritists adopt to explain certain facts. The situation suggested the necessity of clearing up some fundamental illusions regarding both physiological and psychological explanations.

There are two ways in which the problem can be taken up. We may show the historical development of the situation in the philosophical assumptions and theories of the past, or we may take a concrete theory and discuss it in the light of facts. I think it may be better this time to take the latter course, though premising it with a brief statement of what the physiological theories are.

All physiological theories of mental phenomena are based upon the co-ordination of organic phenomena and the assumption of physical causation in certain organs, centers or functions. In early times men adopted some general conception of causality and did not try to work it out in detail. This is particularly true of uncivilized races and the method continues wherever ignorance of detailed complications prevails. But modern science has shown us the most extraordinary complications in physiological phenomena which past generations never suspected. And not only has it discovered these extraordinary complications, but it has also proved the existence of phenomena which seem to contradict the older theories of the simplicity and unity of life. It has suggested "mechanism" where it had not previously been suspected to exist. This has precipitated a life-and-death issue between the materialistic and anti-materialistic interpretations of nature.

As long as men could distinguish radically between mental and physical phenomena they could defend an immaterialistic or spiritualistic philosophy. But the moment that science showed that beliefs rested on evidence, not on *a priori* determination of the apparent nature of things, it altered the status of spiritualistic views; and, finding mental phenomena always attached to

organism and not present when organism disappeared, it concluded that it might explain mental phenomena as functions of the organism. It then set about investigating the particular ramifications of such an hypothesis. At first it remained content with the proof that consciousness was connected with the nervous system. But investigation showed that science could really or apparently analyze consciousness into a vast group of functions with various centers for activity. Its various forms seemed to have their particular centers and the old scholastic unity of consciousness seemed to have been overthrown. For instance, the memory of language, or the use of it, seemed to be located in Broca's convolution. If that center were suffering from a lesion the subject could not speak language. Though it was discovered that consciousness and intelligence of the ideas represented by language still survived this disturbance, the integrity of mental functions seemed to be sufficiently altered by physical disturbance to cast the burden of proof upon the defender of spiritualism. The fact established a clear conception of some sort of physical causality in connection with the phenomena of consciousness: a causality connected with the centers of the brain. Consequently when the spiritualist was confronted with the assertion that certain links in the chain of physical causation accounted for a particular set of facts, he had nothing to say but to reassert his opinion, which could not be backed up with the required facts.

All the phenomena of abnormal psychology, which covers the area of insanity and disease, unmistakably point to the influence of physical conditions in the integrity of consciousness as we know it, at least introspectively. These conditions are so numerous and the dependence of consciousness on healthy organism so apparent that, unless the spiritualist can show that consciousness is actually independent of organism, he must surrender the field to the materialist. This much I have reiterated over and over again whenever this subject has been discussed, and I repeat it here only to get my orientation in the problem.

Materialism proceeds with the assumption that governs all its investigations into the phenomena of matter. When it finds a group of events connected with a given substance and that these events do not occur

when that substance is not present, it regards them as events originating in or with the given substance. Thus, other things being equal, vegetables grow with a supply of water, with temperature, etc. But these other conditions may be present and unless the water or moisture is present growth will not occur. Whatever causal influence the other conditions may also have, water is regarded as the necessary one because the others are usually constant. Before chemistry and physics analyzed the problem a mysterious life force was supposed to be the primary and necessary agent. This may yet prove to be the case. But when we can artificially produce the result by furnishing the conditions in material elements, etc., we find that the causal factor varies with their presence or absence and we conclude that matter is the sole cause which we require to take into account for explaining growth. Some physicists dispute that they have found in matter, even in such instances as we find in the present illustration, a complete and satisfactory explanation; and resort to something else than matter or chemical laws to account for the phenomena. So far as they are concerned the dispute only shows that the case has not been dogmatically decided in favor of materialism. But the majority of physicists, even though they do not insist that materialism is proved, regard it as the ideal object of physical science. If they limit physical science to the study of physical events alone and concede the possibility or fact of phenomena which do not come under their purview they would maintain that they seek only the physical series of causes, whatever else there may be, and so concede the possibility of some sort of parallelism between material and other phenomena which they may not name or describe. So far as physical science does this and limits its scope to physical things and events, it disclaims entire supervision of the field of experience. But the ideal of physical science is to claim the whole territory of phenomena, and it expects to fulfil the maxim that all phenomena associated with matter must find their explanation in matter. The spiritualist must show that some of these phenomena of experience cannot find their origin where the physicist wishes to place them.

The fundamental antagonism between the two points of view is in the assumption of

method. The physicist relies upon the criterion of sense perception for his explanatory centers of phenomena. The spiritualist tries to go beyond these centers to find his explanation, whatever meaning he attaches to the idea of "beyond." Matter is an assured fact and presumably explains some things, more especially physical events. What assurance has the spiritualist that he has anything except matter? He has to prove the existence of his substance, while the physicist either does not have to prove his or the spiritualist has not the hardihood to dispute it. He has to make his claims true in spite of this concession and as long as the law of parsimony prevails in science the burden of proof rests on the spiritualist. This law is that no causes shall be invented when known causes can explain the facts.

The general law of explanation in all sciences whatsoever is this. Phenomena must be explained either by the action of the subject itself or by that of some other subject. That is a complete disjunction. In all physical science, when we observe a phenomenon, we seek to ascertain whether the cause is in the subject or outside it. If the subject does not initiate its own actions we seek for the cause outside. We do not expect to see a billiard ball move of itself. If we see one moving, we look for the cue and the man. So with all physical events of the kind. We get accustomed to thinking of external causes when trying to account for the facts. But when these foreign causes cannot be found we look to internal activities to explain the phenomena. Instances of internal causes are chemical affinity, gravitation except on recent theories, heat perhaps and vitality perhaps. Consequently the spiritualist must seek his cause in addition to all these. If the various internal and external material causes explain many, perhaps most, phenomena, the natural tendency is to trust them for all explanations. The burden of proof rests on the spiritualist to show that there are other than known material causes before he can apply them to any given group of phenomena.

I repeat, that the clearest conception of causality for most people is realized in the form of external agency. For ages the doctrine of the inertia of matter forced minds to seek external causes for everything, and this assumption required us ultimately to go outside of matter to find the cause of even

all mechanical events. But the moment that science set up internal causes in matter the spiritualist had his problem rendered infinitely more difficult. The question was whether internal causes were sufficient to account for the facts or whether we were justified in seeking the cause outside the subject. When the evidential question arose and events, antecedent and consequent, were found in the subject and that subject was matter, the argument for most people seemed conclusive, at least so far as superficial facts indicated, in favor of materialistic explanations. It would thus appear that the spiritualist's situation would force him to prove that his cause should be *outside* of matter, and taking the standard of sense perception this would be the fact. The whole question, then, would resolve itself into the problem to find such a cause when all the facts are events within the subject and when we know or suppose that internal causes exist in connection with it.

The fundamental difficulty with the spiritualist is that he rarely knows how to present his case. He is always confronted with the uniformity of coexistence and sequence between mental and physical phenomena in a form that seems to make the mental dependent on the physical; and thus the law of causality, at least in its most apparent character, seems to be satisfied. The investigations of physiology seem ever to increase the evidence for this dependence and the spiritualist, outside the psychic researcher, has nothing to show for his contention against the materialist. The latter has the facts and the law and only the most desperate use of ambiguous and metaphysical claims seems to be left to the former. You find a particular group of mental states affected by a lesion in the brain. The mind ceases functioning or cannot overcome this disturbance and no one seems to question the causal influence of the organism in the result. Why resort to spirit, then, when matter suffices to explain the facts?

There is but one way to overcome this difficulty scientifically. That is to prove the independence of an individual consciousness by showing supernormal knowledge bearing upon the personal identity of a specific deceased person. That shifts the problem over for a final decision to psychical research and its method. But there are also methods of approach which the physicist and the physiologist may respect when they

do not listen to the method of the psychic researcher. I shall take up the several facts which show that the materialist's claim is not so clear or so strong as both he and his opponents have habitually supposed.

1. The limits of what we shall mean by the term "matter" are not always clear. The meaning that is usual in science is that which affects the senses. That is, the sensible world is "matter." But early in human thought the term was extended to supersensible reality, like the atoms, and the air or ether which supposedly did not affect the senses. I refer to the Greek conceptions of air and ether. For them "spirit" was this finer "matter." But the triumph of the materialists—Lucretius proved that the air was "matter"—led to inclusion under the idea "matter," of the whole atomic world which was as supersensible as any "spirit" could be supposed to be. This apparently set aside the necessity for assuming any other kind of reality or energy. The fact is it actually included what prior ages had defined as "spirit," but mankind are the victims of words, and materialism obtained the victory in belief, though it did not in the logic of the situation. It was only when the materialist changed his older atomism and made consciousness a function of a compound or complex organism, whatever the elements might be, that his theory assumed an apparently invulnerable position, so far as philosophic speculation was concerned. But the whole development showed the necessity of a clear definition of "matter." And this is something that has not ever been made clear by the modern physicist. He constantly plays fast and loose between sensible and supersensible reality, while he endeavors to draw the inferences belonging to the former in the latter conception. He is not entitled to any such procedure.

2. The next point of interest limiting materialistic theories is the universal conception of "matter" as held by physicists, whether it be sensible or supersensible in nature. This is that its definition makes inertia, gravity and impenetrability its essential properties. This means that anything which does not possess these properties cannot be regarded as "matter," whatever we may choose to call it. The doctrine of inertia alone makes it impossible to suppose causality at all except by going outside "matter" to find it, and that step, in the very assumption of any causality whatever,

at least as an active and initiating agency, assumes something else than matter to start with. The whole spiritualistic theory is taken for granted on the very assumption of inertia, at least as a negative form of reality: that is, as something else than matter to have causality. On the other hand, to abandon the inertia of matter is to assume that "matter" is self-active; and this involves the conception of spirit as maintained from the earliest times. It would seem, then, that the "materialist" cannot escape the admission of spiritualism. He is on the horns of a dilemma. Either with or without inertia he must assume something else than "matter" to account for the facts of existence.

Of course there is a "materialism" that may take no account of either inertia or self-activity. It is the form in which consciousness is regarded as a function of a compound, whatever the nature of the elements. Of that we shall have to speak again. At present I am concerned with the traditional conception of materialism and the inferences connected therewith.

3. Materialism is usually mere antecedents and conditions with causes. No doubt in many, if not most, instances the "cause" and the antecedent are the same, but they are not always so, though this may be the fact only on the assumption of a certain conception of "cause." In ordinary parlance antecedence and consequence are conceived as synonymous with cause and effect, and they often enough coincide to give the idea that they always do so. But even physicists do not remark that their predilection for the identification of antecedent and consequent with cause and effect grows out of two things: (a) the law of inertia which requires you to find the "cause" outside the subject, "matter," in which the phenomenon occurs; (b) the *evidential* problem which makes it necessary to decide the issue between internal and external causes by the law of antecedent and consequent in which alone external causality is illustrated.

In the mechanical world external causation prevails and in fact there can be none other in a purely mechanical world based upon inertia. Action cannot originate from within in a "mechanical world." It must originate from without. If this external world is also "material"; that is, subject to the law of inertia, it too must have its cause outside itself and you have the endless chain which means that there is in real-

ity no cause at all, but only a law of coincidence or sequence in events without any causal initiation at all. Hence when you find your cause in a mechanical world it must be either in an antecedent which is self-active or it must be found in the subject itself, each alternative of which is an abandonment of the doctrine of inertia as a universal law. If the self-activity is in the external cause it is not matter, so long as inertia is supposed to be matter's essential property. If it is put in the subject itself then inertia does not hold true even of "matter." In either case we have to resort to internal activity as our norm for causality and that requires us to take the conception of substance and attribute or functional action as our fundamental principle of causality instead of antecedence and consequence. This conception brings us toward a spiritual or immaterial idea of causes in the proportion that we abandon inertia in the subject acting. If the subject is inert, we call it "matter;" if it is self-active, we call it "spirit," according to the external or internal origin of its activity. If men unite both internal and external causation in the subject, then they assume both matter and spirit in the same subject. The physicist has shown no tendency to take this position, but plays fast and loose between the two conceptions without heeding the logic of the situation. He makes a peace by accepting his opponent's ideas and then refuses to apply the consequences of these.

Moreover, it is apparent that the term "cause" in the discussion of internal and of external causes does not have exactly the same meaning. In the phenomena of external causation, we mean by the term that the antecedent is a *condition* of the effect and not necessarily that it shall be an initiating or self-active force. It is merely one of those things without which a particular event would not occur. It may itself be an inert body moved by a foreign agent into action, but we stop with it, because it is the only factor that we require to take into account for certain specific events and we may disregard all other facts or antecedents, but if it be a self-active antecedent, we do not assume or search for any further antecedents to explain the phenomena. The originating cause is in that particular subject. The consequence is that in this whole problem we have constantly to reckon with the ambiguity of the idea or term "cause." It is not enough to use legitimate forms of ex-

pression. We must examine their concrete content in any specific instance.

4. The distinction between *condition* and *cause* opens up the whole question of the misunderstanding between materialist and spiritualist. Most scientific inquiries stop short with the ascertaining of the facts and the laws of events. It is largely a practical question, often even when we are asking why or how anything occurs. We desire to know whether things are constant and regular or not, so that our own action can be forecast. Hence in the course of establishing the laws of phenomena we often happen on the "cause" at the same time and easily confuse "cause" and "law." It is individual events that perplex us and prevent us from determining expectations. If we can find that they are constant we may be satisfied with this regularity and not seek causes at all. We may establish the law of events and know no more about the "cause" than when we observed the first fact. But we may regulate our own action just as well with the fact of regularity of coexistence and sequence as with the assurance of the "cause." In fact, the desire for the "cause" is often nothing more than the desire for the "law." In physical science, as long as we assume that "matter" is essentially inert we can never determine anything but the conditions or laws of events; and with the confusion of "law" and "cause," or conditions and initiating agency, we should stop with the mere antecedent and the subject in which it is embodied for our explanation. But it is quite possible, when our conceptions are divested of their equivocations, to maintain that the conditions inhere in "matter" and the causes in "spirit," assuming here that cause involves originating action, and not merely transferred action. We are always entitled at this point to insist that the materialist should examine the strict meaning of the terms which must be as much determined by the concrete situation or by facts as by any general conception. The truth is that the general and abstract conception is worthless without its concrete setting. Inferences cannot be drawn from mere propositions. It is from facts that we draw them. That would be conceded. But the prevailing fallacy is to draw the same inferences from the same forms of statement when the facts described by them in the concrete are not the same. This is the vice of careless thinking. In practical life, where we

are not seeking philosophic explanations or strict consistency or unity in the cosmos as a whole, it is merely a question of determining the law of events. This satisfies for regulating human actions and either becomes confused with explanation by "causes" or creates a false problem when we attempt to argue. We are exposed to all the fallacies incident to equivocal terms and equivocations. The materialist is mainly a practical man. He is not primarily concerned with the explanation of the cosmos. He is concerned with the "laws" of "matter" and, these once established, he may disregard all the niceties of philosophic speculation and distinction.

I have elsewhere called attention to the three distinct problems involved in explanation of phenomena. I called them the Phenomenological, the Nomological and the Etiological problems.¹ The first is merely ascertaining the facts, the phenomena, the events as happenings, and this without regard to their order or laws and conditions. The second is the ascertaining of the laws, the uniformities of co-existence and sequence in events, and this we may do without raising the question of causes. The third is the determination of causes and takes us into the field of metaphysics. The first two fields are properly the territory of science, and when it transcends this function it simply becomes metaphysics. There is no objection to this, but science should recognize the circumstances and its limitations when it goes into this field. I shall not more than mention the phenomenological, the nomological and the etiological fields, and this only to indicate that clear thinking might be helped by technical terms with carefully defined meanings and limits, while the terms of common parlance are teeming with equivocations. If we will just recognize this liability, we may still use them, keeping in mind the concrete situation and not abstract propositions that determine our valid thinking.

Let me take a concrete illustration of the whole problem right from the field of mechanics. I shall take two factories differing only in respect of machinery within them, and both run by steam power. Suppose one of them has machinery each piece of which makes only a part of the product to which the factory is devoted, and the other has

¹ *Problems of Philosophy*, Macmillan, 1905.

machinery each piece of which makes the whole product. I take this set of illustrations because the human organism is a sort of combination of both types of machine shop. The action in the factories is caused by the steam engine. Now suppose that in the shop in which the product is the combined result of all the pieces of machinery, one of the pieces of machinery suffers from a break. The whole factory would be affected by the accident, as the other pieces of machinery would lose their supplies. But if the break occurred in the other shop the remainder of the work would not be interrupted, but would go on as usual. In one the whole series of mechanical phenomena would cease until repairs had been made; in the other, only the series connected with the broken machine. But in both we should explain the broken series of events or activities by the accident to the machine. The "cause" would be the break. Now the steam engine in both cases would have a connection with the whole set of machinery, and whatever accident happened to it would affect the whole series of events or all the products, because it is the central power or "cause" in the whole affair. Its breakdown is the "cause" of the interruption in the work done. When a piece of machinery breaks, the engine may retain its integrity and continue its action, but it would do no work in the shop. But if the main shaft of the engine broke, both the engine and the shop would cease to work, while the confined steam and power would be there just as before. It would have no "causal" power to produce work. The series of events in both shops would be completely interrupted. In one case, the series would be interrupted, say, at point E, and in the other at point D, the latter commanding the whole range of events in the shop. For certain purposes we should not require to go behind D to explain the facts, and in the other not behind E to explain them. But if the boiler should leak and the engine retain its integrity the interruption would occur without anything happening to the engine. The steam would produce no work. On the other hand, the steam depends on heat for its power, so that we might for certain other reasons wish to trace the "cause" of the work to something behind the steam. We could find this in the heat and then again behind that in the fuel; each time adding to the series of "causes" and effects, the effects in each case becoming

"causes" in turn. Finally we should reach the man who supplied the fuel and then we should stop at that point and regard him as the originating "cause" of the whole series. We should not suppose for a moment that the cause of the man's existence was any direct "cause" in the series of phenomena, or even in any proper sense an indirect "cause." We suppose the man capable of being an initiating "cause" and do not go behind him to understand the work done in the factories. We have here an illustration of the combined "mechanical" and initiative "causes." In the factories we assume inertia, and in the man internal or spontaneous action.

Now every piece of machinery and every part of each piece of it is a condition of the effect. It is not a "cause" in the proper sense of the term, though it is this in the loose sense. And taking it in this loose sense there are two types of "cause" involved. That is, the effect or result is also complex, and that is what we constantly forget in trying to explain any given phenomenon. We forget to consider whether it is simple or complex. If it be simple, a single "cause" may suffice to explain it. If it be complex a number of "causes" may be necessary. Now in the factory in which all the pieces of machinery are necessary to produce the result, there may be innumerable "causes" at work, though they may be arranged in a hierarchy of connections, a simple "cause" being the coordinating one in the complex whole, while the secondary and dependent "causes" may be as necessary to the result, though not the final one in it. In the supposition the man is the final one whose "cause" we do not seek, though we maintain that nothing whatever would occur without his instigating action. We should apply the idea of "cause" at any point at which it was necessary to consider the immediate phenomenon related to it, and proceed antecedently to that only when we wished to find the "first cause" or the last one regarded retrogressively. This "first" or "last cause" would be the really originating act and the remainder would be "mechanical causes."

Now this analogy can be applied to the brain and this, too, from the standpoint of physiology and mechanics. We do not require to go beyond the knowledge of dissection and physiological experiment to make this comparison a good one, both for

the extent and the limits of our knowledge.

The brain is an organ consisting of a large number of centers or partly independent organs. They do not require to be named here beyond the most general and most well known parts: cerebrum, cerebellum, medulla oblongata, cortex, gray matter, corpora quadrigemina, etc., each with separate though connected functions. Now a disturbance at any one center, say Broca's convolution, affects speech: that is, produces aphasia. We say it "causes" aphasia and descriptively at least that judgment cannot be disputed. A disturbance in the optic lobes "causes" blindness or optical trouble. The same may follow any lesion along the line of the nerves between the optic centers and the retina, as well as in the retina itself. But well-known experiments have often shown that other centers may not be the only agent in the function. However, the point to be emphasized is, that the series of phenomena may be interrupted by any lesion along the line of the nerves, or by interruption of stimulus, though the main centers remain intact. We speak of the lesion as the "cause" of the interruption and the main center as the "cause" of the normal phenomena. We do this, of course, in deference to the fact that they are indispensable conditions to the occurrences, and the final question is whether the phenomena originate in the center or are produced from without it. Each center of the complex organ is comparable to each piece of machinery in the factories of our recent analogy; and their centers may indeed combine the idea of both types of factories. The main center, or the brain as a whole, may be compared to the fuel that represents the last physical antecedent to the total of events that occur in the factories. It is the last mechanical agent or "cause" in the chain of events. The question, then, is whether we have fully accounted for the phenomena. If the coal be a self-active agent we stop with it and have only material "causes" with which to reckon. But if it is inert, we have to go outside of it and find the "cause" in something else. In the case of the factories we find this "first" or "last cause" in the man who supplies the fuel and heat to the engine and the rest goes on by virtue of that very inertia. Now the question is whether we can transcend, or are required to transcend, the brain in order to find the initiating "cause" of the events which, we ob-

serve, take place in the brain or in connection with it. If we make it an inert body we must go outside of it and the brain's initiating or originating causality is denied. What the external "cause" may be is an independent problem and must be determined by the facts, not by *a priori* speculation. But with the assumption of inherent inertia in the brain there is no escape from the admission of a foreign "cause," and we should have to deny its inertia to avoid the conclusion. The brain, of course, is a living organism and its nature must be determined by deciding whether vitality is a mechanical phenomenon or another kind. We have the right to ask whether you mean to assume that it is inert or self-active. If the former, the old argument prevails; if the latter, it is not a mechanical organ and we are outside of "matter" as regarded by physics, if we are to explain the facts. It is merely a question whether the brain is the first "cause" or merely a condition for the transmission of "causal" action. If the former, we have abandoned our definition of "matter"; if the latter, we have not explained our phenomenon. We may have determined the conditions or the law of the events and so far as that is "explanation" we may have "explained" the facts in making them familiar and placing them on a basis of expectation. But we have not assigned the initiating "cause" and much less the purposive aspect of the phenomena which many people regard as essential to complete explanation. It is a step toward this final consummation for explanatory views to establish the initial "cause."

In both the illustrations which we have developed there is another point to be made. I have called attention to the fact that men are inclined to think that, if you show that any particular center or fact is a "cause" there is no other involved. But the fact is it is only a question of the simplicity or complexity of the phenomena to decide whether "causes" are single or plural. We usually pick out the event or thing which seems to be what we regard as the most important antecedent, though the fact is that any one of the elements may be quite as necessary as any other in the causal series. In the formation of water, for instance, we cannot say which is the primary "cause," the oxygen or the hydrogen. But in taking the oxides into account we make oxygen the primary cause because all other ele-

ments vary while the oxygen is constant and determines the characteristics described by "oxides." Thus water becomes an oxide of hydrogen. But in compounds in which hydrogen figures as the common factor it would be regarded as the primary cause, even when classifying water in that group. The consequence is that "cause" varies with the relation to a group of events. If they are complex, the causes are complex, and instead of asserting that any one fact was the "cause," we might regard any number of them as present and active. Their relative values would be determined by their relation to the whole complex result. For instance, in the factories supposed, the agent that broke one of the machines would be regarded as the cause of the particular event, while it would be only one of the actual "causes." The weakness of the machine would be as much a "cause" as the other fact and we should not take notice of it because it did not act until the other did. Then if the causal disturbance occurred in the engine the effect would be more general, though it might only be added to or superposed upon other "causes" intervening between it and the final result of the work. For instance, the machines would not produce a yard of cloth without the action of the engine and all the parts of the factory, nor would they produce any cloth with all their action, if the material was not supplied to them. The product is complex and the "causes" are complex. Some may be superposed on others in the explanation, no one monopolizing the causal influence.

Apply this principle to the brain. It is a complex organism and all sorts of centers of action or transmission are concerned. When we trace aphasia, for instance, to a lesion in Broca's convolution, we may rest satisfied for purposes of treatment or for determining the fact of disease; but we may wish to know what "caused" the lesion and in determining that antecedent "cause" we do not eliminate the fact or "causal" influence of the lesion. We simply add the new "cause" to the other. There may be a complete mechanical order in the activities of the brain and yet we may have reason to superpose some other "cause" upon them, either as initiative of them or as co-operative with them. It is merely a question of evidence. If we have no evidence that other "causes" are present

or necessary, we rest content with what we can ascertain by mechanical and physiological methods and either admit that the phenomena are not fully explained or insist that we have not evidence for any other than physical "causes."

The consequence is that spiritualistic theories are not necessarily in antithesis to materialistic. It is merely a question of whether the material "causes" are the *only* ones. As long as we have no evidence that there are other ones, we do not set them up and the materialistic hypothesis has the right of way until we find the evidence that is usually on the side of materialism, but if the very idea of real causality is supersensible, that is, if in the last analysis causality is a name for what is supersensible, though the phenomena which attest it are sensible, then there is a chance for spiritualistic theories at least to attempt to investigate. Such "causes" may be superposed on the known and sensible "causes." It is only a matter of evidence, not of the finality of our ordinary knowledge.

Take the illustration of the factories for this view. Suppose an observer examined the machinery in the absence of the fireman or the engineer. He would see only a running machine. He would find that the engine was the primary and directing "cause" in the whole system of actions in the factory and not finding any external agent might suppose that the whole affair was produced by internal "causes." The engine and factory make a closed circle, so to speak. They represent a whole occupying the same general space, though each part is external to every other part. Indeed, but for previous knowledge of the meaning of the whole affair and the mechanics of the case, he might even suppose that the machinery ran the engine. But apart from the knowledge that the system requires a "first cause" in the fireman, he would most naturally suppose that internal "causes" were responsible for all the phenomena and he would have to give up the doctrine of inertia, to account for the facts. But if he insisted on this doctrine he would search for the hidden cause. When the fireman made himself visible he would find a *deus ex machina* which would account for affairs. Instead of denying the existence of the observed mechanical "causes" he would simply add the causality of the man to the whole system. He would super-

pose that agency on all others, whether he made the man the "first cause" or not. He would not set up an antithesis between "first" and "secondary causes." He would simply add one to the other.

The analogy can be carried out with the brain or the physical organism of man. It is at least a machine, whatever else you may choose to think of it. It is composed of a vast system of centers which may be compared to the various units of action in a factory and the question is whether they do their own work without causal stimulus or have to obtain this from without. All agree that they derive their activity external to themselves. But the real question is whether the brain as a whole does so. There is no sensible evidence of any such causality, except in normal sensory stimulus. But it is apparent that self-conscious activities go on without normal stimuli or even without discoverable ones at all, as in sleep, hypnosis and all forms of trance conditions when anesthesia destroys sensibility. Even sensations occur at times without external stimuli; that is, without stimuli external to the organism. They may be external to the brain. However, there are mental states whose nature is not traceable to stimulus and whose occurrence is not discoverably observed to be due to any particular external "cause." If we then suppose that internal "causes" are once assumed to account for the phenomena observed we have sustained a materialistic theory so far as the mere organism is concerned, though we are giving up inertia and with that surrender are forced to revise our conception of "matter" so that the antagonism to spiritualistic theories is yielded at the fundamental point. The abandonment of inertia assumes self-activity and that is the fundamental characteristic of "spirit."

But the materialist may stand by the idea admitted, namely, that many mental states are caused by stimuli external to the center affected, though not external to the organism. Thus he may maintain his consistency with inertia and external "causes." He may insist that the brain or organism is a system of reciprocally related parts or centers that act and react on each other, as the units in the celestial system do in gravitation, or the atoms in a chemical compound, and thus go on with a materialistic explanation. This will be especially true if he assumes sublimal

stimuli from the external world in all mental states not traceable to normal stimuli. He thus saves the doctrine of inertia and the mechanical character of the problem and the phenomena.

We are thus thrown back upon the question as to what we mean by *internal* and *external* "causes." The usual and the only clear distinction between them has to be expressed in terms of space. I do not care to alter this meaning which is the most obtrusive one. It means that internal "causes" exist within the spatial limits that define the physical individual and external "causes" exist outside those spatial limits or boundaries. It is because of this fact that, in discussing this problem, I have often spoken of the soul as "other than the brain," meaning to suggest the possibility that it might be other than physical and yet exist within the spatial limits of the organism. In the physical world "external causes" always mean the existence of something spatially outside the subject acted on and if "causes" of any kind exist inside these limits they may be called "internal." Now in physical science the only way to determine whether "causes" are external is to have the antecedent foreign in time and space to the event explained by them. That is, the evidence, the *ratio cognoscendi*, requires that the phenomenon and its "cause" be separated in order to be sure that the "cause" is not within the subject. The consequence is that we get into the habit of assuming that all "causes" must be outside the subject; and as there is no sensible evidence of spirit, we find that the facts seem to limit our knowledge to events in the subject whose "cause" is either indeterminable, or for which the external and antecedent facts will claim recognition. On the assumption of inertia the only "causes" we know are external to the subject. Hence, judged by that standard and by the *ratio cognoscendi* of "causes," if external, we naturally think and argue on the supposition that all "causes" whatever must be external to the subject in which the phenomena requiring explanation may occur. But I have already shown that the ultimate type and conception of causality is that of the relation between subject or substance and attribute or functional activity, and this assumes their coexistence and not their sequence. That is, the true conception of

causality is simultaneity or coexistence; antecedence and consequence are merely situations in which the evidence for a distinction between internal and external causation occurs. Now if the fundamental conception of "cause" is the initiating action of the subject or substance itself, that is, coexistence of "cause" and phenomenon, as it always is in the actually "causal" act, we must look, for the real nature of causation, to a different situation than we find in physical science on its evidential side. It will then only be a question whether we accept or reject the doctrine of inertia to decide where we shall look for the "cause."

The spiritualist's "cause" or subject is supersensible, or always so conceived, whether it exist or not. We cannot determine its existence by any normal sensory experience. The consequence is that we do not have the perceived antecedents and consequents that we observe in physical phenomena. It apparently has no scientific evidence for its existence. We can determine sensible evidence that mental phenomena occur within the limits of the organism, but we have no such evidence, normally at least, that they occur outside it or that there is a subject for them coterminous to the organism or within it that is not material. All the evidence points to the coincidence between mental phenomena and the physical organism, and when the latter disappears or is dissolved, there is no ordinary or normally sensible evidence of the existence of the special consciousness usually associated with that organism. Hence the materialist has all the evidence on his side, even though it is not sufficient absolutely to prove his case. There is apparently nothing to refute him, and at least agnosticism must be the position of the student, up to this point in the argument.

We have, then, two ways by which we may try to solve the problem. (1) We may raise the question whether there might not be "causes" or realities that are not only supersensible but also pervade the organism, and though not "external" to it in the spatial and sensible meaning of the term, are yet of another kind than ordinary matter. Or (2) we may endeavor scientifically to isolate an individual soul or consciousness, so that we can show that it is not in fact dependent on the organism

for its existence. This latter is the method of psychic research. The former is the speculative one, and I shall examine it first.

The fundamental assumption of physical science as to the nature of the reality with which it works is found in the laws of impenetrability, of gravity and of inertia. With its methods it has no evidence for anything else, or has not had until more recent times. Its evidential standard as we have seen is sense perception and the relation of antecedence and consequence in phenomena, or perhaps coexistence and sequence, where both terms of its reality can be determined. That is to say, physical science tests the truth of any assertion about reality by the three laws mentioned and by the question whether it can obtain sensible evidence for whatever causality is believed about things. Antecedence and consequence are necessary to decide the existence of objective or external "causes," and nothing else would be supposed on the assumption of inertia. Coexistence would leave the existence of objective or external "causes" undecided, and if we had reason to believe that the phenomena occurred within the boundaries of the subject without external or objective stimulus, we should be left with the abandonment of the doctrine of inertia, and hence physical science must seek objective "causes" as long as it abides by that doctrine. But when it abandons it, or if it abandons the doctrine, and assumes internal or subjective "causes," it is confronted with the idea of self-activity, which is a spiritistic conception, and also with the problem of impenetrability. It may insist that this law holds good and deny the possibility of spirit. But one fatal remark can be made here. If you assume any type of matter not subject to the law of impenetrability, your old conception of matter is abandoned and you are in the territory of spirit and so also you are in the same field when you yield to self-activity, whatever you call your reality. If, then, you stand rigidly by impenetrability and inertia, you cannot concede any material subject or reality within the boundaries of the organism. You must seek your "causes" outside this territory, and the consistent materialist always does this.

The evidential situation now seems to be the following. In normal experience consciousness occurs in response to stimulus

through sensations. In this normal experience we find no contents for consciousness or mental states that have not been connected causally with sensory stimulus. In this respect mental phenomena seem to be definitely correlated with external and objective, and therefore with material, "causes." On the other hand, physiology, when it deals with internal phenomena and "causes," normally finds different centers affected by reciprocally "causal" influences of one center on another, so that the law of physical "causation" seems to be fully observed by the facts, and there is no apparent ground to suppose anything else. Consequently the question of penetrability and impenetrability is not concerned with the issue as it thus appears. We are left to the investigation of the phenomena by another method, namely, that of psychic research which in order to settle the issue endeavors to isolate an individual consciousness, or to discover facts which imply its isolation and continued existence after death. In that way we should eliminate what has always been regarded by the materialist as the inseparable concomitant or antecedent of consciousness, and finding its continued existence we infer the existence of a soul which is its subject. In other words, physical science, so far as the method of Agreement carries it, has all the evidence on its side and it has not attempted to apply the method of Difference or isolation to the problem. It has been left to psychic research to do this, and physical science simply stands by and ridicules the attempt, though it is the sole method by which physical science itself ever absolutely proves any fact. It is especially characteristic of chemistry, which does its work by the physical analysis or separation of compounds. Apart from this method, the facts remain in favor of materialism when you undertake to study mental phenomena and their "causes" or subject.

Let us see, then, how we shall fare by trying to ascertain the possibility of a reality that is not external to the organism and yet is not matter. With the law of objective or external causation in physical science as based upon inertia and the evidential standard of antecedent and consequent, we would naturally dispute any claims to the introduction of other than

the manifest realities which we find within the limits of observation. That is, we should question the need of any other "causes" than those revealed in the observed antecedents and consequents. But there is one fact right in physical science—perhaps two of them—which we may regard as representing at least an apparent deviation from its uniform law of external causation as based upon inertia. It is, or they are, gravitation and chemical affinity. Both are presumably internal or subjective "causes." They are certainly not objective in the ordinary sense in which they are usually conceived by physical science. In gravitation we assume that a body acts on another either to pull it or to push it in the direction in which it manifests celestial motion. In chemical affinity we conceive a similar attraction to be exerted by one atom on another. We at least seem to escape the doctrine of inertia by still holding that, while a body can act on another to produce motion, it cannot produce its own motion. It thus seems to remain by the law of inertia. But there are two facts in recent (but ten years less recent now than when this was written) scientific work which involve more or less of an abandonment of this conception. Some physicists maintain that gravitation is not an act of matter but a strain in the ether, whatever that may mean. This puts the causal act wholly outside of matter and conforms to the strict and simplest conception of inertia as an essential property of matter to which there is no apparent exception and of which there is no apparent modification. In chemistry, physicists have to admit that many elements do not combine or show anything like chemical affinity until some external causal agent acts on them, though all other conditions remain the same. For instance, you may mix oxygen and hydrogen and they will not combine until a spark or the proper amount of heat is supplied, when they instantly combine. This is true of thousands of compounds. That is to say, chemical affinity means nothing without material or energetic catalytic agents which are necessary to the effect and which do not themselves enter into the structure or material content of the compound. As an internal "cause," chemical affinity is thus either modified or eliminated as a primary fac-

tor in the result. A foreign or external cause is the primary one and the old theory of matter and inertia is sustained. If this view be rigidly adhered to, physical science does not require internal "causes" of any kind, apparently, and we are left with the problem just where it has seemed to be with the materialist all the time.

The materialist would hardly be impeached for a contradiction in the assumptions of gravitation and chemical affinity. But it should be noted that he is liable to forget that what he gains by putting gravity outside of matter, he loses by assuming the ether. Here he has another reality which is either matter or it is not. If it be matter, he has not solved his problem and you are confronted with the old question whether this ether is subject to inertia or not. If it be inert the issue has not been decided. If it be self-active you have abandoned the conception that it can be matter. Now it is a fact that the ether is supposed to be penetrable and not subject to gravity. This prevents us from applying the concept of matter to it, and it would then only be a question of evidence to show that it was self-active or not inert. If it be self-active and so of the nature of spirit, the law of penetrability would permit it to occupy the same space as the body and be a causal agent within the body. Then we should not have evidence that the ether is one of the causes necessary to account for the phenomena of consciousness.

This position brings us to the question of the limits of the law of impenetrability in science. It is defined as the incapacity of two bodies of matter to occupy the same space at the same time, and we usually disregard the conditions under which it is proved and to which it might be limited. There will be no question about its universal application within the limits of sensible phenomena; for within the limits of sense perception the law has no real or apparent exception. There may be situations in which the sensible evidence may be limited or partial, but indirectly the sensible standard may be supplied. Thus to both touch and vision two objects always exclude each other in a given field. Two bricks will not occupy the same space to either tactal or visual perception. A certain amount of water may appear to occupy the same space as the brick, but we can test

the case by weighing the brick, which would show that the water had merely penetrated the interstices of the particles in the brick and that the law of impenetrability is sustained. So within the territory of matter as revealed by the senses in their ordinary activities there seems to be no exception to the law of impenetrability.

But when we take the wider field of reality we may find that the law of impenetrability does not apply to some things or that it is limited to sensible reality.

1. Space and matter are perfectly interpenetrable. The law of impenetrability does not apply to space, which is wholly penetrable. It is on that account not material at all, though it is an indispensable condition for the existence of sensible matter. Here we have something that limits the law of impenetrability: Space. This is true on either the idealistic or the realistic or the absolute or the relativistic conception of space, and we need not enter into any discussion between those points of view.

2. The ether of physical science is conceived as perfectly penetrable, and as I have remarked, not subject to gravitation. Whether it is self-active and intelligent remains to be proved. But it is assuredly not matter, and any attempt to argue it self-active and conscious or capable of being conscious would only render it conceivable that it could be an internal "cause" for organic phenomena, being immaterial and yet coincident with matter in space.

This latter point is only *ad hominem*: for the ether is an hypothesis and is not proved. At one time it was universally accepted, but latterly it has divided its claims with the corpuscular theory. But if the ether be granted, it offers a case in which the law of impenetrability does not hold good and we have something besides space in the world, that is not material as defined by physical science. In that assumption an *a priori* possibility would exist for a theory of spirit and it would be only a matter of evidence to sustain it.

3. In the phenomena of light and heat, the law of impenetrability does not hold good universally. There are some conditions in which light and heat will not penetrate matter, but there are conditions in which they do penetrate it. Besides, light and heat are perfectly penetrable

to each other. They can meet or cross each other's path and not in the least interfere with each other. Apparently it is only sensible matter that is dominated by this law. There are physical phenomena as such that at least seem not to be subject to it.

4. I have said that sensible matter is apparently without exception dominated by the law of impenetrability. But how about supersensible matter? The atoms are supersensible, so much so that they have never [1919] been detected by any means accessible to sense perception or any powers of the microscope. Are they impenetrable to each other? It is assumed that they are, but the ordinary test of this is not obtainable. There are situations in which the law seems to hold good, but there are equally instances in which we are either totally ignorant of the facts or in which they seem to support the doctrine of penetrability. Oxygen and hydrogen mix in a natural state, but will not combine unless heat is applied to them. When they do combine to form water, they occupy much less space than when a gas, as is true of all compounds of gases. The question then is whether they interpenetrate in the act of combination. They merely mixed before combination and there is no sensible method of deciding that the relation between the atoms after combination is merely juxtaposition. For all that we know, the law of impenetrability may not apply. Physicists themselves have been divided on this point, one school advocating the law of continuity and the other the law of discreteness or discontinuity of matter in chemical combinations. But there is apparently no ordinarily sensible criterion for deciding this issue. For aught we know, the law of impenetrability does not hold for supersensible processes and conditions. All that we are most certain of is that sensible matter is subject to that law and beyond the case is debatable, at least for as clear a view of the facts as is desirable for deciding it.

I do not insist that there is any exception in this last situation regarding the law of impenetrability. I am showing that the field of the supersensible is more debatable than the field of the sensible, and as impenetrability does not hold good for space, the ether and for some of the dynamic phenomena of matter, we have sufficient

to indicate the limits of its application. This then suffices to establish the possibility that there may be a form of energy that can occupy the same space as the physical organism and be another contributing or supplementary "cause" of phenomena than those agencies which are most manifest to sense. The doctrine of the spiritual body, advocated by the Epicureans, themselves materialists, by St. Paul, and by theosophists, would satisfy the terms of the problem. It is only a question of the evidence to settle the case. Kilner's experiments would seem to supply it. Unfortunately they have not been repeated or multiplied by others, the indolence of science being so incorrigible that it will not try the case out. But grant an "ethereal" body perfectly penetrable with matter and we might have a force that would account for phenomena which organic processes do not explain. It might be the *deus in machina* to satisfy the case.

It is of course not absolutely necessary that we should have any such permeating agency to explain the facts. I am only trying to show that a penetrable form of reality would appear to be an internal "cause" and yet not physical, and this regardless of the question whether it was self-active or not. There might be a supersensible reality which could act on the organism and appear to be internal simply from the lack of sensible evidence to prove it external. Such a reality would correspond to the analogy of the fireman in the factory. He is independent of all the machinery and always has a varying relation to it, so far as space is concerned. It might be the same with spirit or some reality that can act on the physical organism and yet betray no sensible evidence of either externality or internality. Again, it is only a question of evidence whether such an agency exists. We must seek for it as long as we accept the law of inertia. The universality of that law will not permit the existence of internal initiating "causes," except as powers of something else than matter and that are penetrable with matter. Yield the law of inertia and you spring at one leap into the law of self-activity and are in the world of spirit, or of that which is immaterial, and which suffices to break down the monopoly of materialism.

The problems of physiology in regard to

individual centers of the brain or the organism will not affect the main question. We are confronted with it in every brain center with which we reckon, and it is only the habit of supposing that only one "cause" is necessary in the explanation of any phenomenon that creates the difficulty for both spiritualist and materialist. Each thinks when he has discovered a condition of certain events that he has found all the agencies concerned, if either the physical or the spiritual has been supposed or proved. This assumption is not true. Hardly any phenomenon in nature is without a double or plural set of "causes." It is not the spark of electricity alone that causes water. The oxygen and hydrogen are equally "causes" and we may have either set of facts without the effect or result. The reason that we speak of the electric spark or the heat as the "cause" is that the gases may be known to be present and remain quiescent or inactive forever, unless the action of heat is applied. We then speak of the spark as the "cause" for the reason that it is the immediate "cause" of the change. It is not the sole cause of the existence of the water, but of the change, and the chemical affinity of the elements is supplemented by the catalytic action of the spark. It is the same throughout nature. What we usually regard as the "cause" is but the efficient initium of change, and the result is really the effect of a combination of "causes." If, then, we find that organic processes do not suffice to account for mental phenomena, we are entitled to add such causes as the situation requires, provided they represent known principles of action. The mechanical series may be as uniform as you please and as reciprocally dependent on each other; if they do not account for change and if they do not account for consciousness as a part of the total, we are entitled at least to look for something either outside the mechanical order or interpenetrating it. That is, we may look for either a spatially external or a causally external agency to satisfy the terms of the case. It is only a question of evidence. In physical science, we look for a spatially external "cause" and indeed where inertia is assumed we cannot look for anything else. But if we have reason to believe in any case that the "cause" is not spatially external to the sub-

ject in which the phenomena occur, we must either abandon the doctrine of inertia and make the subject self-active; or suppose, with the assumption of inertia, that there is an immaterial "cause" interpenetrating the subject in which the events happen. The latter supposition abandons the materialistic theory as the sole explanation. It may have secondary and contributory "causes," but it would not represent the only "cause" involved. If we remain by inertia and insist on spatially external "causes" the question would arise whether these external causes were material or immaterial. If they were the objects of sense perception we should regard them as material and the old question would return again as to what was external to them. If they were not the object of sense perception direct, we should have either to employ direct methods to establish their supersensibly material nature or ascertain whether they might not be like the fireman in the factory; namely, a combination of mechanical and intelligent and self-active agencies. In any case we should leave the problem unsolved as long as inertia was regarded as the universal law and self-activity not a reasonable fact.

We have, of course, direct knowledge of self-activity in the actions of the human will. The fireman in the factory is an instance of it in the illustration. In all our free conduct, as we call it, we are the authors of our own volitions. We are direct witnesses of the fact and the whole theory of responsibility is based upon it. You may try to disguise it by a "mechanical" theory of volition, but any attempt to assert or suppose this must discredit the testimony of consciousness while relying upon it to prove the "mechanical" view: and that is a self-contradiction. There is no ultimate authority in anything but the testimony and the direct testimony of consciousness. Impeach that, and you cannot obtain any fulcrum whatever for a "mechanical" theory of anything. In the human field, therefore, you have indubitable evidence of self-initiating causality and the only question after that is its limitations or the extent to which co-operative and "mechanical causes" are required to explain any complex result.

Even in the physical world co-operative or concomitant "causes" are usually necessary to account for the facts. Thus

the motion of a billiard ball is complex and requires complex "causes." The impact of the cue accounts only for its direct motion. The friction of the surface on which it moves is necessary to account for its rolling motion. Other attendant phenomena have their independent "causes." We speak of the thrust of the cue as the cause of the phenomenon as a whole only because that particular act is the "first cause" or initiating act. It is the "cause" of the change from the previous condition and is the sole cause of that. We do not take any special account of other "causes" for the reason that economy of thought and expression are necessary and we assume that common sense will reckon with the attendant "causes." We abstract from these concomitant "causes" to indicate the primary influences in the events and only an equivocator would insist that the cue was the sole factor in the results.

It is probably the same with all mental phenomena. In physiology we reckon only with the mechanical order in their occurrence and more especially with the organic conditions connected with the mental. Even when we concede or prove that the physical antecedents instigate, or are the efficient "causes" of the occurrence of mental phenomena, we do not see in them the sole explanation of the nature of the mental. Practical problems do not require us to discuss the mental in understanding the merely "mechanical" series of events in the brain or organism, even though we admit the concomitance of the mental. The result is that the habit of assuming that the "mechanical" facts or law are all that we reckon with for a certain abstract problem, leads us to supposing that it represents all the phenomena involved in the complex result. This is not true, and we are at some point of our investigation forced to inquire into the explanation of the attendant phenomena and their "causes." We have to account for the nature of the phenomena as well as their occurrence, and this brings us right up to the problem of explaining the existence of consciousness in any special case when the same "mechanical causes" in other instances are not attended by mental phenomena. We are required to ascertain how mental phenomena can be produced by antecedents which do not contain them or do not produce them in other instances

where the merely "mechanical" conditions are present. We then come back again to the fundamental problem of vital organisms and raise the old issue between inertia and self-activity. We always terminate in that issue and it has to be fought out somewhere.

As long, however, as there is a tendency to assume that any discoverable antecedent or "cause" is the sole agent in any series of phenomena, there will be interminable controversy as to whether it is matter or mind, or as to whether matter is adequate to account for the facts. The simple reason for this is that the standards of truth in scientific method, that is, of physical science, involve two considerations of great importance and usually assumed to be, in their simple form, the sole measure of reality and truth. I refer (1) to the standard of sense perception, and (2) to the evidential problem for determining the choice between "causes" in the case of any phenomena.

Sense perception is the first and most fundamental test of objective truth. No man can form any conception of facts by merely listening to the statements of another. He must have some sensory experience in order to understand what is told him. A purveyor of truth must adapt himself to the sensory experience of another. Now physical science is concerned with the revelations of sense perception, and unless they represent events or phenomena whose "causes" transcend the known sensible "causes" the scientific man must remain by ordinary "causes" for his explanation. Sense perception only reveals a "mechanical" order, though it might reveal events so different from the usual order that additional "causes" would have to be inferred. But in all normal phenomena it reveals the constancy of a "mechanical" order and whatever antecedents are observed in the case will receive the credit of being the "causes" or conditions of the phenomena. In normal physiology, for instance, sense perception discovers only the uniformity of coexistence and sequence between mental and physical events, with no assured evidence that the mental ultimately anteceded the physical. That is to say, we know mental phenomena as associates with physical antecedents; that is, with a physical organism; and when the physical organism disappears,

there is no normal evidence for its independent existence. The scientific criterion of the independent existence of mind is wanting, and the student of such phenomena naturally enough either denies spiritistic agencies or suspends his judgment and demands more evidence.

The second consideration, the evidential problem, is that the proof of physical causality is usually or always antecedence and consequence, and these must be determined by sense perception. As already remarked, this situation of antecedent and consequent we constantly confuse with causality. We mistake the law for the efficient cause. But antecedence is the *ratio cognoscendi*, the evidential standard, not the *ratio essendi*, the nature or constitution of the "cause." Without this fact we could not distinguish between internal and external "causes." Besides, as already shown and to be repeated here, real causality is essentially found in coexistence rather than in sequence. But to distinguish between internal or subjective and external or objective "causes" we require to know the antecedent, which will be the subject acting or transmitting action to the consequent, though the actually causal act must be contemporaneous or simultaneous with the effect. What we distinguish is between different moments of the process and these different moments make the evidential criterion.

The consequence is that the proof of internal "causes" must rest upon an isolation of that term which usually stands for an effect of a given antecedent and at the same time the removal of that antecedent. In this way we apply the method of difference or isolation and if B, which ordinarily has been regarded as the effect of A, should continue to exist after A had been removed or destroyed, we can be sure that B is not an effect of A. That is to say, if we can isolate an individual consciousness, we can prove that it is not solely an effect of material conditions, but that it may be the effect of an independent subject, while it is all the time a concomitant effect of the mechanical conditions in which it occurs. It is supplementary to the physical series. It takes its place in the series and to superficial observation would appear to be *only* an effect of the facts which may be antecedent to it. If we could not isolate it, then the materialistic hypothesis would be the

only legitimate one. But any proof of its isolation would supplant the inference from superficial observation.

I do not require to go into the evidential facts to prove that this isolation has been accomplished. The evidence is plentiful in the publications of the Societies for Psychical Research, and I regard the independence of consciousness as absolutely proved. Many perplexities remain in the problem of understanding the whole complex system, but they are not objections to the general conclusion that the independence and survival of consciousness has been established. They merely represent further problems which have to be investigated and solved after survival and independence have been proved. What the result indicates for us in this paper is the fact that a supplementary cause has been established in the "mechanical" series of ordinary science. We have not altered the physical facts or their relation to physical "causes." We have only shown that physical "causes" are not the only "causes" in the cosmos. Spirit is a factor in the complex whole and it only remains to show how extensive its operations are.

The analogy can be pushed further with the illustration of the factory. The fireman is not the only "cause" in the operations of the factory. We have ignored all those other agents required to run the machinery within the enclosure. They are as much "causes," and initiating causes at that, as the fireman. But we were conceiving the case merely as a series of mechanical action beginning with the engine and terminating with the finished product. We were, in fact, abstracting from many of the contributory "causes" in the complex process and taking account only of the primary series without which the supplementary agents or "causes" could effect nothing, and the fireman was the antecedent of that series and also a "cause" superposed on the mechanical series described. The other men in the factory were equally supplementary "causes."

Moreover, it should be noted that the intelligence represented by these supplementary agents is not manifest in the merely mechanical motions of the machinery. It is a concomitant fact in connection with the whole process but not manifest in the simple and observed motions of the machine. It is not even a superficial fact

in the work of the fireman. From the stand-point of mere sense perception, the primary criterion of physical science, he is merely a member of the mechanical series. Apart from the prior evidence that he is an intelligent being—and the same holds true of the other intelligent "causes" in the process—there would be no reason for introducing intelligence and volition into the phenomena. This intelligence and volition are not indicated by the mere successive series of events, but by the co-ordination of movements which would not of themselves produce the result. The reason for supporting intelligence of any kind in connection with the process is our prior knowledge (1) that the machines themselves are the product of intelligence, and (2) that the fireman and other agents are intelligent beings, the proof of which came from other facts and evidence than their merely mechanical action in the factory. But the process is not intelligible at all unless we suppose the concomitance of intelligence and volition in connection with a purely mechanical series of events. The mechanical interpretation of the physical side remains intact and as long as inertia is assumed we should not be required to go outside the factory for the "causes" of the phenomena. But the moment you surrender that, the hypothesis of internal and free "causes" would establish the doctrine of the spiritualist, no matter what you called the reality which was the basis of the phenomena.

This representation of the case can be carried right into the physiological phenomena of the brain or organism. Whether we apply the reasoning to each individual center or to their organic whole makes no difference. We admit that the "mechanical" explanation applies to the order of physical events and in order to see what the problem is we require only to know whether or not we remain by the law of inertia. The course of the argument in this paper shows that we have no way to settle it finally but to isolate an individual consciousness; and as that is assumed here to have been done, the case rests for the proof of supplementary "causes" in organic compounds. They are not manifest superficially in the merely temporal order of observation or in the data of sense perception. But the final proof that consciousness survives the organism shows that it is not a function

thereof or a mere consequent of the antecedent which does not contain it. That suffices to make out the case and to free the physiologist or physicist from the necessity of controverting spiritualism in his work of establishing some sort of equivalence between the members of the mechanical series, as he does in a factory. He admits in this last situation the concomitance of intelligence and volition in the explanation of the complex result, whatever mechanical "causes" may operate and suffice to explain a simple series; and there is no reason why the same conception should not prevail in the physiological order. Indeed the mere fact that vital organism takes us a step beyond inorganic reality is just so much in favor of transcendent "causes" of some kind, though it does not prove them. But the isolation of consciousness decides that matter and the physicist may be left free to determine any amount of physical causation without detriment to the concomitant and supplementary causation of intelligence and volition.

* * * * *

It is well known to many persons who have had wide contact with message mediums that a personality claiming to be Dr. Hyslop appears freely for and communicates freely with sitters who are known to have been acquainted with him during life or to be seriously interested in psychical research at the time of sitting. In view of the multiplicity of such material, it has seemed worth while to make some canvass of the field in search of recorded Hyslop communications which might by any possibility have evidential bearing upon the above paper. Several persons have been interrogated in this connection.

As Mr. Dudley has intimated in a recent issue (January, 1929, page 6), I (Mr. Bird speaking) am a frequent target for this sort of communication. None of my conversations with a Hyslop communicator, however, have ever contained any mention of unpublished manuscript, or even any reference to unfinished work.

Miss Winifred Hyslop sits a great deal with many mediums, usually anonymously. She gets a good deal of material allegedly from her father, some of it coming when it seems quite clear that there exists no normal avenue for the medium's recognition of her as Hyslop's daughter. She writes:

"The only reference [in her seance records] to any of my father's manuscripts is the brief one that follows, from a sitting with Mrs. Soule on January 28th, 1926:

"It is too bad that so much unfinished work was left by me, but I have enough that was left in order, to give my successors the key. Understand? But there has been an effort to discard much and to make new rules. It has proven rather expensive and almost disastrous . . . etc.

"I have a vague feeling that I read something more definite somewhere, but I have looked thoroughly through all my records and find nothing. There are two other references to writing that I shall note here in case they have any direct relation. Sitting with Miss Cox, March 22nd, 1926:

"What are those notes on paper, manuscript, writing very small and even and seem to be several stacks of it; some of twenty pages, some of a hundred. Either string or cords are run through to bind, or brass fasteners. Quite a stack of them; not a note-book; what's become of those? (The spirit gives another short laugh.) They are worth something, quite valuable, very evidential, and represent a great deal of effort, time and thought. Could those be used—procured and used as addenda or a supplementary volume to a certain publication that is being got ready?"

Miss Hyslop suggests, and I agree with her, that this more probably refers to something of Miss Tubby's; but, as she says, it "just might not." She goes on to give one further extract of possible bearing, from a seance of March 4th, 1926, with a psychic whom she can designate only as E. B. Again her father purports to speak:

"I have also put in an envelope some writing, and put it in a book. This book had not yet been opened. I can vouch for that as I have seen the envelope, just where I put it. The top of the books of my library at home, way up top. A heavy book, and old. There are veins like marble on the edges. It is big and of no importance. It was never used. On the shelf, some day, try to reach that place at home. I think you will find it. It is not important writing. It is put in an envelope; Eureka, or something synonymous." (The medium): "He gives that word because it is impressed easily. It is probably not the word on the paper. I can see the book; it is very dusty. It hasn't been used; the pages are close together."

All this, of course, appears to be quite without reference to the manuscript here-with published. More material, but with no greater applicability to the present matter, is contributed by Dr. Walter Franklin Prince, who writes me as follows:

"I spent a large part of yesterday in looking through my records; . . . there proved to be even a greater paucity of material claiming to be from Dr. Hyslop than I had thought. This factor had not been fixed in my mind, since it was negligible for the purposes of evidence, so far as my purposes were concerned.

"On August 27, 1926, 'J.H.H.' said that he was pleased with the work, wanted to make it consecutive, would watch with care all that was undertaken, and would like eventually to resume some unfinished cases.

"On Sept. 30, 1925, 'J.H.H.', referring to physical mediums in general, and in particular to Stainton Moses and spirit photographs, appeared as uncertain as ever that there is anything in these alleged phenomena, but is interested to find out. I do not wish to copy the passage, which has no possible relation to the article, as this might affect the future evidentiality of one sentence.

"On October 1st, 1925, I said: 'I am going to tell you what part of the work or factors seems to me most valuable. Of course I like to hear from Dr. Hyslop, yet I am just like he was in his lifetime—more interested in evidence, and it seems to me when the lady communicator, assisted by Sunbeam, is at work, we get most of that. I am not prescribing that we shall get most from her but I am sure it is so when she or Sunbeam is endeavoring to get something through.' From this time J.H.H. accommodatingly ceased to communicate."

These items are apparently from Dr. Prince's seances with Mrs. Soule. In addition to them, he gives me, with the same permission to print it, a fairly long passage from his seance with Mrs. Soule, September 1st, 1925, in which a Hyslop communicator discusses methods of psychical research. In view of the extent to which the present article deals with methodology it seems appropriate to adjoin the remarks of the communicator on the occasion in question. The record is got up in the customary style, as regards parentheses and square brackets:

"(Writing becomes more rapid from here on.)

"The assurance that the statement is correct has the same effect as it would if you were doing a like piece of work with a living [N.R.] living friend and usually adds impetus to the power. This is more or less true of many communicators (I can see that) although there are a few who move right on as if repeating [N.R.] repeating a lesson that has been prepared and such a one is not much hindered if no response comes but it is always safe enough to respond as you will see. When an error has been made or a seeming error, (Yes.) it may not be discovered until some time later but if it is and is corrected at a later sitting and the explanation given that it is a correction it is very strong [N.R.] strong evidence (Very correct).

"I had several cases of that kind (I have known many), which you may recall (Yes, I do some of them) as for instance the name of Stockton, (Yes) which was incorrectly given in one sitting and made right in the next and some of the work in the Doris Case when such names became confused; (I remember well) and in the cases mentioned the evidence was much more vital because of the corrections. They are in a class and there are others [N.R.] others which are of another type (Yes)—for instance when one communicator is recalling something which may involve several mental [N.R.] mental processes and pictures which are but the result of the associations of ideas, (Exactly; I thought of that). there may be a seemingly wandering state which brings up nowhere and is left without the evidence which could be conclusive [read conclusive and then inclusive] conclusive but it is difficult to pick such a matter up again because of the very confusion of the association of ideas. I will give you a case in my experience if I can recall it. A communicator was trying to give me the name of a place where she lived [last word first read "had" and then correctly "lived"] and as she was a relative of mine I knew or thought I knew the name she ought to give. The name of Springs came through several times and then Falls and then attempts to name a color and all were wide of the mark until I said so and then added there was a color connected with the name and immediately

came Yellow Springs, (Yes, I see) which was right. The [medium sighs "O, dear"] statement that I made that it was wrong gave a kind of set back to the wanderings [read tendency] wanderings and then the added help that there was a color gave just the necessary poise.

"(Poise?) Yes, it is largely a matter of judgment. (I see.) It is not wise to have a set plan but try both ways and watch your results, (Good advice I should think), and you will see that different communicators do as individuals always do and if it is a matter that is probably a forgotten memory of yours let it alone and let it [read if it] let it proceed. (Yes, I see.)

"Do you recall the case of Carroll D. Wright? (Something about it, yes. Carroll D. Wright.) That was a case where the spirit went on and gave his own evidence of identity which was unknown and unexpected by me and had I been persistent in my method of rejecting [N.R. immediately and rewritten] it or had he been less persistent in communicating, nothing would have been worth while and the sitting would have been nil, as it was proved to be a very good case."

The above work was done in the usual Soule technique of a trance or semi-trance writing; the symbol "N.R." means "Not Read," as in previous publications of this Society.

Another possible source of Hyslop material is Mrs. Lydia W. Allison, who has received a good deal of such communication through Mrs. Leonard. She has discussed the matter with me in the light of her book just this moment published, which will be reviewed in these pages and of which I need say no more now. We agreed that for the purposes of that compilation, anything which Dr. Hyslop might seem to say about unpublished manuscripts or unfinished work would have been of no evidentiality and would probably be part of the material which she would have suppressed. She has examined her original records with this in view, and finds only one passage worthy of citation to me as of the slightest possible bearing. On June 6th, 1925, Feda relayed the following from Dr. Hyslop, a passing mention of some "disturbances in camp:"

"Some disappointments with regard to an interesting line of investigation which he has been looking into. In a sense he

thinks it's only a delay and that it will go ahead again very well afterwards. . . . It has been disappointing. He thought he was entering on such a very interesting experience of investigation."

Perhaps the most prolific target for Hyslop communications, Miss Gertrude O. Tubby, I have not been able to consult in the brief space available before compiling the present memorandum. I shall consult her before this issue appears and if she has anything of evidential character the reader who gets it in a later issue of PSYCHIC RESEARCH may be assured that, like those who report above, Miss Tubby will have given her testimony without having seen the present Hyslop text. For the moment, then, I can only express my thanks to the several persons herein named, and my regret that I have provoked them into a rather laborious and apparently wholly fruitless searching of records. I have gone at such length into the details of these negative reports

merely to make it evident to the reader that no possibility has been overlooked, and that when I pronounce the seance records of the sitters above to be wholly without reference to the present article, there has been exercised no undue severity of evidential standard.

That Dr. Hyslop seems nowhere to have communicated to anybody his ideas about the present manuscript might mean so many different things that I fear we can assign no single meaning. It might be taken as a negation of the spirit hypothesis, or as a mark of his estimate of the present paper (though if he regarded it as wholly without merit he might conceivably have come back to request its suppression), or as evidence of his interest in other things, or even, by one not aware of the certainty with which we are able to ascribe the paper to him, as indication that it is not his! But psychical research is full of places where negative results preponderate, yet cannot be assigned a definite meaning. —J.N.

TWO ADVENTURES IN META- PSYCHICS AND OCCULTISM

By RENE SUDRE

THE opening days of this new year have been marked by two public experiments of metapsychical order in which I have taken part as an expert in the field and the results of which have been communicated to the press. The first had to do with a magnetizer from Lyons by the name of Joanny Gaillard, whose hand was reputed to possess exorcising and even germicidal powers. From a good bourgeois family, Gaillard was formerly a shoe-dealer in Lyons. He claims that from his youth he has been able to heal burns and bruises of any sort whatever by the simple process of laying on his right hand. He has also observed that when he juggles with oranges, the latter become hardened instead of getting bruised or softened. From this he concluded that he had the gift of magnetism, and he gave numerous demonstrations in the attempt to convince his fellow-citizens. Indeed, many of them have found no alternative to conviction, and sick persons flocked to demand his services.

Gaillard therefore liquidated his business and set himself up as a healer. In France as in many parts of America this is a dangerous matter, for if the healer takes money for his works (and Gaillard has always done this) the regular doctors will file complaints against him and he will be prosecuted for the illegal practice of medicine. Our courts are always quite severe in dealing with such cases, even when the healer has been working in association with a licensed doctor. Thus, the famous Germaine of Ronen, of whom I have already told the readers of this JOURNAL, was recently sentenced to six months in jail, together with the doctor who had been assisting her. Our judicial system takes toward these healers the strictest attitude of official science, and ranks them as charlatans who batten upon popular superstition. And of course their cures, when in any sense real, are easily explained away as the product of suggestion.

When they are at all clever, these healers

seek their first patients in official circles. Germaine has done so, and Gaillard likewise. He, for example, cured the daughter of a commissioner of police. Then he cured a cocaine addict whom the commissioner sent to him. I would remark in passing that for this addiction, there can be no question of any fluidic emission by the healer, but only one of pure suggestion; although with Boirac I assume that fluidic emission and suggestion can co-exist in the same case. If we may credit the testimony of a certain number of Lyons residents who are acquainted with him, Gaillard has already proved the existence of his fluid through operation upon bodies that are necessarily impervious to the action of suggestion—such as foods, grains and fruits. His first attempts at mummification of such objects go back to January, 1928. He took two lamb chops, on two plates, and one of them he magnetized once or twice per day. After several days the chop that he had been thus treating was dry and hard while the other one was beginning to putrefy. Another experiment was made with an unplucked pigeon and the same result obtained: that is, the mummification of the animal, whose skin became brown and dry, as could be observed by removing the feathers. Then Gaillard experimented on all sorts of animal corpses and perishable commodities generally, with corresponding success. Even fish, which putrefy so easily and so quickly, were perfectly preserved. As for fruits, such as oranges and lemons, these got as hard as wooden balls. The magnetizer has made a little museum of all the objects which he has thus mummified and with my own eyes I have been able to observe the curious appearance of these.

Lyons physicians have tested Gaillard's "fluid" on seeds and on microbes. It appears that he has succeeded in arresting the germination of lentil seeds. But when he tried his fluid on a bacterial culture it seemed to be reflected in some curious fashion and he got the sensation of having

burned his hands. Dr. Locard, Director of the Police Laboratory in Lyons, regarded these facts as highly interesting and as making the experiments worthy of repetition under more satisfactory conditions. At this Gaillard decided to come to Paris and to submit to any test desired by a commission. This body was organized in December just gone. It was composed of physicians; among whom were Professor Dr. Victor Pauchet of the Amiens Medical School, Dr. Dausset the radiological head of the principal Paris hospital, Dr. Kohn-Abrest the head of the toxicological service of the city of Paris, and others. I was offered membership in this Commission and was named as its Secretary. Unfortunately the member charged with organizing the Commission's work failed to establish a set method of procedure, contenting himself with a series of precautions against trickery. Thus, in the intervals between sittings the objects upon which Gaillard was to work were placed under official seal by an official corresponding more or less to an American sheriff; a different group of controllers were invited to each seance and asked to record their impressions in a special register; etc.

The procedure was as follows: There were bought in the public market two tench (a common food fish of Western Europe), two mutton chops, two pieces of veal liver, and two unplucked larks (something else that the European eats freely though the American is hardly acquainted with it as an edible). These articles are all about the same size; the chops and the liver were cut off the same piece. The first article of each pair was treated by Gaillard and the second served as check. In order that the experiment might be the more conclusive, the magnetizer volunteered to treat all four objects at one time; in order that it might be more rapid, he worked by direct contact. He crooked his arms, and placed two of the objects in his two hands and the others in the crook of the elbows between forearm and upper arm. The sittings lasted an hour each and were held morning and afternoon over a period of eight days. At the end of this time, the control objects ought to be well along toward decomposition. The low temperature of the room in which the experiment was conducted retarded this phenomenon, nevertheless at the end of the eight days their odor was very strong.

As for the objects treated by Gaillard, we were able to believe that they were behaving differently from the others and that they were resisting the microbial action. Their general appearance was better and they even seemed to have dried to some degree. But we were almost unanimous in our verdict that this was due to the warmth and pressure to which they had been subjected in the course of their handling by Gaillard. The double influence of pressure and of heat was utilized in olden times by the Huns, who kept their food under their saddles, between these and the skins of their horses. Even today certain pickles are prepared in the same way. The experiment was therefore in no wise conclusive, since the control series of objects were not subjected to the same conditions as the ones which were directly the subject of the investigation. This was just so much more the case in view of the fact that when the tests were suspended, the more expert members of the jury, in particular M. Kohn-Abrest who is a specialist in bio-chemical analysis, stated that the test objects and the controls were in exactly the same state of putrefaction. I was therefore charged with drawing up the following *procès-verbal*, which was unanimously adopted:

"The members of the commission formed for the purpose of examining into the existence of a 'human fluid' which is claimed to arrest the decomposition of foodstuffs and perishable commodities, declare that the existence of this fluid has not been demonstrated. After thirteen seances the substances 'influenced' by M. Gaillard appear to be in the same state of putrefaction as the control specimens."

Another experiment has been conducted besides this one, and with the same result. M. Kohn-Abrest informed us that the substance most susceptible to fermentation and the easiest to analyze by chemical methods was fresh blood, and especially pig's blood. Some of this was therefore procured and placed in an open crystallizing pan, in order that M. Gaillard might lay his hands on it without any actual contact. A similar quantity of the same substance was poured into another pan to serve as check. After the test, the two samples were placed in bottles and taken for expert analysis to the municipal laboratories. This analysis showed that the blood "influenced" by M. Gaillard contained both quantitatively and

qualitatively the same gases as the cheek specimen. Putrefaction in both samples was indicated by the excess of carbonic acid gas and especially by that of hydrogen sulfide which never exists in fresh blood. M. Kohn-Abrust actually found slightly stronger traces of this latter gas in the influenced blood than in the cheek specimen: 34 parts in ten thousand, as against 28.

Finally I ought to mention a third experiment which, while not official, is none the less instructive. It took place under the control of Dr. Dausset and myself, in a photographic laboratory. We tried once more to determine whether the "human fluid" is capable of affecting a photographic plate. We took three plates of the size 13 x 18 centimeters: one for M. Gaillard's hand, a second for the hand of some other person, and a third for a rubber glove filled with water at the body temperature. As the result of accident, this third plate was spoiled and had to be eliminated from consideration. The test was made for half an hour, in darkness. The subject's hands were supported at a distance of three centimeters from the plate, in such fashion that contact could not result; and the same with the cheek plate.

The results were superb. Development, which took place immediately, revealed very clear marks on both plates. But, what was most disconcerting, these marks in the case of the cheek subject were very much brighter than in the case of Gaillard. Speculation seemed in order, whether we had not accidentally discovered a strong fluidic subject, when I made a simple observation which caused any such hopes to collapse. *The imprint of this hand was photographically reversed;* that is to say, the gelatine bromide was affected not *under* the hand, but *around* it; so that when a positive print was made, this showed the hand in black on a white ground. The radiations which had affected the plate were therefore not from the hand, but from somewhere else, and the hand had acted as a shield to that portion of the plate immediately beneath it! I at once sought for a point where there was leakage of light into the ostensibly dark room, and after some little examination I found this leakage in a slightly defective window, in the corner of the laboratory nearest to where the cheek subject had stood for his test. Inasmuch as Gaillard was fur-

ther from this source of light leakage, his "fluidic image," photographically reversed like the other, was considerably feebler!

I would not be misunderstood as saying that any large proportion of adequately observed and adequately reported metapsychical phenomena may be attributed to illusions of this general character, whose true source has remained unobserved by the investigators; but this little misadventure surely proves that this department of research ought to be closed to all persons lacking in scientific background and all those without a proper experimental turn of mind. I do not regard the question of human radiations as one that can be judged from these few experiments. I have even tried to get Gaillard to give us further opportunities for experiment, but he felt it to be rather urgent for him to get back to Lyons, where his credulous clientele were waiting with a collection of ailments that held promise of high financial profit for the magnetizer.

The second of my recent experiences which I would here mention has to do with the occultistic domain where fantasy and superstition flourish so strongly. The case which I am going to describe is a fairly romantic one. In 1908 there lived in Bagnoia, near Viterbe, in the province of Rome, an old hermit who led a singular existence and passed as a sorcerer. He had a swarthy complexion, black eyes, and the leanness of the Hindu type. He was there, it seemed, in expiation of sins which he had committed. One fine day he left Italy to return to his distant home-land in the Himalayas. But first he confided a great secret to a young Italian of his acquaintance. This secret was nothing less than a numerical manipulation by means of which one could get precise answers to questions. The method was not to be divulged, under pain of the severest spiritual chastisements, or perhaps even of death.

The Italian at first paid no serious attention to the manuscript of the old monk. But one day, under critical circumstances, needing advice rather badly, he sought it according to the instructions and received through the numerical code of the manuscript some counsel which he found extremely good. He repeated the experiment with the same success, and he has accorded to his spiritistic and occultistic friends the opportunity to determine by their own ex-

perience the adequacy of the method. One of these persons developed a great enthusiasm for this mathematical technique of divination, into the secrets of which he was not allowed to penetrate further. He has persuaded the depository of the grand secret to undertake an expedition into other countries for the purpose of convincing the press and the world of science. And this explains how I was recently invited to take part in a sitting.

Either from the results that they have obtained or on a basis of their own aprioristic notions, the two Italians are convinced that their system constitutes a means of communication with a mysterious initiatory center somewhere in Asia, which dictates the responses. One sees here an echo of the occultistic doctrines that are common property of theosophy and of a number of other religions based on oriental inspiration. But there is a contradiction, appealing to me as insoluble, between this belief and the very principle of the method employed, which its proponents insist to be strictly mathematical and not to employ a clairvoyance of any description on the operator's part. This method is based upon the use of three and only three given elements: the text of the question, the first and last names of the person who propounds it, and the given name of his mother. These data are translated into figures and on these there ensues a complicated series of arithmetical operations. The final result is then a series of numbers which it is now necessary to retranslate into words through use of a key, in order that the response be made clear. All these operations are carried out in full consciousness, without the slightest suggestion of any concentration of mind or any of trance. The purely numerical context of the operations excludes the operator's participation, and there even appears to be no scope for interpretation of the results by him. The words of the final answer "issue" from groups of digits, written from right to left as in oriental scripts. These are often accompanied by subsidiary figures, whose secondary nature is betrayed by the method itself; and which either have a symbolical interpretation known to initiates in the system, or else supplement the meaning of the verbal reply. This response may be short or long, and there is no way of predicting what it is to be without going through the whole routine.

All this is altogether a more astonishing claim than any advanced on behalf of the phenomena of metapsychics, and one the belief in which truly requires the abdication of reason.

In questioning the unknown power that manifests itself through the replies, the two Italians were informed that there is employed no operation of any system of Cabala, but rather an "astral force" in the attempt to elucidate which the words *spark*, *fate* and *equilibrium* were used in rather an unintelligible fashion. It seems that this force enables them to invoke a certain Tek the Sage. Then one day there was revealed to them the existence of The Three Sages. "A dazzling astral force of which you can have no conception is to be found in the monastery of these Three Sages. The indications of the feeble astral force which you recognized are to be found between the hands of the old king of Brahmaputra." It seems as though this reply has a good deal in common with the writings of Saint Yves of Alveydre and of F. Ossowendski. But occultistic pronouncements are always couched in such hazy terms that one can invariably find in them whatever one requires for whatever interpretation or justification one may have in mind. The first of the Three Sages is "the King of the World," the ruler of the "Agharta" or "world under the world." When the question is asked through the numerical cabal whether this is approximately accurate, the response is: "The Three Sages are the little lights that live close by you and far from you;" and again, later, "The desire to give a name to the King of the World, the inconceivable, is folly. Man cannot know or wise men understand, for the brain is insufficient." To the perfectly definite question, "Does the King of the World exist?" the response was given, "Imagination, chimera on chimera."

Our Italian friends have not insisted on reaching the Three Sages or the King of the World; they have contented themselves with reaching Tek the Sage. He has given them a sort of gospel, couched in the vague but emphatic terms that characterize the thoughts of other times, and in other respects conforming with occultistic doctrine. It tells us of successive lives to be lived on other planets than the earth. The spirits of the dead may remain for a long time in a state of rest without any physical envelope:

then they are "garbed in a body which is formed billions of kilometers from the earth." Death is the greatest of rewards, implying a promotion. The deaths of children are brought about deliberately by higher powers, to cause grief and thereby to soften the bereaved individuals. Tek speaks also of the eternal struggle between Yang and Ying, between Light and Darkness, between the spirit of good and the spirit of evil.

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into which we are obliged to enter and which is so full of shadows and of deceptive appearances generally, it is most necessary to guard against surrender to fantasies of the imagination or desires of the heart. Science, as it has been constituted by the Greco-Latin intelligence of the western world, affords us every means of arriving at truth, and above all else impresses us with the fact that truth possesses honesty, certainty and universality. We may be very positive that it is by this western spirit, by western science, that intellectual standards have been reached resulting in the improvement of mankind's conditions. Oriental thought will always fascinate certain dreamers and, by its contrast with ours, will always give philosophical delight to moralists and to artists; it works well enough in the domain of illusion but miscarries piteously in the face of reality and is in its essence nothing more than a brilliant intellectual legerdemain.

But I have not finished my story. When the two Italians had given us the message which their transcendental arithmetic had

for us, I told the company the name of the scientist with whom I had shaken hands during that afternoon: the explorer Jean Charcot, member of the Academy of Sciences. I had hardly pronounced the name when a young lady among the sitters cried out sharply and led us to the corner of the room where she had laid down her things. From her handbag she extracted a small notebook, and showed me, at the end of some personal notes of her own, the name Charcot. She had written it an hour previously, when the Italians were still working on their answer to my question. While listening to my conversation of the moment she had been seized by an uncontrollable impulse to set down this name, and had done so. The young lady was one with whom I had not the slightest prior acquaintance, and nobody save M. Charcot himself, and myself, knew that he and I had shaken hands. A simple clairvoyant has therefore succeeded where the Sages of the Himalayas and the King of the World have failed dismally. Once again metapsychics has triumphed over occultism.

ATHANASIA

My Witness to the Soul's Survival—III.

By F. BLIGH BOND

In my first two articles under this head I have dealt with the psychical rather than with the spiritistic aspect of my subject, and have tried to indicate that the first of these aspects,—the study of the soul-forces inherent and active in the living individual—is the right ground of approach to the second, which brings with it the problem of survival. Some years ago, in a correspondence which appeared in the London "Daily News" I emphasized the importance of keeping these two lines of enquiry distinct. I therefore note with special pleasure the trend of Mr. E. E. Dudley's article in the January number, in which he draws very clearly the distinction between the "psychic" subject and the actual "medium." Both types have their value for the student of psychic science; but it would save much misdirection of aim and waste of time and opportunity if research groups would agree to define the two lines of quest and not let them become confused. Let us observe psychics as psychics and experiment with them accordingly. This course will place in their proper category a number of claimants to mediumistic power who do not rightly belong to that class at all. From the same point of view it would be an economic and wholesome thing if the various research groups active in the sectional work of the A. S. P. R. would concentrate their aim more definitely on one or the other of these two fields of enquiry. I feel sure that it is only in this way that solid progress can be made on scientific lines. I do not discourage research on spiritistic lines. But experience has taught me that it is usually sheer waste of time to experiment on such lines with the average psychic.

There is also another point I should wish to emphasize. Psychic subjects fall into certain types. They are suited to the production of certain classes of phenomena appropriate to each type. Along the lines of such phenomena they are likely to offer useful and interesting results. If phe-

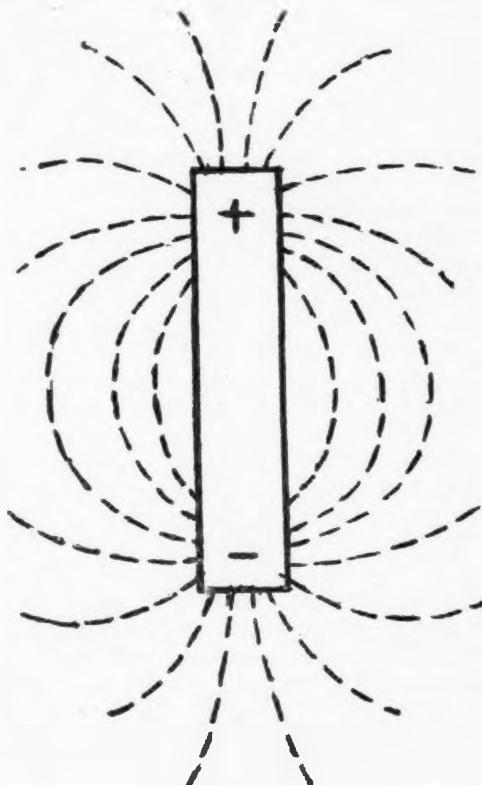
nomena of another nature are expected of them there is likely to be disappointment or worse. If sitters go to seances with a psychic or a medium, full of a preconceived wish and strong mental attitude in favor of a certain class of phenomenon preferred by them, then that wish, that attitude, is likely to be reflected in ways that may be most disconcerting and is likely to hinder rather than to help the progress of the study and the development of the particular person under observation. It is my own opinion that this side-tracking of the powers of the psychic is responsible not only for many negative results, but for most of the questionable happenings which have clouded the record of mediums of late repute in their own special line. Here then the responsibility is one which lies fundamentally with the sitter, whose unspoken thought is liable to react upon the involuntary powers of the psychic through that obscure sensitiveness of response between mind and mind to which in so many ways the radio is closely analogous. The response of the psychic is quasi-hypnotic.

It is a fact not generally realized that in complete hypnosis, the subject may be influenced by the unspoken mental suggestion of the hypnotist, even at a distance, to perform an act in accordance with his intention. This has been personally observed by me in a series of demonstrations privately given by Price, the Australian hypnotist, in the rooms of the London Spiritualist Alliance many years ago. There were three subjects, all of them boys from south London, from 18 to 20 years of age. All three were completely amenable to his hypnotic control, and he was able to throw them into successive stages of the mesmeric sleep. Three such stages were fairly well defined. The witnesses numbered about twelve persons, subscribers for the course, and among them were two London physicians. The demonstrations were unique in the fact that we as witnesses were able

whilst in the immediate presence of the hypnotist, to enter into conversation with the boys and make direct suggestions to them with some show of independence; and our suggestions met with the same apparent measure of response as did those which were initiated by the hypnotist in person. This was a remarkable privilege. I know of no similar instance. Within the sphere of Price's personality we became for the time being agents for his power of suggestion. And I was able to prove that an experiment conceived and carried out by myself apart from him with one of these boys, Sparrow, was completely successful. Of this I shall presently speak; but I would first show how these boys under deep hypnosis, answered the unspoken call of the controlling mind of Dr. Price. In the third and most complete stage of hypnotism they were cataleptic, moving like robots, incapable of response and seemingly unaware of our presence. In this state their eyes were tightly shut. In another and lighter degree their eyes would be open, staring vaguely. In this state they were all taken up two flights of stairs to the attic floor and there left. Our party came down to the second floor and rejoined Price and it was agreed between us that after a certain definite interval of time, determined by stop-watch, Price should send out the mental call to bring them down to us. At the given instant, he set his will to summon them. I judged the effort to have been a strong one, as his facial muscles were tense. At what seemed to be the same instant, or at least after a scarcely appreciable interval, a heavy noise was heard—a rumbling concussion or series of concussions muffled by the door which was almost closed. The noise increased to a tumult and within a space of time which might be counted in seconds, the door was flung violently open and the three boys rushed upon Price, coming to an immediate standstill in the closest possible proximity to his face. They were rigid, their features drawn, eyes closed tightly and hands clenched in the most profound hypnotic trance. As steel to magnet, so they flew to him, obeying first the unconscious call of will, and then, as though even their physical atoms were polarized, laying their bodies taut against his own and pressing in upon him.

I need not enlarge upon the significance

of this response as it might apply to the influence of a sitter or sitters of fairly strong mentality or will upon the behavior of the suggestible psychic. But there is an aspect of the question on which I should like to say something. The experiment related was one of those which brought to me the conviction that the human will and power of suggestion are dynamic, and that these forces of the personality are comparable to those of an electro-magnetic field of variable extent and potential and polar in its constitution, the twin poles being respectively the conscious or intellectual and the subconscious or instinctive. This definition is by no means fanciful. The parallel works out with remarkable fidelity when applied in detail to the phenomena of mental and psychic action and reaction. On the one hand you have the magnet with its positive and negative poles, capable of translation in space but carrying with it a field of force which is active along certain lines or planes (Fig. 1) Within these planes.

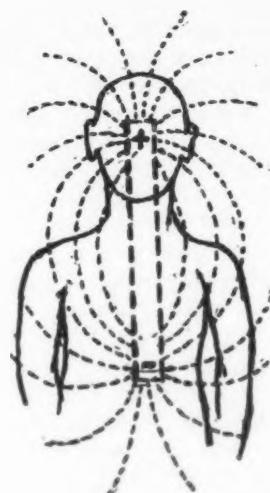


the magnet has the power to attract to itself particles of magnetizable substance. The positive pole will attract to itself the nega-

tive poles of other similar magnets and *vice versa*. Any loose small particles attracted by the magnet will arrange themselves in an organized manner. Place a magnet beneath a sheet of white card and sprinkle on the upper surface of the card some fine steel filings, and you get a definite pattern of curves which is a cross-section of the "body" that the magnet has temporarily built for itself out of the material supplied. Now consider the human personality with its forces of mind, will and imagination. Conceive of this as an entity of magnetic constitution—an entity which, by polar attraction, will take to itself particles of matter which it is able to organize and to build into that definite form which we know as the physical body; a form built of constantly varying and changing particles, and gradually expanding itself until the full complement is made and the stature of the body perfected.

The electro-magnet actuated by a current of variable intensity will attract to itself a sheath of material particles greater or less in bulk and extent according to the strength of the current. If the current fails, the whole mass of steel particles is dropped. But the central nucleus with its magnetic properties remains as before, unaffected by the cessation of this temporary manifestation of its power to "accrete." Now, consider the human entity born into physical conditions, and bringing with it—first as an infinitesimal germ—the pre-determined pattern of its bodily form together with that mysterious *Will-to-be* which like the dynamo to the magnetic mass,

which translates will into activity in the physical world. This pole of mind represents the waking consciousness of the man. But it is one pole only, and can only function by perpetual interchange with another and passive form of mind-energy, whose characteristics are opposite and complementary to those of the waking mind and active will. It represents the sub-conscious, the involuntary powers, and in terms of



mind it stands for the emotional urge and the emotional reflex, each in constant reciprocation with the pole of conscious thought and reason.

In the human body, the energies of this pole of our dual being would find their vehicle of expression in the sympathetic

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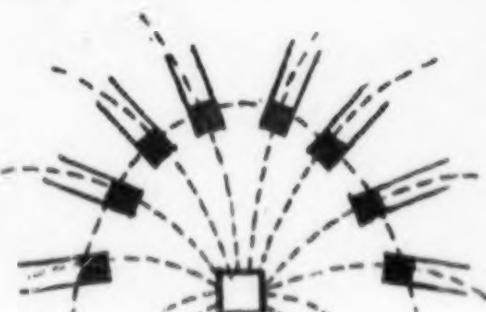
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secure facts of psychology and to explain many problems of human intercourse and relationship in a coherent and intelligible manner.

For clearness' sake, I will put the argument in another way, again making use of the analogy of the electro-magnet and its poles. The positive pole of one magnet will repel the positive pole of another and the negative will repel the negative in like manner. The juxtaposition of mutually repellent poles will gradually weaken the forces of both. But if the positive of one be joined to the negative of another, then you have a dual attraction and a dual reinforcement. Carry this idea into human relationships. The positive pole is the intellectual personality. It is always tending to segregate itself, to assert its independence and selfhood: to hold itself inviolate from the control and influence of other minds. But it is peculiarly amenable to that other form of approach which is not intellectual, but intuitive and emotional in its nature. Thus it is that the mentality of one will appeal to the mentality of another only through the sympathetic community of understanding and realization which is achieved through the subconscious or emotional nature, and it is through this nature that a common basis of adjustment is found between individuals of diverse mentality who could otherwise only see their differences. *Tout comprendre, c'est tout pardonner*, said a wise Frenchman. It is equally true to say *Tout pardonner, c'est tout comprendre*.

It is now well recognized that there are

elements is more or less chaotic. The equipoise is lost. But with the true medium there is no need to predicate unbalance. Rather would it seem to be the case that both conscious and subconscious natures are stimulated, both responsive, the mental powers being reinforced through the subconscious contact of other minds whilst at the same time there is a reciprocal stimulus developed through the medium's emotional organism. In such a case we should witness a dual manifestation of power, a high emotional or inspirational reinforcement of the mind and a mentalizing of the subliminal. But to take a much simpler and more usual type of this phenomenon: the intercourse between two living minds is sympathy will present to us the same parallel. Mind and feeling being found in harmony, there ensues a reciprocity which nourishes the mentality of both and at the same time gives that emotional stimulus which leads to further capacity, creative power, and contentment of mind. And perhaps life offers no greater or happier privilege than such inspiring mental interchange.



TWO ADVENTURES IN METAPSYCHICS AND OCCULTISM

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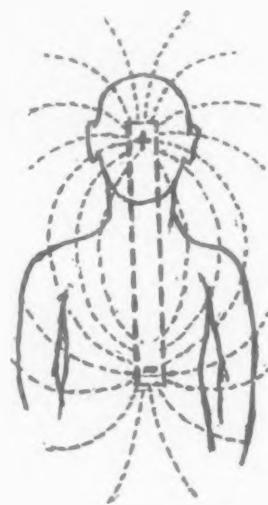
But I have not finished my story. When the two Italians had given us the message which their transcendental arithmetic had

brought into early prominence the name when a young lady among the sitters cried out sharply and led us to the corner of the room where she had laid down her things. From her handbag she extracted a small notebook, and showed me, at the end of some personal notes of her own, the name Charcot. She had written it an hour previously, when the Italians were still working on their answer to my question. While listening to my conversation of the moment she had been seized by an uncontrollable impulse to set down this name, and had done so. The young lady was one with whom I had not the slightest prior acquaintance, and nobody save M. Charcot himself, and myself, knew that he and I had shaken hands. A simple clairvoyant has therefore succeeded where the Sages of the Himalayas and the King of the World have failed dismally. Once again metapsychics has triumphed over occultism.

tive poles of other similar magnets and *vice versa*. Any loose small particles attracted by the magnet will arrange themselves in an organized manner. Place a magnet beneath a sheet of white card and sprinkle on the upper surface of the card some fine steel filings, and you get a definite pattern of curves which is a cross-section of the "body" that the magnet has temporarily built for itself out of the material supplied. Now consider the human personality with its forces of mind, will and imagination. Conceive of this as an entity of magnetic constitution—an entity which, by polar attraction, will take to itself particles of matter which it is able to organize and to build into that definite form which we know as the physical body; a form built of constantly varying and changing particles, and gradually expanding itself until the full complement is made and the stature of the body perfected.

The electro-magnet actuated by a current of variable intensity will attract to itself a sheath of material particles greater or less in bulk and extent according to the strength of the current. If the current fails, the whole mass of steel particles is dropped. But the central nucleus with its magnetic properties remains as before, unaffected by the cessation of this temporary manifestation of its power to "accrete." Now, consider the human entity born into physical conditions, and bringing with it—first as an infinitesimal germ—the pre-determined pattern of its bodily form together with that mysterious *Will-to-live* which like the dynamo to the magnetic mass, brings into immediate operation the power of self-nutrition, assimilating material particles and organizing these into a body which, after a number of years, attains its full development in the preordained likeness stamped upon the germ by its entelechy. This dynamic potency radiates beyond the confines of the body as an *aura* or sphere of personality influencing and influenced by those around and about it. There are two poles of the human magnet (Fig. 2). The active, positive pole is identified with the brain and its functions. Here we have intelligence, reason, active power of will, the concrete expression of thought and mental imagery. With this are coupled the motor and sensory nerves and the whole of the voluntary system

which translates will into activity in the physical world. This pole of mind represents the waking consciousness of the man. But it is one pole only, and can only function by perpetual interchange with another and passive form of mind-energy, whose characteristics are opposite and complementary to those of the waking mind and active will. It represents the sub-conscious, the involuntary powers, and in terms of



mind it stands for the emotional urge and the emotional reflex, each in constant reciprocation with the pole of conscious thought and reason.

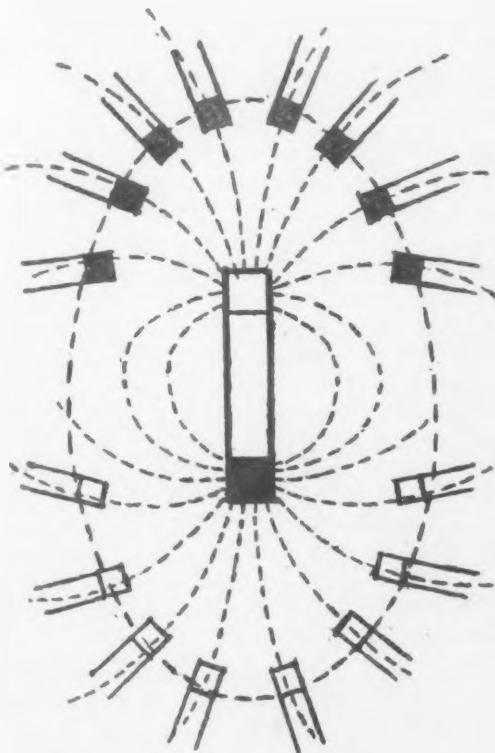
In the human body, the energies of this pole of our dual being would find their vehicle of expression in the sympathetic nervous system with its special ganglions of activity. Through this subconscious region of man's being, and by the emotional channels, the influence of other personalities would be impressed upon the man, and again through these, the personality of the man himself would radiate, to react in turn upon the mentality of others. In this way not only would the *mental* influence of one individual become impressed upon the *emotional* or subconscious nature of another (*and vice versa*), but the entry of other personalities through the gate of the subconscious nature—whether by conception and birth, or by psychical obsession, possession, and materialization, or yet again by mental inspiration, may be consistently explained. Test this statement, and it will be found to elucidate many ob-

seure facts of psychology and to explain many problems of human intercourse and relationship in a coherent and intelligible manner.

For clearness' sake, I will put the argument in another way, again making use of the analogy of the electro-magnet and its poles. The positive pole of one magnet will repel the positive pole of another and the negative will repel the negative in like manner. The juxtaposition of mutually repellent poles will gradually weaken the forces of both. But if the positive of one be joined to the negative of another, then you have a dual attraction and a dual reinforcement. Carry this idea into human relationships. The positive pole is the intellectual personality. It is always tending to segregate itself, to assert its independence and selfhood: to hold itself inviolate from the control and influence of other minds. But it is peculiarly amenable to that other form of approach which is not intellectual, but intuitive and emotional in its nature. Thus it is that the mentality of one will appeal to the mentality of another only through the sympathetic community of understanding and realization which is achieved through the subconscious or emotional nature, and it is through this nature that a common basis of adjustment is found between individuals of diverse mentality who could otherwise only see their differences. *Tout comprendre, c'est tout pardonner.* said a wise Frenchman. It is equally true to say *Tout pardonner, c'est tout comprendre.*

It is now well recognized that there are persons in whom the psychic nature is developed in sensitiveness and in receptivity to a peculiar extent. Now and then this appears to be at the expense of the intellectual side. This preponderance of the psychic nature makes for a certain freedom or independence of the excess psychic force: with the result that the person is subject on that side to the invasion of the subconscious by other personalities. In extreme cases, these emerge into conscious activity, displacing for the time the mentality proper to the person affected. In cases of a pathological nature—commonly of hysterical origin—where there has been dissipation of the psychic forces, we have the phenomenon of multiple or dissociated personality and the manifestation of the invasive

elements is more or less chaotic. The equipoise is lost. But with the true medium there is no need to predicate unbalance. Rather would it seem to be the case that both conscious and subconscious natures are stimulated, both responsive, the mental powers being reinforced through the subconscious contact of other minds whilst at the same time there is a reciprocal stimulus developed through the medium's emotional organism. In such a case we should witness a dual manifestation of power, a high emotional or inspirational reinforcement of the mind and a mentalizing of the subliminal. But to take a much simpler and more usual type of this phenomenon: the intercourse between two living minds in sympathy will present to us the same parallel. Mind and feeling being found in harmony, there ensues a reciprocity which nourishes the mentality of both and at the same time gives that emotional stimulus which leads to further capacity, creative power, and contentment of mind. And perhaps life offers no greater or happier privilege than such inspiring mental interchange.



The diagram (Fig. 3) is added as a convenient symbol of the principle just dis-

cussed. The dotted line represents the field of the magnet or the aura of the personality. The attraction of the opposite poles of other magnets entering the field is seen, and this suggests the influence of foreign personalities on their *mental* side upon the subconscious nature of the medium.

Some years ago I met in Oxford a Miss R——, who told me that as a mere child she and her young brother had discovered that they could get a pencil to write of its own accord. Later she developed a power of automatic writing which she made instrumental in receiving messages of a verifiable nature for the relatives of boys killed in the war. The late Master of Balliol, Dr. Smith, told me of this lady that some of her script had been a puzzle. It looked like a series of scratched lines. But when submitted to an expert in ancient Greek he pronounced it correct for the writing of the 2nd Century (I think he said "B. C.") and that all the accents were properly placed. Among the messages conveyed was one which had especially impressed him. Translated, it read: "Thou art the host of many strange guests." That indeed seems to be the mark of the true medium. Let us not make the hasty inference that the medium's own mentality exercised through the channel of the subconscious is to be assumed as an overruling factor.

It is conceded that that mentality is inevitably associated to some extent with the communications which emerge through the medium whose hand is used and whose brain is also employed in the transmission. But let us look further afield for traces of the influence of other personalities—other minds—which may, in the manner I have indicated, be drawn within the sphere of her magnetic field of personality, there to impress themselves upon the subconscious part of her nature and, if they find scope, emerge into activity, blending with the stream of her thought or dream, and perhaps dominating its current to the extent of silencing and subduing for awhile the personal elements of thought and memory which would move in their habitual and instinctive channel.

The experiment with the youth Sparrow to which I made reference above may be described here as it shows another way in which the psychic side of the personality may be impressed by mental suggestion from without. During one of these eve-

nings of demonstration I secreted a photograph which I found in the room and was satisfied that no one had inspected. It was a cabinet portrait of a Russian countess who had some earlier connection with the movement, and it was a rather peculiar picture owing to the fact that the lady's costume and style of hairdressing were very mannish. This photograph I concealed by wrapping it in a thick pad of several sheets of notepaper, so that there was no possibility of even the faintest outline being visible through the substance of the coverings. I then got Sparrow, who was in the lighter state of hypnosis in which Price was holding all the boys for our convenience at the time, and I gave him a chair at the table and placed before him the thick wad of paper together with a pencil. He was very dreamy but able to listen and attend to what I said. I told him that this was a drawing-slate, and that he would see that it was covered with frosted glass: also that if he looked at the glass he would see a picture below it. I told him to make a tracing on the glass of what he saw. He took the pencil and soon his attention was riveted earnestly upon the paper. I then left him for about fifteen minutes alone, casually glancing from time to time in his direction to make certain that he was going on all right and on one occasion I approached him as I saw that he was making little dashes at the paper with his pencil point in a tentative sort of way. As I came near, I heard him murmur dubiously. "I don't know whether it's a man or a woman." "Never mind," I said, "go ahead. It's all right!" And he went on and completed the outline of the head and shoulders with touches to indicate the darker points and lines. I then called our group together and exhibited the drawing first; then, taking the photograph from within the folds I showed them side by side. The lines corresponded. He had seen the picture through the thickness of the sheets and had demonstrated the reality of supernatural vision under hypnosis. One of the doctors (Dr. K——) present repeated a similar experiment for the assembled group. He wrote in capital letters upon one of the sheets a word which he then folded up in several wrappings and this he gave to Sparrow, asking him to trace what he saw. Sparrow took the packet, knelt down by the fireplace and with the fender as a sup-

port traced in capital letters the word FAN. The paper was unwrapped and there was the same word, in nearly the same sized letters, originally written by the doctor.

I cannot conclude this narrative of hypnotic experiments without telling of another which had a rather mysterious result that seems to offer much food for speculation. A pack of playing cards was laid out on a table and the three boys were put outside the door while Price was asked to touch certain of the cards with his forefinger. Several were touched, and a note of each one taken by those present. When the boys came in, they were asked to indicate the cards touched by Price. This they did without apparent hesitation and as far as I observed, without mistake. When asked how they could identify the cards that Mr. Price had touched, they said that there was a blue light on them.

From these instances it is clear that the personality of one can impress itself consciously upon the subliminal nature of another and can thereby influence both his acts and his perceptions. The recipient of the impression must be suggestible; but it does not appear essential that there should have been any definite act of hypnosis to create such suggestibility. The natural psychic or medium will enter the same condition by a self-induced process, and the state of trance or semi-trance which follows will bring with it often a high degree of response to suggestion and in a variable measure this may originate in the mentality of the sitter, and for this fact the careful student will allow in the delicate work of assaying the mixed results of a seance in which four different subjective sources have to be watched for, namely: (1) those which arise from the subliminal mind of the medium; (2) those which originate in the mentality of the sitters whether consciously or unconsciously directed; (3) those which are referable to a controlling intelligence associated with the medium, but giving evidence of an independent personality, and finally (4) those also of independent origin which must be referred to the sitter and his associations and not to the medium. These rules relate chiefly to subjective mediumship. But in the experiment last mentioned—that with the playing cards—there seems a hint of something objective in the power of suggestion. The cards are identified by some change in ap-

pearance—described by the boys as a blue light. This is not visible to onlookers. But the hypnotist had done no more than touch the cards and the boys were not meddled with when they made their identification of them. Unless, therefore, there were some objective basis for what they claimed to see upon the cards, it is not clear how they could have indicated them with the certainty they did. The question, therefore, arises whether the thought of the hypnotist could have impressed itself upon the objects touched by him somewhat in the same manner in which the personality of the wearer of a watch or scarf may give to the psychometrist a mental picture of that personality and its associations, or whether some psychic emanation from the fingertips became sufficiently objectivized to the sensitive to create an actual photic impression.

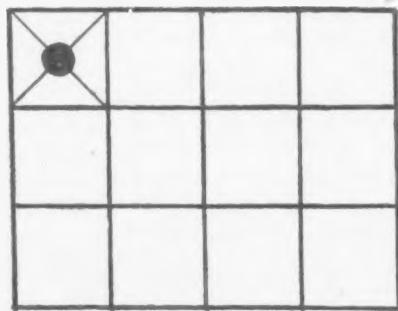
As to this, I am able to state from my own experience that the power of projection of a mental image *does* exist; and not only so, but that this mental image can, under suitable conditions, be rendered permanent and visible to all. I promised in my January article that I would tell how the ideoplasic power of the psychic might be shown to have received its initial stimulus from an idea or image originating in my own mind so that it would produce external physical change, even in the chemical constitution of matter. This I proved for myself in two series of experiments in psychic photography at the British College of Psychic Research, Mrs. Deane being the medium chosen for the work. The first series will be found on record, together with the actual reproductions of the photographs, in the pages of the quarterly *Psychic Science*, of which I was at that time editor. A brief description may be given here, also a note of the second series as yet unpublished. I had a special reason for attempting these experiments. I had observed with regret that most of the research work in psychic photography—a line of inquiry strongly marked in England—was being carried on too largely on sentimental lines. It was spiritualistic without being scientific. There seemed no thought of methodical inquiry into the working of those laws which govern the production of abnormal chemical or actinic effects on sensitized plates. All interest seemed centered in the dominant motive of proving the sur-

vival of deceased personalities and all emphasis laid on obtaining recognition of the faces which appeared on the plates and so establishing their identity. This state of things is one that will naturally and inevitably hold as long as research institutions are financially dependent upon a majority of clients whose chief interest is sentimental rather than scientific. Where there is no adequate endowment for strictly scientific research, the claims of sentiment have to be met and the mediums employed in accordance therewith.

I have studied hundreds of these impressions of human faces with their clouds of flocculent and gauze-like "drapery," and while in certain cases I was disposed to attribute the phenomenon to the action of some intelligent directive agency independent of medium or sitter, yet in the majority of instances I could feel no sure ground for such opinion. After discounting fraudulent images and accidental blemishes, I could perceive evidence of some obscure and unfamiliar law at work which tended to the projection of *a desired form of image*. In some cases—as in Major Spencer's extraordinary collection—these were at times proved to be drawn from the latent memory of his early environment. In others, the abnormal image was obviously a model or a copy of some portrait, not necessarily fraudulent because of this, but rather evidential of some obscure process of mental projection. It appeared to me that such images might be evoked from the subliminal memory or imagination of a sitter *en rapport* with a medium capable of providing the ideoplasic material and so producing telactinic or telechemical effects. Now, I wish to make it quite clear that I am regarding such factors as contributory only, and that they leave out of the immediate sphere of study the *directive* and *selective* intelligence which I found must be assumed as the ultimate controlling influence in these delicate operations, and which often seems to act independently of the intermediate human agents.

In the light of my general experience I felt my views to be justified and accordingly I resolved to put them to the test. If my theory were right, it should be possible to prescribe in advance by strong suggestion to the medium the exact nature of the form to be impressed upon the plate. I should have to make the mental image very

clear to her either by drawing or by verbal description, so that her subliminal powers should be controlled in the fullest degree for the production of the definite image. But this was not all. In every case I had had occasion to review, the appearance of the so-called *extra* would be located at haphazard in quite unspecified positions on any part of the plate. Sometimes the result would be confused by the *extra* coming right over the figure of the sitter. Now and then a face would appear upside down. Hence it was easy for a medium of fraudulent intent to use a privately exposed plate or make a double exposure. So loose was the method employed that one male medium did for quite a long while carry on a system of wilful fraud, and it speaks significantly of the will-to-believe and powers of self-hallucination among spiritualistic sitters that many had been persuaded that they had obtained satisfactory results. I am not alluding to Mr. Hope, whose work I believe to have been honest. But even in his case there was difficulty in obtaining really scientific test conditions. The method I used with Mrs. Deane was as follows: I prepared a diagram of four squares by three, making a parallelogram of the same proportions as an ordinary photographic plate. In one of the twelve squares I marked a cross of two diagonal lines. This diagram I deposited on the morning of the experiment with the Principal of the College. Exactly over the center of the crossed lines on this diagram I marked in a small circle, the final appearance of my diagram



being as Fig. 4. This circle, I told the Principal, was what I should try to obtain by psychic means on a similar diagram of squares which I proposed to draw just before my experiment, upon the blackboard in the studio. I then took my way to the laboratory at the top of the house, met Mrs. Deane, and in her presence drew upon the

blackboard in chalk a similar diagram of squares. I then explained to her that I wished to try for a definite image in a definite place to appear on the plates to be exposed. This image, I said, must be a perfect circle and it must appear exactly over the center of the two intersecting lines. These lines I then drew in for her in the square on the lower lefthand corner of the diagram. I several times repeated my intention so that she should receive a clear and emphatic subliminal impression. When I was satisfied of this, I proceeded to fill three single dark slides and then having focussed the diagram I placed these successively in the camera, allowing Mrs. Deane to place her hand during the exposures on the camera-top. I did the development, so that any thought of possible manipulation by Mrs. Deane does not hold here.

The first plate to be developed showed merely the outline of the 12 squares with the crossed diagonal lines as drawn on the board. The second showed an irregular patch—a sort of localized fog—over a part of the square in question. This patch was centered within the square but straggled over the outer edges. The third plate developed a small circular spot of intense blackness, exactly over the intersection. It was perfect in form. Had it been a solar image it could hardly have been more so. The three plates, when fixed and washed, were at once taken downstairs and exhibited to the Principal. All three results are reproduced with my account of the experiment in *Psychic Science*.

I made a second trial with Mrs. Deane a little later. This time I hung upon the wall of the studio a small picture-frame and I asked that an image—the exact character of which I did not specify—might be recorded on the space within the frame, where this appeared in the photograph which Mrs. Deane was to take of the room. Now if anyone should wish, after the manner of the professional magician or the fake medium, to imitate this experiment, they would have to await the development of the first faint outline upon the plate before the correct position of the extra could be determined. This was my idea, and I saw that its general adoption would preclude any successful pre-exposure of a plate for the purpose of fraud. If the desired image appears in the spot intended after the sug-

gestion to the medium, then one of two things must be supposed. Either the extra image is the result of an apparition from without—not necessarily visible to the eye—or else it must be the outcome of some psycho-physical action *within* the camera itself during the process of exposure. And this must be so *during* this process, otherwise there would be no image of the diagram upon the plate which could assist the registration of the extra in the correct position. My own theory is that in most cases the image is formed within the camera and in close contact with the surface of the plate. I conceive the process to be akin to that of the formation of luminous teleplasm in the dark seance room or cabinet. That is to say, for the time being the darkened interior of the camera will constitute a small cabinet in which the teleplasm can build itself up and condense into form to impress itself on the plate and cause the chemical change in the silver salts.

Be this as it may, I obtained on each of my three negatives a well-marked cloud of small size, irregular in form. In two of the three, this cloud was not quite rightly centered, though there was clearly an intention to hit the space within the picture-frame. But on the third plate this defect was conquered. The cloud was well within the center of the frame. Now I was anxious that others should repeat my method of experiment. I had hoped that its value to the science of psychic chemistry would be appreciated. But as neither my grandmother nor my uncle John had appeared within the frame, the reception was somewhat cold. I was, however, gratified later to find that Mr. Warrick, a manufacturing chemist, and one of the members, had resolved to follow upon my work with a series of tests with the same medium. He used no camera but only sheets of paper which he had specially sensitized. These he would place beneath Mrs. Deane's hands or feet and would impress upon her the exact nature of the image which he wanted. Some emanation or exudation from her palms would after a short time be found by him to have affected the paper, causing local discolorations of various dark hues and these would be in the form prescribed by him. He could thus obtain by suggestion circles, squares, triangles, or images more complex, *e.g.*, a three-legged stool.

These are pioneer experiments whose

value will be better appreciated when it is realized that they can be repeated with ease as soon as a suitable psychic is found to assist their demonstration. The variations possible are limitless. The apparatus required is negligible in cost. And since the psychology of the individual is so large a factor in the obtaining of results and in the character of the results obtained, I would urge with all the influence I could command that our universities should allow the use of their physical and psychological faculties for experiment on these and similar lines. If by such means the principle were at last affirmed officially that the Thought, Will, or Imagination of man can set in motion chemical processes outside the limits of his body, I need hardly point out the revolutionary effect that this would have upon contemporary science and the advantage that would accrue to legitimate psychic research and to its status as a branch of science. My results are offered not for verbal controversy but for trial. I say that they can be repeated by impartial scientific experimenters and that any who are disposed to be sceptical have only to give them trial and they will prove their feasibility for themselves.

My mention of a probable luminous effect created *within* the camera brings me to a point in this discussion where there comes into view the larger question of the nature of this invisible substance and how it is organized as a vehicle of those psychical forces of which we at present know so little. I spoke in my first article of an instance from my own experience of the power to fashion a vessel of non-material nature for such purpose. The vessel to which I refer might, I think, be described as of the nature of electricity. It was provided apparently by Walter, in the Margery "mediumship" for the purpose of counteracting the force of gravitation. Under ordinary conditions it was invisible to the camera. Its existence first became manifest when a lens of quartz-crystal was substituted for the usual lens of glass. Quartz will allow of the passage of ultra-violet rays and it may be assumed, therefore, that the radiation from this image was confined to the ultra-violet end of the spectrum. It was in connection with the experiment of the balances that I observed this phenomenon; as I have described in some detail in my contribution to the February issue of

PSYCHIC RESEARCH. The scales had been photographed many times during levitation in the ordinary way, by flashlight, and nothing had appeared in the levitated pan except the weights. But when the quartz lens was brought into use there was seen in the developed picture an object like a delicate glass beaker with straight sides, standing upon the center of the pan. As yet no one of the numerous witnesses had recorded his observance of any such appearance.

I am occasionally sensitive to a higher range of light at the violet end of the spectrum than is normally the case with me. This I found many years ago through the use of the red light in my photographic dark room. Now and then certain objects in the room, barely visible by the ruby lantern, would fluoresce rather vividly. This was, of course, a physical effect easily explainable by analogy to the perception of overtones or high harmonies in music. One evening at a Lime Street sitting with Margery as medium, the balances were being deflected in the customary manner. In the dim red light I saw distinctly the form of a narrow glass-like vessel upon the weighted pan. It flashed out with the same sort of fluorescence I have described. The vessel seemed in shape like a slender glass bottle with a top of conical shape ending in a twisted neck. But the termination of the neck seemed indefinite, as though it faded off. I said nothing at the moment. I wished to see whether anyone else would remark it independently. No one did, however. Later on I spoke of it and Walter said that it was quite true I had actually seen it and he intended to make it visible to the whole circle. It subsequently became visible to the members of the circle at large. Their impression of its shape seemed to be uniformly the same as my own. It was narrower than that which appeared in the photograph—more of the proportions of a short wax candle. But its appearance was that of absolutely limpid glass of flawless texture and very thin. This vessel was seen with the original balances which were not provided with an illuminated background, but reflected the light from the red lamp in the room. With the lighted background the smaller scales showed nothing at all visible on the pan by transmitted light. As to other tokens of objective or physical quality in this vessel, I may say

that I have on at least one occasion passed a pencil over the weights during their levitation without encountering any resistance or, so far as I could see, creating any disturbance of equipoise. But the vessel was not visible at the time.

In this section of my paper, which should be read in conjunction with those that precede and the others that will follow it, I would emphasize one more point which I feel important for the avoidance of possible misunderstanding. The intent of these papers is to demonstrate the permanence of the human personality, its transcendence of bodily limitations, and its survival of bodily death. If I am able to do this one-half as well for others as I have done it for myself, I shall have been amply successful in my aim. But the way of demonstration is by appeal to facts and by critical judgment upon the facts; and it leads through an avenue of data and inferences which might seem at first sight to lend support to theories of psychic and mental action in which survival holds no place. This is not so. But in the building of my work, the foundation must first be laid, or there will be no stability in the finished argument. Every stone must be in its place. This foundation is the study of the free psychic energies in association with the living personality, the extent to which these energies can in their action transcend the limitations of the body; then next the extent to which the mind of the living, either conscious or subliminal, may influence and affect the action of these forces. These elements must be precisely gauged before we can with any degree of certainty affirm the point at which the factor of Associated Personality enters into co-operation with our individual personalities engaged in the work, at which there manifests a partnership, in our effort, of other and independent mind and purpose.

memory and understanding beyond our own, an ability to handle the obscure forces of nature which no method known to us can give. In the photographing of an image of an accurate circle by mental suggestion we gain a first insight into this new relation. First the mental image, the product of my ideal visualization and suggestion. Next the ideoplasic force at the disposal of the medium. Third, the power added to these two, by which that image is brought into objectivity with actinic qualities and *accurately registered* in its prescribed position upon the plate. To say that my subliminal mind or Mrs. Deane's did this, carried out all the fine work of describing a perfect geometrical figure, building a luminous image of that figure of the prescribed size, placing this on a spot upon a photographic plate accurately measured, and causing chemical reactions in the film upon that spot—to say that all this is done by one or other of us subconsciously is at best hypothesis and improbable hypothesis at that. It is not science. It is not common sense. It is merely the refuge of a slovenly habit of thought which is content to mask its ignorance with the use of a term whose very meaning it does not understand, but which may give a scientific sound to an otherwise unmeaning proposition. No, we have still to explain the directive, the selective, the formative agency. And if my similitude of the magnet holds good, this intelligent control may be sought in the intervention of other and extraneous personalities within the normal sphere of our subliminal attraction. For the same reason, my analysis of the "Walter" phenomena leaves untouched and unchallenged the question of the identity of Walter as the deceased brother of Margery, and this receives its warrant on quite other grounds, as Mr. Bird's able summary will have made clear to readers of this journal.

PSYCHICS VERSUS MEDIUMS—III

The Extremes of the Psychical Spectrum as Seen by an Observer of Many Years' Experience

By E. E. DUDLEY¹

THE material presented in the first two installments of this paper is the accumulation resulting from years of personal contact with the phenomena of numerous subjects and from the literature in which the famous cases are perpetuated. Necessarily, evidence collated from so wide a variety of sources must be more or less disorganized; and when it is accumulated over a period of years, as in the present case, it can hardly have any other physical form than that of a large collection of notes, the collation of which, with their arrangement into a continuous and connected narrative, presents extreme difficulty. We have had, in the preceding installments, the presentation of the better portion of the evidence which I have to offer. We have not yet had any very precisely formulated statement of what it is that this evidence seems to me to indicate. I may then best commence the present and final part of my argument by offering a brief summary of my thesis. It seems to me that the facts thus far adduced possess a sufficient degree of demonstrativeness to justify the following statements of general principle as regards the classes into which I would divide the human subject-matter of psychical research: the psychics, of non-spiritistic content; and the mediums, who as I see it really are bringing back to us the spirits of the departed. It will, of course, be understood that the statements made in the numbered paragraphs to which we now come are made *ex hypothesi* and not *de facto*.

(1) The medium usually presents evidence of teleplasmic phenomena at some stage of his development and often there is a drop in temperature in his vicinity even if the phenomena are not accompanied by telekinesis. This temperature change often occurs when so-called mental phenomena

are offered through a true medium but, like other physical manifestations of psychic energy, it may not obtrude itself on the attention of the sitter as an accompaniment of *every* evidential communication. The direct voice or other means of direct communication from the spirit personalities involved in the case may be offered. Telekinetic phenomena of simple or complex types are produced, and there may be luminous phenomena as well.

Communications through such subjects as these—that is to say, through true spirit mediums — whether made through the immediate physical instrumentality of direct voice, trance voice, direct writing, trance writing, automatic writing, raps, table tilting, or what other means soever may be employed, are usually marked by clear and straightforward evidence of the operation of an independent and non-suggestible personality differing from that of the medium. Through such mediums as these, evidential matter in foreign languages is frequently given. Turning again to the physical aspect, it is through such mediums as these that we have complete or partial materializations, with such incidentals of materialization as the Kluski paraffin gloves or the Margery thumbprints or the psychic photographs of any case in which these may possess validity. The medium in such cases is not prone to give "teachings from high spirits;" but when in such cases teachings *have* been offered, the communications have been characterized by that brevity, strength and good sense which seem to be the marks of true inspiration.

1. The writer wishes hereby to acknowledge his indebtedness to Mr. Bird, for taking a mass of disconnected notes and putting them into shape for publication. Also, in column two, page 74, of the February installment, there is a confusion of terms which it will be well to clear up. Walter's statement re "psychics and sensitives," of course should read "mediums and sensitives." And lower in the same column, the reference to Mr. Graham's experience should read: "These come to him unsought, give no indication that they originate in any discarnate mind, and are," etc.—E.E.D.

(2) In a second category we may place the clairvoyant-mediums who are sometimes mediums and sometimes (usually, I should perhaps say) merely psychics. With the exceptions previously noted, the telepathic subject may be placed in this group. We may recognize several subdivisions of this border-line category:

(a) Those who think that all supernormal phenomena of whatever description originate with discarnate spirits, and that all psychics are therefore necessarily and without discussion to be regarded as true mediums. These judgments are as common among sitters as among subjects, but we speak here of the subjects only. When holding the opinions in question, the psychic is honest but uninformed.

(b) There are others who are aware of the facts, in part at least; and who, when their mediumistic faculties are low, use their clairvoyance to fill in the gap. Sometimes they function in a self-induced trance or in an outright imitation of trance; usually in such event they have pseudo-controls. As a matter of observation, I regard such cases as in a fair way to lose their mediumistic faculties, and thereby to be reduced to the level of pure clairvoyance or of fraud.

(c) Then, among these border-line cases, we occasionally find a subject with whom there is no attempt to deceive self or sitters, but to whom the truth is rather known as I have here formulated it, and by whom it is desired that the sitter know it equally. Such subjects are ordinarily found to display the keenest interest in discriminating between the spiritistic and the non-spiritistic fractions of their own work.

(3) This third class is made up of clairvoyants, etc., who are apparently, never anything else. Their powers may vary through the widest range, but there is never any indication of the presence of psychic energy; nor, to the critical sitter, any of the presence of spirits. Such subjects do not usually pretend to be what they are not, though sometimes they advance this pretence and sometimes even believe in it themselves.

(a) As a sub-class here we have the sensitives who make use of such physical or psychic links as ballots, flowers, articles of wearing apparel, jewelry, etc.; or who, by prodding the subconsciousness of the

sitter with questions or leading statements, stimulate his emotions and thus obtain their needed information by a sort of telepathic process. In such cases it is perhaps permissible to think of the sitter himself as furnishing the physical link which is more ordinarily supplied by the ballot or by the deceased parent's watch. Sensitives of this type are quite common in the United States; some of them have never risen out of this stage of development; others have dropped into it from a higher phase.

These are the facts as I see them. They are sufficiently important to deserve the fullest consideration from every possible angle; and in particular, I have a certain amount of further evidence which I have withheld until this point, partly because it deals more with the general than with specific cases and partly because it seems to be better understandable after the above formulation of what it is that I seek to show. As all my readers know, my proposition that all psychical phenomena are not of spiritistic character is by no means a novel one. I do not mean here to refer to the completely anti-spiritistic hypothesis as held by M. Sudre; I cite rather the fact that very many persons indeed who hold definitely or who are inclined toward the spiritistic interpretation for some of the phenomena, regard another and perhaps a larger fraction of them as originating wholly with the medium. My interpretation of the facts does not pretend to be new, save in so far as I advance definite criteria for making the distinction between the medium and the psychic. A most illuminating instance of the viewpoint that some of the phenomena may be but that not all are of spirit origin is afforded by Prof. Hans Driesch. Writing in this JOURNAL for February, 1927, under the title, "On the Methods of Theoretical Psychical Research," Driesch has made it quite clear that neither the animistic nor the spiritistic hypothesis covers all the phenomena, and has indicated that if man had none of the supernormal powers which are so freely credited to discarnate spirits (especially by certain Spiritualists) it would be difficult to understand how man could ever be expected to acquire such powers. Since—after making due allowances for the theory of mutations—if the evolution of the human soul is a matter of orderly progress

rather than a series of disconnected cataclysmic miracles, the powers that are manifested in one of its states of being (the earth plane, for instance) should give some slight indication of nascent powers to be revealed in a more advanced state. Geley regarded these clairvoyant powers as symbols of a latent faculty which, in line with the concept of emergent evolution, may, with the upward progress of the race, become a perceptive faculty under control of the normal consciousness.

It seems reasonable to conclude that the animists are confused because those sensitives with whom they have had an opportunity of working seem to be psychics and not mediums; and after many experiences of this sort, in most of which the true character of the phenomena is abundantly clear to the critically minded observer, that observer may perhaps be pardoned if he makes an unjustifiable generalization, and assumes that all these subjects are cast in the same mold; that all display merely supernormal powers of the incarnate mind.

Among many Spiritualists there is as much confusion, or more; the only difference is in the direction which error takes. These observers assume without question that the psychic who gives supernormal information is contacting discarnate spirits—the assumption resting on no other ground than that the psychic thinks or claims his phenomena to have a spirit origin. And equally the uninformed public frequently takes such a "medium" at face value; and, in the absence of any standards, assumes that all are in contact with discarnate personalities. Ultimately, of course, there is disappointment, disgust, and, not infrequently, a distrust of everything bearing the Spiritualistic tag. And this is brought about because there are so many "mediums" who are "too spiritual" to be tested and too few Spiritualists who will insist that testing is necessary. If the facts were well understood the real mediums would insist that they be properly tested and set apart from the ignorant or deliberate imitators. Likewise those who are endowed with psychic powers would be encouraged to develop them to the maximum, for Dr. Osty has shown that there is a large and important field of work for the highly developed psychic who can diagnose disease, trace missing persons or lost articles, and extend aid to his sitters along many other

lines on which normal relief has failed.

When I speak here of testing mediums, I have in mind, of course, not primarily the question of fraud versus validity, but rather that of true spirit mediumship versus non-spiritistic clairvoyance. It is true enough that a test aimed at making this latter discrimination will in the long run also reveal any deliberate fraud or imposture or improvisation in which the subject may indulge; but so far as the present discussion is concerned that is an incidental. We are interested in tests that will set the true spirit medium apart from the one whose genuinely supernormal phenomena are cast in a speciously spiritistic mold. For purposes of such tests it is evidently proper and expedient to select those phenomena which possess the greatest evidential value in the direction sought. Such a test, to name only a few examples, will be that of asking the control to bring in spirits who are strangers to all in the circle, and having the newcomer give evidential information which must be checked through other sources; or of having the control introduce a spontaneous test by communicating through a distant medium; or of carrying out some of the simpler of the cross-tests such as have been completed through Margery and two other mediums, as developed by Dr. Richardson (*Experiments in Thought Transference, PSYCHIC RESEARCH*, May, June, July, Sept., 1928) and then proceeding to the more complex methods of establishing the independence of the control personality, as outlined therein. In establishing the identity of the communicator the fingerprints of one whose physical prints are of record might be given through several mediums and, conversely, several such individuals could give their prints through a single medium.

Many "mediums" (really psychics) do not give any real evidence that they are in contact with discarnate spirits. Able critics, of course, make the wholly justifiable assumption that one who did his own thinking while on earth has not by virtue of losing his physical body become a mere puppet pulled by strings. They realize that in order to offset the jibes of the hostile critics evidence as to the reality and discarnate origin of mediumistic phenomena must be presented in a form which will appeal to critical people. The progressive, well-informed Spiritualists are earnestly de-

sirous of establishing the facts on a scientific basis. That they recognize the non-mediumistic character of much of the supernormal knowledge which is currently accepted as coming from discarnate spirits may be seen in the remarks of Mr. E. W. Oaten (President of the International Federation of Spiritualists), who, in an address before the Manchester Society for Psychological Research, said, "To imagine, however, that all psychical phenomena are due to the action of discarnate spirits, or that they must be explained in terms of Spiritualism, is an attitude with which I have no sympathy whatever." But there are some people who, so far from realizing any necessity for segregating the mediumistic phenomena from those of non-mediumistic origin, continue to insist that all are parts of the same pattern. Apparently it has not occurred to them that the honest, intelligent medium would try to establish the reality of his mediumship by showing that his control or the communicators who make use of his powers are independent, discarnate personalities; and that he should do this in such manner as effectually to eliminate the charge that the subject matter of the mediumistic communications (if intended to establish identity) was obtained from living minds either normally or supernormally.

The present paper, for example, which specifically commits the author to the spirit hypothesis, and which seeks only to relieve the true spirit medium from the onus attached to him by the many and well-known cases of pseudo-mediumship, is by certain short-sighted Spiritualists received as a vicious attack upon their faith. One such well-meaning but deluded person writes to cancel his subscription to PSYCHIC RESEARCH, and says, among other things:

"To —— with that stuff and with psychic science also. I am fed up on its polysyllabic nonsense. There is something wrong with a man who has contacted as forceful and individualized a spirit as Walter Stinson for several years and yet refuses to accept him at face value. I have broken with Dudley. No man can give aid and comfort to the enemy and stay in my camp. The thing itself is true and I'll defend it against the world."

It will be observed that this honest, emotional and misguided person has apparently read through my January installment

without once having realized that in it I commit myself in the strongest possible fashion to the true spirit character of the Walter control and to the acceptance of him as Mrs. Crandon's deceased brother! In order for me to make him believe that I believe this, I must apparently accept, along with Walter, all the Shakespeares and Lincolns and Aristotles and Beethovens and Crookes's of all the self-deluded psychics; grant the spirit origin of all the reams of idiotic automatic writings turned out by all the self-hypnotized automatists from Helene Smith down to the present moment; and fall in generally with the notion that out of the holy tenets of Spiritualism there can come no evil while to them there can arise no exception.

It might not be without point for me in turn to inform such persons as this that a large portion of the stuff submitted to the inhabitants of this world as from their deceased friends is of such character that no person of the least critical faculty can by any possibility ever accept it as having that origin. If we are to be forced into a choice between attributing everything that occurs to the spirits and denying that they are concerned in anything, we shall by all odds be driven to the latter alternative. By insisting that we make this choice, Spiritualistic intolerance not alone takes a more extreme position than that held by most advocates of orthodox intolerance, but actually defeats its own end. If Spiritualism will not submit to a friendly sorting out of its wheat from its chaff, most certainly it will fare worse than that at the hands of its enemies.

In the meantime, the facts about psychic powers are becoming better and far more generally known; and, as Osty has admitted, these facts indicate that because man's thoughts are not bounded by cerebral functions he is, perhaps, not extinguished by the death of the body. Given this admission it should be evident that, by establishing the facts of real mediumship and properly classifying those who have psychic powers, spiritism can be placed on a secure foundation. But this necessitates scientific testing since the highly developed psychic can and often does simulate the powers of subjective mediumship. However, the separation can be made and once the situation is understood psychics will no longer be encouraged to operate under

false colors. It is not a case of discouraging the development of psychics but of giving them their proper rating and stimulating their real powers for service in legitimate directions. The mediums would then be recognized at their true value and, doubtless, many who are known to be potential mediums would be glad to be developed and assist in meeting the needs of the earnest investigators.

In many respects the supernormal powers of the psychic are so similar to those claimed for the discarnate spirit functioning through a medium that only the most careful testing will differentiate between the two. It has been shown that the psychic can contact the memory of a sitter and give his life history; can even prophesy accurately and in some detail as to his immediate future and somewhat more vaguely about events which are several years hence; can delineate the past lives of those with whom the sitter has been in close contact, whether living or dead, and can give intimate details of the life of anyone with whom he can get in touch through a physical or psychic link. He can trace lost persons or articles and solve crimes by the same process. Broad as these claims seem to be they are limited by one thing, the necessity for the physical or psychic link which is formulated in Osty's Law of psychic action. However tenuous this link may be still it seems to be an essential element in the process of obtaining supernormal knowledge of external facts. A case in point is that of Ossowiecki who, when asked to find the lost brooch (Geley's "Clairvoyance and Materialization") was unable to do so by merely coming into psychic contact with or standing close to the woman who had lost it but when he touched the spot on her dress where it had rested he was not only able to identify the place where it had been lost but to describe the man who had found it!

The psychic also has the faculty of perceiving events at a distance as though he were present; seeing through opaque substances, diagnosing disease, perceiving time supernormally; in fact, almost all operations that might be attributed to a general hyperesthesia of the senses but which in fact seem to constitute a new power of direct perception.

The discarnate communicators can and do bring in evidential matter about some

person unknown to and unconnected with anyone present, give information not known to be in any living mind, speak or write in tongues unknown to the medium and give evidential information by these means; function with every appearance of independence through different mediums widely separated, and give evidence in the form of cross-tests; and in addition give evidence in the form of identifiable, supernormal fingerprints.

They seem, however, to be limited by the amount of psychic energy supplied by the medium and circle and, since they find it difficult to synchronize perfectly with our three-dimensional world, they do not pretend to compete with the psychometric clairvoyant in the latter's proper field of action. In fact, it is probable that any well-developed platform clairvoyant can put on a more fluent and superficially convincing impersonation of a discarnate communicator than could that spirit himself when working through a trance medium. Such clairvoyants often convey the impression that hundreds of discarnate spirits are crowding around them and clamoring for recognition, but when subjected to those simple, direct, and wholly reasonable tests which tend to prove the identity of even a single discarnate personality, who was unknown to either the subject or sitter, they fail completely. Apparently they find it much easier to give 30 to 40 messages to as many different members of an audience, and the more the recipients know about the alleged communicators the easier is the task of the clairvoyant!

But when the two faculties of clairvoyance and mediumship are present in the same person, as sometimes happens, the resulting mixture of impressions is often presented as the output of true mediumship and, of course, there is a certain amount of evidence supporting this interpretation. A case of this sort is found in a well-known Spiritualist lecturer who was accustomed to give platform demonstrations of mediumship. His father was a powerful physical medium and his mother a clairvoyant—although neither made use of these powers because of certain religious inhibitions. The son, as it appears, is possessed of a certain amount of mediumistic energy and is, at times, decidedly clairvoyant, but, as so many are doing and have done, he thought that all supernormal knowledge had a dis-

earnate source. When giving messages in a distant city he pointed out a woman in the audience and told her that he saw a woman wearing a widow's veil standing behind the recipient of the message, with a hand on her shoulder, and that this "spirit" was her mother. Upon receiving an acknowledging of this statement he gave a single sentence as a message. He described this "spirit" in considerable detail and then described a man who, as he said, was standing behind him and whom he could not "see." The medium gave a message from this "spirit" who, he added, was the woman's father. All this was recognized as true and evidential. A day or two later this same woman came to him in great excitement, seeking more information. During the conversation he found that she knew nothing about Spiritualism; that his description of her father and mother had been very exact but, what was most disturbing, that her mother was alive; that on the evening of the meeting she had been at home, and that the so-called message was a statement which the mother had made to the daughter just before the latter left to attend the meeting. This information raised so many questions in this man's mind that he immediately began to check back on his work and soon decided that he was utterly unable to detect the difference between the information which he obtained from the mind of the sitter as a clairvoyant (presumably telepathically) and that which appeared to come from a discarnate personality. The visual hallucinations of the living persons were so perfect—as were the auditory hallucinations which he had interpreted as messages—that, as an honest man, he felt that he could no longer function as a medium and ceased doing so. If, forced by circumstances or strongly urged, he gives platform demonstrations, he explains to the audience that he has no way of knowing the source of his information and does not assume that it is of discarnate origin. Compare this case to the one where Walter was described as present when he says that he was not there and to those where the spirit Shakespeare was supposed to appear with Mrs. Shatford.

A very significant factor in connection with all this, one that has been noted but to which has not been given the thorough study that it merits, is the following: Through certain "mediums" come a few

messages containing indications of an independent personality operating spontaneously, and yet these same "mediums" give very mediocre results with most people—results which indicate that they are really psychics. In such cases the actual communication, as apart from the chaff and the information obtained from the sitter's memory, may comprise only a sentence or two, dependent perhaps on the amount of psychic energy available and the responsiveness of the psychic. The source of this energy may be and, apparently, often is the sitter when the latter happens to be a potential or developed physical medium. While I have anticipated a certain amount of criticism based on just such cases as these I am confident that the validity of the hypothesis that true mediumship is a function of psychic energy, cannot be successfully attacked on the basis of a few adventitious successes of the sort just described. Also, that the proper classification of such transient phenomena and of the subject through whom they are received should not be especially difficult when proper testing methods are used, since it should be apparent that real mediumship is not the vicarious product of the sitter's psychic energy even though the latter may be used to reinforce the powers of a real medium. Furthermore, the title *medium* is one which should be earned and it should be conferred only on those people who have shown that through their organism or by virtue of their psychic energy there is presented a large proportion of evidential matter which is clearly of discarnate origin. In the present state of psychic science any other course appears improper to the point of absurdity—as witness the existing confusion of thought which has resulted from the misuse of this and other terms.

A great deal of time and energy has been expended in the study of such psychometric and telepathic clairvoyants in the expectation that, given a sufficient mass of communications, a few grains of wheat might be salvaged from the chaff. In the course of some of these investigations it has been found that direct questions about matters which should have been known to the alleged communicator have caused him to become confused or to state "that the power was growing weak;" that he "had to go out for air," or he would promise to answer at a later date and then forget to do

so. If such a "spirit" is questioned too closely or too insistently he may even disappear altogether thus giving rise to the convention that one must not interfere with the flow of ideas from a medium (so-called) even though much of the matter which is being given is merely subliminal chaff. A case of this sort has to do with the messages of a well-known author who was supposed to be using a certain medium in order to deliver some very elevating and philosophical teachings to an earnest student of these phenomena. The messages were carefully recorded for several years until the sitter suggested—most apologetically—that it would help to convince the skeptical reader if some detailed personal information could be given, something which might serve to identify the communicator. This was given at the next sitting but, as the sitter discovered, it was all in Who's Who. He then, very courteously, drew the spirit's attention to this possible source of criticism and asked for something of a more personal nature. Considerable information purporting to be of this type was given and he was permitted and even urged to write to the wife of the alleged spirit for a confirmation. Upon doing so he learned that the lady had passed into the Great Beyond several years before this series of messages began. When he placed these facts before the "spirit" and asked for an explanation the latter became much perturbed, released his "control" of the medium and, much to the distress of the sitter, did not manifest through that medium again. This is typical of many cases in which an attempt has been made to get the voluble spirit to substitute for his philosophical romanceing some evidential matter about himself. (This "medium" has shown some ability in obtaining knowledge supernormally and appears to be a psychic with a large vocabulary and a well-developed imagination—like many of her ilk.)

Such "mental mediums" may give entrancing discourses on philosophical subjects (see Davis' Transition State), travelogues about the spirit world, a complete geography of the next plane; or philosophies of cosmic magnitude, of which Oahspe is an excellent example. But unless they can transmit those simple, direct, intelligible statements which will serve to identify the communicator, and which are so characteristic of the communications given

through those mediums who manifest the presence of psychic energy, their output cannot be said to have much evidential value.

In checking "spirit communications" through certain types of "subjective mediums" we should keep in mind the fact that the telepathic clairvoyant may transmute impressions obtained from the sitter or some physical link—when, as is often the case, the subject is also a psychometric clairvoyant—into visual and auditory hallucinations which may be very confusing if the source of the stimuli is not recognized. A recent instance of this kind is recorded in *Light* (June 23, 1928) wherein Mrs. X., who had had a series of sittings with different mediums, placed the notes of some of them in an envelope which she gave to Miss P., with the request that the latter have a sitting with another medium and hold this envelope in her hand in order to establish contact. (Contact by whom, with whom?) Miss P. notes that no "contact" was established until she gave the envelope to the "medium;" whereupon the "control" gave her a great deal of information which the writer of the notes was able to confirm. But, as the latter says, this information was about persons other than those referred to in the sitting notes contained in the envelope. The writer makes quite a point of the fact that she did not get the desired confirmation but did get descriptions of people whom she recognized as dead but whom she did not expect—after the "medium" had been permitted to hold the letter which, as a physical link of psychometry, should have put a sensitive into contact with the writer thereof. It is probable that at this time the medium was functioning as a psychometric clairvoyant and that the experimenter is now faced with the task of getting a check on the two unexpected "communicators" as well as those listed in the envelope. As a matter of fact this "test" did not include communications but merely descriptions.

In this sense it cannot compare to the case of Mme. Morel as described by Dr. Osty in "Supernormal Faculties in Man;" in which he had been requested to search for an old man who had been missing from his home, on a large estate, for several days. The one who made the request sent him a neckerchief which had previously been worn by the missing man. Dr. Osty handed

this to Mme. Morel, a clairvoyant, with the request that she tell him about the owner. She described the daughter of the man (it was she who had selected this article), then the man who sent it to Dr. Osty, then Dr. Osty himself and, finally, the old man. The latter she was instructed to follow, and she described his wanderings, his sudden illness and confusion of mind, the places he passed, and, at last, the location of the body. This description was so clear that it seemed sufficient to Dr. Osty and he sent the report to his correspondent in a distant town. The estate was so large and so many places answered to the description that the body was not located. Further experiments were made with the same subject but by another investigator with the result that the exact location of the body was given, with reference to certain huts and paths, and the body was found. In all this work the clairvoyant said that she *saw* these things and never once implied that the spirit of the old man was involved; in fact, she always spoke of him as dead. This seems to be typical of clairvoyance when the faculty develops in a neutral atmosphere and is unfettered by suggestions as to the source of the impressions. In fact, the contact seems to be made with the physical body of the person and with the memories connected with the physical brain (or something equivalent to this) and, in the case of death, the psychometric trail ends at that point.

This last case is one of directed clairvoyance; that is, the sensitive has her faculties focused on a certain person but in the absence of such direction she would, as experiment shows, follow the trail which gave the most vivid mental pictures even though that trail is quite different from the one which the experimenter expected her to take up.

Perhaps the best case of self-directed clairvoyance in which the psychic is intelligently aware of the nature and use of his powers is to be found in Ossowiecki, who describes this faculty as he sees it functioning in himself. (Geley: "Clairvoyance and Materialization", pg. 67). From this description we learn that he cannot "read" clairvoyantly a language that he does not know or anything printed or typewritten. He says that in clairvoyance "pictures arise, usually in the past. I see the man who wrote the letter, and I know what he

wrote; I see the object at the moment of its loss, with the details of the event, or, again, I perceive or feel the history of the thing I am holding in my hands." How often have such statements been made by alleged mediums but presented as evidence that a discarnate spirit was communicating? If unchecked and in the absence of strong evidence as to the reality of the communicator, where is our warrant for assuming anything more than clairvoyance?

In bringing together in a somewhat brief outline the evidence for a clairvoyant faculty in man we find that this evidence has become considerable in quantity and is supported by authoritative experimental work as noted by Myers, Geley, Richet, Tischner, Osty and Sudre. While the historical evidence is not to be classed with the data resulting from the careful experimental methods of the metapsychists nevertheless, it constitutes a valuable addition to our knowledge of the subject, since it shows that these faculties have been recognized since the dawn of history. The work of Buchanan and Denton, though not of the same scientific quality as that of later investigators, is of value as showing how long the psychometric phase of clairvoyance has been the subject of experiment. The former was the pioneer in this field and his enthusiasm led him to make claims which have caused much of his work to be regarded as valueless but, after making due allowance for this weakness, the fact remains that he was the first experimenter (antedating A. J. Davis and the advent of modern Spiritualism) to demonstrate the existence of the faculty; its widespread occurrence; and that, in some subjects, it was of surprising range and accuracy.

In summing up the argument for the reality of the clairvoyant faculty we find that the evidence, with all due regard for scientific caution, has reached the level where even a conservative scientist who approaches the subject with an open mind must, as I believe, admit that this evidence is coercive to the point of proof and that it can be rejected only by a sceptic who is quite impervious to facts.

Before entering upon a very essential part of this discussion, which involves a consideration of the border-line cases and those in which the apparent mediumistic content is variable, it may be well to touch briefly upon some of the typical problems which follow upon any attempt to make

clairvoyance a part of mediumship. I take my watch, inherited from my grandfather, to a great psychometrist; who holds it in his hands and gives me an extraordinary series of valid statements regarding the former owner of the timepiece, his relations with me, etc. Under a non-spiritistic theory, the general terms of the explanation are simple enough. Under a spiritistic explanation, are we to conceive of my grandfather's spirit as haunting his watch, going everywhere that it goes? Or as in some strange way at its call, so that he must respond when a psychometrist touches it more or less as the genie had to respond when Aladdin stroked the lamp? Or what? All this would be difficult enough, if the watch were the only article of my grandfather's assets that survives. When it is not, however, imagination rather staggers at the notion of half a dozen of his descendants taking half a dozen articles of his to half a dozen psychometrists simultaneously!

But in spite of these, as I see them, insuperable difficulties, certain of our intensely Spiritualistic friends insist upon forcing such phenomena into the spirit mold. The operating difficulties they pass by entirely, concentrating upon explaining away the subjective factor of why the phenomena of psychometry so usually fail to carry any *prima facie* aspect of spiritism. This, they tell us, is because the spirit is so endowed with indirection of mental process that he prefers to remain hidden in the background; while those sensitives (clairvoyants) who claim that they function without discarnate aid are accused of denying the "spirits" for business reasons! Aside from any question of the inherent absurdity of such views, they constitute a gratuitous attack and an unwarranted accusation of dishonesty against many people of undoubted probity and intelligence.

There are two other somewhat widely disseminated beliefs which it might be well to examine carefully in order to determine to just what extent they are founded on facts. The first relates to an alleged method of communication by which a discarnate personality who is ignorant of the language of the medium is assumed to communicate his thoughts in the form of pictures or symbols which are then translated into words by the medium or by a soi-disant

control or controls. This hypothetical method of communication has been accepted by many people as a fundamental of spiritistic philosophy, whereas in fact its parallelism to the well known tendency of the sub-consciousness and of the dream-mind to symbolize and pictorialize, suggests with equal or greater force a non-spiritistic interpretation of messages that are presented in pictorial form.

It would surely seem as though the first step toward a solution of this problem would be to have the alleged communicator prove his identity, or at least his command of his own language and his knowledge of his own country at the time when he was supposed to have lived on earth; and in this connection it would seem eminently fair to bar him from the plea that he once knew these things but has forgotten them in his absorption in the higher phases of the spirit existence. Cleophas, Phylos, the many Jesuses, and numerous other examples occur, some inclining toward one side of the question and some toward the other. The Confucius personality which manifests through Valantine and more indirectly through Margery is a brilliant case in point. We have seen in Dr. Richardson's contributions to this JOURNAL during the past year that this entity can write the language of his time and country, and Dr. Whymant testifies that he can speak it. The following, I believe unpublished, anecdote from Dr. Whymant's lecture to the New York Section a year or two ago illustrates beautifully the sort of collateral knowledge of Confucian times which Confucius himself ought to have and which this communicator possesses to a superlative degree. Whymant, during a sitting, spontaneously mentioned the name of a poet contemporaneous with Confucius, and quoted a passage from one of his works with the remark that this writer was a "pretty good poet, too." At once the Confucius control responded, in effect: "Ah, yes; but what about this one?" and proceeded to quote a passage from one of his works with correct intonation) a perfectly outrageous example of the same poet's writings. Or, as another example, we might compare the results when the Glastonbury monks write through the hand of a physical medium (Captain Bartlett), and when Cleophas and other biblical characters function through more ordinary sources.

The latter use modern English with the strongest flavor of the King James Bible; the former employ the vernacular of their time and a monkish Latin, both strictly in character and both free from the slightest suggestion of the seventeenth century forms which are embalmed in the edition of the Bible that is so familiar to us all. This reminds us of another characteristic of the Confucius personality: the fact that he does not show anything approaching a fluent command of English. If these personalities can do as well as they do with the language of their respective times and countries, all other controls claiming foreign origin or ancient date should be able to do as well, through a suitable independent-voice medium or through one with whom direct, trance or automatic writing of evidential sort can be obtained. But if these characters cannot communicate in their own languages through such mediums, it must be an open question whether they can communicate through any medium and whether they are to be accepted at face value. I do not bring to mind any cases in which such tests as I suggest have been applied to communicators of the type described.

A second current belief that I would most strongly discount is that revolving about the claim that *all* messages which are in any sense deceptive in character are the product of mischievous spirits bent on making sport of the sitters. That such deception has been temporarily successful, and through real mediums, there is good reason to believe, but to admit the general claim may involve us in a maze of absurdities. Again the first steps in the investigation of this claim seem to be clear. It should be possible to learn whether such deceptive messages are coming through a medium or whether the subject is a sensitive and, therefore, suggestible. If it is shown that he or she is a partially developed medium then it would seem wise to suspend judgment on all of the phenomena presented through such a medium.

In most of these cases the allegation of deliberate imposture by a communicator is made by the medium rather than by an identified control and only after the messages have been proved to be in error. It seems probable that this is merely a verbal explanation. Several of these cases have come under my observation wherein the alleged medium was merely a psychic or,

in the more flagrant instances, an imaginary medium. Therefore it would seem as though any consideration of the claim (of "fooling spirits") should follow, not precede, evidence that the subject is a real medium through whom identifiable communicators can and do function.

In attempting an evaluation or even a recognition of true mediumship we are not presenting a new hypothesis by assuming a psychic energy as a fundamental requirement. The concept of psychic force as necessary to the production of psychical phenomena was first advanced by Sir William Crooks: Mr. Harry Price demonstrated the transformation of energy in physical seances and the objective reality of "cold breezes"; while the Rev. Charles Drayton Thomas extended the concept to the purely subjective phenomena. The papers presented at the International Metaphysic Congress by Messrs. Price and Thomas should furnish new leads for future investigations of both subjective and objective psychical phenomena.

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of spelling out words in this way is a slow one, much slower than writing, and therefore the method labors under disadvantages, but it seems to possess advantages which to some extent counterbalance them."

Even the most cursory study of the problems involved in discarnate communication with this plane of existence should make it apparent that those means of communication which are not under the control of the medium or sitters should produce less interference than those in which an incarnate mind or minds are involved.

Accepting Mrs. Leonard as one of the best of the mental mediums (and known to possess psychic energy) we find, as noted by Mr. Thomas ("Life After Death with Evidence," Chaps. XVII, XIX, XXI, XXIII, XXV, and XXVII) that, according to his father and Feda, the mind and brain of the entranced medium are involved in the transmission of the messages and that, at times, the thoughts impressed by the communicator or by Feda start idea associations in the mind of the medium who may, for the moment, evade the control of Feda and give free rein to these ideas. The author notes that when such statements "spill over" the control finds it impossible to correct them at the moment without causing greater confusion than that which may result from allowing them to stand in the record. (Doubtless this answers my question about "bugs" on page 68, February.) Mr. Thomas speaks of the separation of the consciousness of the control and the communicator into two unequal phases as a result of coming in contact with the medium, and the resulting effects on memory and ability to function accurately. Such a situation has been described by Walter, when summing up the difficulties which beset the spirit who tries to work through a trance medium without first eliminating the medium's mental activities; when he said, "Some controls become so completely involved in the medium's energy that they lose contact with their own plane. It is as though they went in bathing and a wave washed over their heads."² That Feda is an independent personality seems clear, that she is trying to do good work seems beyond question, and

that she is working under a great handicap is evidenced in this latest book by Mr. Thomas. These facts serve to accentuate the difference between the trance control in which the mind of the medium is an active agent and the type of control which eliminates the medium's mind and allows the control to function with his mind practically unchanged, hence with perfect freedom.

Mr. Thomas also refers to the continual fluctuations of the psychic energy surrounding the medium and their effects on the communications. This observation fits into the picture of an energetic basis of mediumistic control as presented in this article.

If we accept the working hypothesis outlined by Sir Oliver Lodge (P. R., Jan., 1928) as to the relationship of the mind to the ether, and the hypothesis advanced by Mr. Bird that the region surrounding a medium may be the locus of a field of force with peculiar properties, we may find it a little less difficult to understand the part which mediumship plays in the contact between two planes of consciousness—we may also discover that the most efficient way to identify a medium is by the application of physical tests of a yet-to-be-discovered type. But, to proceed, if the consciousness of persons now in the physical body is synchronized with this three-dimensional singularity in the ether which is sometimes called the "earth plane," we may assume that at death it separates and becomes synchronized with a four-dimensional plane or singularity but still in the same ether of space; and that through the ether link it may make contact with other minds in the same or a different environment. In this new sphere it may be assumed to have enlarged powers as was so well set forth by Driesch (*loc. cit.*), because it is less restrained by the inertia of matter.

The part which the medium plays in the attempts of a discarnate spirit to function in this earth plane is, as I believe, to furnish the same kind of energy as that which the spirit needed to affect matter when it inhabited a physical body of this plane. That is, the kind of energy which our minds use to affect our brains. The medium, then, furnishes the energy link which enables the discarnate spirit to exercise a more or less perfect control of the matter of our plane of reference. But the spirit is still in possession of some of the

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normal functions of its new plane, such as the supernormal control of matter, and supernormal knowledge exceeding the powers of which we on this plane are possessed; and these are the powers which differentiate it from those who are still involved in the matter of this earth plane.

It is possible that the process of synchronizing the consciousness of one environment with that of another may take the form of a polarization of consciousness and, that this involves an expenditure of energy; in this case, of the medium's psychic energy. Also, that because of an insufficient supply of energy or inadequate technique of its control, this synchronism may not be maintained perfectly or continuously and that, in this event, the control may oscillate into and out of synchronism with the medium in a more or less irregular manner. So that when out of phase the control may not be aware of what the medium or the sitters may do or say. This brings us to a consideration of those cases in which there is a large clairvoyant content and a small or irregular supply of mediumistic energy.

We may illustrate this latter condition by a somewhat imperfect physical analogy. Let us assume that we have a scale graduated from 0 to 100, and that the purely clairvoyant faculties are indicated by the range from 0 to 50 while the mediumistic faculty, as represented by psychic energy, is indicated by the range from 50 to 100. (It is not assumed that the psychic faculties merge into the mediumistic powers but rather that they are in different categories. They are placed in this scale relationship merely to facilitate the analysis of certain cases.) If, now, a certain psychic has a small amount of mediumistic energy rising, let us say, to 60 as a maximum (that is, 10 points net on the mediumistic scale), this energy may be used by a discarnate spirit in making a somewhat imperfect contact with the consciousness of such a psychic-medium and, so long as the energy remains at or near that level, a certain amount of evidential matter may be transmitted. If the sitter furnishes some of the same kind of energy or a complementary energy the results may be fairly satisfactory at times. If, however, the medium's energy is low, at or about 55 on the arbitrary scale, or if the sitter is relatively inert in an energy sense, we should expect the output to oscillate between the medium-

istic and the psychic phases with a very imperfect mediumistic content and tending always toward the psychic phase as the mean. If the sitter is an absorber of this energy, and there are many such people, we should not expect to get any results in the range above 50.

If this analogy is approximately in accord with the facts, the overworked medium of this type tends to function as a psychic with occasional flashes of mediumistic communication due to the presence of a sitter who furnishes psychic energy. In the absence of definite cross-checks the problem of disentangling the two types of phenomena is an exceedingly difficult one and, as it would appear, checking is more than usually imperative if such a medium is being used.

When such "psychic-mediums" are found they are often of the telepathic type (in a clairvoyant sense) and have no real control. They may function while awake or in what passes for a trance. Under such conditions there is a strong probability that, since their mental processes are active, a telepathic impulse received by the subconscious mind of the medium, whether from a discarnate mind or from one incarnate, will have the same tendency to stimulate associative memories as would a similar impulse received by a dreamer. (It should be of interest to study the dreams of known clairvoyants with particular reference to such prophetic dreams as those described by Dunne, in "An Experiment with Time.") The question of whether or not such subjects as these which I have been discussing should be rated as mediums was succinctly answered by a certain communicator who had given several cross-tests and was trying to put one through one of these telepathic mediums. As he put it, "The spirit says 'corned beef,' and the sitter gets a whole boiled dinner"—including acute indigestion.

Many students of psychical phenomena have stated that the mediumistic trance is similar to a hypnotic trance and the Walter control agrees that this is a fact, but some critics, seemingly in an effort to avoid the spiritistic hypothesis, have claimed that the trance state is self-induced. It has been noted by several hypnotists (vide Boirac) that if the subject is under the control of one operator he is not amenable to suggestion or control by anyone else unless with the consent of the first con-

clairvoyance a part of mediumship. I take my watch, inherited from my grandfather, to a great psychometrist; who holds it in his hands and gives me an extraordinary series of valid statements regarding the former owner of the timepiece, his relations with me, etc. Under a non-spiritistic theory, the general terms of the explanation are simple enough. Under a spiritistic explanation, are we to conceive of my grandfather's spirit as haunting his watch, going everywhere that it goes? Or as in some strange way at its call, so that he must respond when a psychometrist touches it more or less as the genie had to respond when Aladdin stroked the lamp? Or what? All this would be difficult enough, if the watch were the only article of my grandfather's assets that survives. When it is not, however, imagination rather staggers at the notion of half a dozen of his descendants taking half a dozen articles of his to half a dozen psychometrists simultaneously!

But in spite of these, as I see them, insuperable difficulties, certain of our intensely Spiritualistic friends insist upon forcing such phenomena into the spirit mold. The operating difficulties they pass by entirely, concentrating upon explaining away the subjective factor of why the phenomena of psychometry so usually fail to carry any *prima facie* aspect of spiritism. This, they tell us, is because the spirit is so endowed with indirection of mental process that he prefers to remain hidden in the background; while those sensitives (clairvoyants) who claim that they function without discarnate aid are accused of denying the "spirits" for business reasons! Aside from any question of the inherent absurdity of such views, they constitute a gratuitous attack and an unwarranted accusation of dishonesty against many people of undoubted probity and intelligence.

There are two other somewhat widely disseminated beliefs which it might be well to examine carefully in order to determine to just what extent they are founded on facts. The first relates to an alleged method of communication by which a discarnate personality who is ignorant of the language of the medium is assumed to communicate his thoughts in the form of pictures or symbols which are then translated into words by the medium or by a soi-disant

method of communication has been accepted by many people as a fundamental of spiritistic philosophy, whereas in fact its parallelism to the well known tendency of the sub-consciousness and of the dream-mind to symbolize and pictorialize, suggests with equal or greater force a non-spiritistic interpretation of messages that are presented in pictorial form.

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troller. This condition of affairs seems to be so fundamental that it may be stated as a law of the hypnotic state. But, if the above is true and applicable to our problem, it follows that if the control is a discarnate spirit the sitters should be unable to affect the entranced medium by any sort of suggestive technique.

Walter has given ample evidence that he is not suggestible and that Margery is not responsive to any suggestions other than his while she is entranced. He has also shown that when controlling Dr. Jones (pseudonym) he can make the latter say or do whatever he, the control, pleases but, as he proved in a most conclusive manner, that no sitter can supersede him in the control of the medium. He has warned against the tendency of some investigators to accuse a medium of fraud when the questionable action really originates with the control. An instance, seemingly of this type, was recorded by Geley (*Clairvoyance and Materialization*) where he says that Kluski, while in trance, arose from his seat and turned out the light as the result of continued suggestion by the sitters—who expected that the operation would be carried out supernormally. Under the conditions there is little or no evidence that Kluski was, in fact, suggestible but rather that the control, functioning under difficulties, took the easiest course in response to repeated requests. In general, the evidence obtained by the study of physical mediums is that the entranced medium is not responsive to suggestion from the sitters. Not only do the real mediums show a marked absence of suggestibility while under control but they are not as a rule controlled by any kings, princes, Atlanteans, ancient Egyptians, or any of the minor deities. The controls and communicators are the same sort of "human" personalities which we have known here on earth.

On the contrary, many of the so-called mental mediums are known to be very suggestible. The records are replete with instances of their ready response to almost every hint, and many investigators have emphasized the precautions which the sitters must take in order to avoid giving even an unintentional suggestion to the "entranced medium." These precautions are very similar to those which Osty prescribes for use with his non-mediumistic clairvoyants. He finds that they are al-

ways alert to pick up any hint of interest, or emotional bias in the mind of the sitter and follow it to its logical conclusion.

An instance of the suggestible nature of the ordinary "medium" (one among hundreds which might be discovered with little effort) is seen in the Canton case, recently tried in London. The alleged Indian control accepted every suggestion which was offered by the sitters irrespective of their correctness or falsity.

In consideration of the above facts and of a large amount of supporting evidence it seems clear that the true medium, when controlled by a discarnate personality, is not open to suggestion from any other source and, therefore, that those mental mediums who do respond to mundane suggestion are not, at that time, under discarnate control.

But the effects of suggestibility are not confined to mental phenomena and we find it just as essential to differentiate between teleplasmic phenomena which are clearly a function of discarnate control and those which are or seem to be the product of hypnosis, self-suggestion, or of other quasi-normal origin. The following tentative suggestion may serve to indicate why some of these objective phenomena may be responsive to the control of incarnate minds.

If it be admitted that the human body is an ideoplastic structure which, in its mature form, was built up very slowly by the subconscious mind, may we not assume that if the ideoplastic plane of mind is powerfully stimulated through self-suggestion or during hypnosis it may control the extrusion and molding of teleplasm to a certain very limited extent? Conscious control of this energy for the production of telekinetic phenomena, as in the case of Ossowiecki, seems to be very rare and in his case was accompanied by extreme enervation. But a certain degree of subconscious modification of the cell structure of the body through self-suggestion or hypnosis, e. g. stigmata and the results of suggestive therapeutics, is relatively common. Thus there may be some connection between these latter phenomena and the teleplasmic productions of the hypnotized Eva or the secondary phenomena of Palladino (as distinct from her major phenomena during which she was passive), and other cases of similar nature. Eva C. seems to be one of the few teleplasmic subjects who are able to exteriorize a consider-

able quantity of the teleplasmic substance. (If it is agreed that her earlier phenomena, which included full-form materializations, were such as to warrant that appellation, she was at one time a true medium.) In later years, under the hypnotic control of Mme. Bisson, she has exhibited considerable facility in extrusion and ideoplastic control of teleplasm, which, as the photographic records indicate, appears, at times, to be used in objectifying her dreams in imitation of newspaper and bill-board pictures, etc.

As might be expected, the phenomena of such subjects furnish a certain support for the animistic concept that all mediumship is the product of suggestion. And, while we may freely admit our indebtedness to the animists for having made an important contribution to our knowledge of the extent and variety of the powers of the incarnate spirit, yet it is, nevertheless, apparent that their attempt to include all mediumistic phenomena under the generalization is as futile as trying to shelter an army corps under a "pup tent." Until a prosopopetical control can function as an independent personality unresponsive to mundane suggestion, talk in classical Chinese through a medium who is ignorant of the language, or carry out cross-tests involving an equivalent of spontaneous English-Chinese translation the results of which appear through another medium, or until a hypnotic impersonation can produce identifiable fingerprints of one who has lived on earth and manifests such a supernormal control of energy as does the Walter control, it seems almost obvious that these hypnotic and self-suggested phenomena—whether subjective or objective—do not conflict with the spiritistic hypothesis.

The careful studies of Sir Oliver Lodge; the persistence and independence of Mr. Thomas's father and sister in presenting evidence that they have spoken through Mrs. Leonard for several years, and the results of the experimental work of the Margery group have, as I believe, contributed greatly to the strength of the spiritistic hypothesis and have definitely segregated its major phenomena from the animistic category. But in evaluating the evidence for spiritism it is essential to remember that it rests on the identification of a personality who once lived on earth. The phenomena, apart from the element

of identification, are, as I see it and with few exceptions, of much less value as supports for the hypothesis of survival. Nevertheless, it is by the study and analysis of the phenomena that we may learn more of the mechanics of communication; the means by which mind influences mind and matter, and, perhaps, obtain a more accurate knowledge of the relationship of energies. All this was summed up in the automatically written communication signed "Lao-Tze," in which it is said that we need to learn the how (Tao) and the why (Teh) of the Universe.

Real mediumship has an important place in the scheme of things but the truths which its phenomena teach are being obscured by the insistent presentation of psychic legerdemain as a superior substitute for contact with discarnate personalities. In order to establish the facts on a secure foundation it is essential that we frankly and openly recognize for what they are, the many cases of non-mediumistic phenomena that masquerade as mediumship.

It seems to me that the material immediately above, combined with similar considerations adduced at other points of the present paper, fairly drives us to the conclusion that suggestibility is not a function of true mediumship but is a strong feature of all merely psychic performances. It is a little bit more debatable, I think, whether my other suggestion for a criterion as between mediumship and mere psychic sensitivity can be said to apply in the sense of absolutely identifying those subjects who have some psychic energy, no matter how minute the quantity, as against those who have none whatever. But I think that no pragmatist will cavil when I say that the suggested method is of value in identifying those mediums who, under suitable conditions, may be expected to present real evidence in support of the spiritistic hypothesis.

IN CONCLUSION

In consideration of the mind-ether hypothesis of Sir Oliver Lodge; the energy transformation as an accompaniment of psychical activity as shown by Mr. Price; the hypothesis of a field of force in the vicinity of a physical medium advanced by Mr. Bird; and the extension of the energy component of mediumship to include mental phenomena, as suggested by Mr. Thomas, it would seem that there is suffi-

cient reason for proposing that the separation of the non-mediumistic from the mediumistic faculties hinges upon the recognition and evaluation of an energy or of energies which are responsive to mental control. And that, if these energies can be subjected to a quantitative determination by instrumental means, it may be possible to learn whether there is an alteration of the field of force in the vicinity of the medium when a discarnate personality appears to control such a medium. If the hypothesis of an energetic component of true mediumship is the correct one then the work of identifying mediums may be accomplished more quickly and economically by the physicist than by the psychologist. And, furthermore, if there is such a field of force or singularity in the ether surrounding a medium we may look forward to the time when the possessor of mediumistic energy—even though insufficient in quantity or unsuited in quality to permit of efficient use with present methods of discarnate control—may furnish the power to actuate an impersonal mechanism which, by virtue of the fact that psychic energy is amenable to mind control, would, perhaps, constitute a more nearly perfect means of communication between a consciousness which is assumed to function in a hyper-dimensional world in the ether of space, and minds functioning in our three-dimensional world.

I believe that no better summation of the relationship between the animistic and spiritistic hypotheses has been presented than that of Dr. Ernesto Bozzano, who wrote as follows:

"It is the irresistible eloquence of the facts, and especially the imposing agreement of the admirable convergence of all the proofs, animistic and spiritistic, towards the demonstration of the existence and survival of the soul, which have led them (the scientists of the Spiritistic school) to conclude definitely in favor of the Spiritistic hypothesis.

"It follows that their conclusions are rigorously scientific, as much so as those sus-

tained by opponents, with this difference, nevertheless, that the latter base their inductions and deductions on isolated groups of phenomena, and never on their totality, whilst the inductions and deductions of those who sustain the Spiritistic hypothesis are firmly based on the totality of the mediumistic manifestations. . .

"I repeat for the hundredth time that the Spiritistic hypothesis is a scientific hypothesis and that those who contest it show that they have not yet formed a clear idea of the problem which they claim to discuss."

Among the books referred to in this paper, or from which pertinent material may be obtained, are the following:

- Bernheim: *Suggestive Therapeutics*
- Boirac: *The Psychology of the Future*
- Boirac: *Our Hidden Forces*
- Dunraven: *Experiences in Spiritualism* with D. D. Home
- Du Prel: *Philosophy of Mysticism*
- Geley: *From the Unconscious to the Conscious*
- Geley: *Clairvoyance and Materialization*
- Gregory: *Animal Magnetism*
- Gregory: *Mesmerism and Its Phenomena*
- Hyslop: *Contact with the Other World*
- Joire: *Psychical and Supernormal Phenomena*
- Lodge: Raymond
- Moses: *Spirit Teachings*
- Moses: *Spirit Identity*
- Myers: *Human Personality and Its Survival of Bodily Death*
- Myers, Gurney and Podmore: *Phantasms of the Living*
- Osty: *Supernormal Faculties in Man*
- Richel: *Thirty Years of Psychical Research*
- Schrenck Notzing: *Phenomena of Materialization*
- Shatford: *Shakespeare's Revelations by Shakespeare's Spirit*
- Tanner: *Studies in Spiritism*
- Trethewy: *The Controls of Stanton Moses*

A SUBJECTIVE ANALYSIS of OBSESSION

A Sequel to the Interesting A. B. Case Recently
Reported in this Journal

BY HEREWARD CARRINGTON

FOLLOWING the appearance, in PSYCHIC RESEARCH for October and November, of the letters of Mr. A. B. setting forth the details of his experiences with three obsessing personalities, I forwarded to him copies of these issues. In acknowledging the courtesy he gives certain facts which seem to be a fundamental part of the record, and the editor of the JOURNAL has agreed with me that this latest letter should be published as a part of this interesting and significant case. I therefore give it in full and without further comment:

My dear Dr. Carrington:

I have the two issues of the JOURNAL containing your presentation of my letters, and wish to thank you for sending them. It was a complete surprise to find the letters in print. I understood that you contemplated publication, but had no idea this had actually been done.

I am glad you have made use of them. It is no small satisfaction to know that my testimony is on record for what it is worth.

I have read it all over carefully, being particularly interested in your own comments and notes. I was amazed to find how bulky the correspondence was. My first reaction was the thought, "Good lord, what a lot of stuff I wrote!" My next was, "I wish I hadn't given so much space to my philosophy of Creation in general." But the third was most important.

After surveying the letters as a whole, despite dissatisfaction with the confused order of expression and the many repetitions, I was able to say, "Well, it is all true, according to my belief: I can endorse every word as sincerely as when I set it down."

As I review the records of my own ex-

periences, it is evident to me that my condition of obsession has improved since I wrote the last of them. They impress me, not as of troubles through which I am still passing, but as of troubles through which I have passed.

It is evident also that my obsessor's attitude has changed for the better. He read the letters with me, of course, and with absorbed interest. His feeling, realized by myself, was of puzzled dismay at recognizing the sins and errors of which he had been guilty.

I give you now the latest report on the case.

I am still obsessed by Z. and still find it necessary to combat his influence. I still hear the faint voice of X. when I choose to listen. I am still occasionally aware of the comforting presence of Y. extending help when most sorely needed. My condition, in fact, is unchanged in its elements.

But there has undoubtedly been a progressive improvement, which I earnestly hope will continue. I may, I think, dismiss X. and Y. from consideration as harmful obsessors. Z., the constant rogue, remains the only one to be reckoned with.

His powers seem to grow more and more restricted as time passes. And more hopeful still, there becomes evident a marked change in his attitude toward myself. He exhibits a more friendly and considerate spirit, and often obviously tries hard, sometimes successfully, to maintain human reason, to mitigate his violence, and to direct his power so that it will help without too much pain. He is quiet oftener, and for longer periods, and when he is active is more like a sane personality. Just at present, for instance, in his attitude and outlook upon the world of physical reality, he is just as reasonable as a living human

being. Of course any small disturbing suggestion, whether thought or happening, is apt to throw him out of this equilibrium.

I am still far from normality—but perceptibly nearer to it than I was a year ago. The most significant sign of improvement is in sleeping better; whereas I used to be a confirmed and agonized insomniac. I now have only about one bad night a week. Even my dreams have grown more quiet, if less entertaining.

As I say, it is still necessary—though in a lesser degree—for me to fight for my physical and mental rights and to contrive methods of counteracting the obsessive symptoms. To my constant defense (sometimes the "best defense" of aggression) I attribute much of the improvement.

I often reason with Z., as calmly as possible pointing out all his errors from the very beginning of his divergence from "good thought." I tell him just what I believe his actions should have been, and describe them as they actually have been, with all the results of pain, falsehood and frustration. I review the whole business in memory. He doesn't like it; but is obliged to recognize the truth, and my right to accuse. He thinks I am cruel in blaming him so hardly. I suppose I do take a rather savage satisfaction in condemning him. On these occasions the tables are turned, and he suffers. But I regard it as a very wholesome exercise, and quite necessary to his education.

I have discovered a simple and effective way of combating Z. and calming him when excited. It works so well—with limits—that I much regret that the discovery came so late.

As I have already told you, a great deal of the physical and emotional disturbance created by Z. is accomplished merely by gripping and disordering the mechanism of my breathing. He interrupts the normal automatic action of respiration by a series of uneven constrictions and jerks at the lungs and diaphragm on the expiration of breath, and immediately after the breath is expelled.

Now, according to my observation, there is normally a short relaxation of the lungs and automatic muscles of the diaphragm following exhalation, and this permits the rest and reception of nerve-force necessary for the unwearied continuance of involuntary breathing. It is this relaxation that

Z. prevents entirely; giving me, not exhaustion, since his communicated nerve-force takes the place of my own, but a feeling of exhaustion and great discomfort and unease.

I have discovered that by intentionally *inhaling* my breath unevenly, in a series of interrupted draughts, I can so compel my obsessor's attention and absorb his force that he is unable to disturb the exhalation or relaxation following. I don't dare practice this absurdly simple counteraction for very long at a time, because I really do suffer a loss of vitality when Z.'s energy is "wasted" (as he says). But it certainly has a wonderfully calming effect on both myself and the enemy if I try it a few times when most needed.

There is a feature I should have mentioned long ago—but I overlooked so much, with all the bulk of my writing. It is that a simple manual task, for instance if I busy myself about some little household job such as carpentering or painting, a task that demands attention without much thought, tends to quiet Z. and bring him into harmony with myself. He may protest vigorously, with a great flutter of nerves, at the beginning; but when he perceives how I am working, and when the action becomes a bit mechanical, he soon becomes absorbed in the work and does it with me.

On the contrary, when I use my mind to some purpose, constructively, to the exclusion of his interest or ability to join the thought, he becomes painfully excited and protests impatiently, and interrupts violently with some pain or nervous shock, striving to bring my attention under his control once more.

Well, it is fortunate that I am not naturally of an excitable or nervous temperament, but rather phlegmatic and contemplative—as you may have gathered. For when he loses control of himself, while at the same time trying to control me, then I must control us both. Through many and many an evening I have sat stolidly smoking and reading, to all outward appearance quite calm and comfortable, while within me my obsessor raged, raved and struggled.

It is not as bad as that now. When he "goes to pieces" now he is apt to give me unease and restlessness; bad enough, but

nothing like the shocking, racking hell of misdirected force he used to vent upon me.

I should also have mentioned his attitude toward people. Here is a brief indication.

He allows me to regard strangers, acquaintances, even near friends, generally with a natural equanimity. Evidently he feels little need for defense against these. But where my affections and emotions are concerned, he affects me differently. He tends to "get between" me and my kinsfolk, the very members of my family circle; and either so benumb my perception that I am unable to realize their true human significance for myself; or else to twist my mind to some entirely false and unreal regard, such as a senseless antagonism.

Long ago I recognized this practice for the ugly and dangerous thing it is. I am

profoundly thankful that I have almost entirely cured him of it.

The publishing of my letter makes me guiltily conscious that I have not yet succeeded in writing the first and most remarkable chapter of the story. I renew my resolve to write it—though not for publication, as you will probably agree if it ever really reaches you. This winter, then, perhaps. I have notes and a good memory. I will be accurate and comprehensive as possible. It will be rather like a narrative account of the delusions of Delirium Tremens (which, remember my belief, is really artificially induced obsession!). Thanking you once more for the copies of PSYCHIC RESEARCH, and with considerable wonder at your patience in editing my letters, I remain,

Sincerely,

H. B.

INTERNATIONAL NOTES

BY HARRY PRICE

I REGRET to announce the death of Herr Karl Krall, the Munich psychic investigator, which took place at Elberfeld on January 12th, 1929. The immediate cause of death was lung trouble. Herr Krall, who was in his 66th year, had been a keen experimenter for many years, animal psychology making a special appeal to him. His experiments before the war with the Elberfeld horses Muhammed, Zarif, Hanschen and Barto, made psychic history. Maurice Maeterlinck, in *The Unknown Guest*, tells how he visited the horses and asked Muhammed to give the square root of a certain number. The horse did not reply, as the number had no exact square root! The horses gave some amazing answers to complicated mathematical problems. The experiments of Krall incensed many German scientists and twenty-four of them drew up a protest, declaring the whole thing to be a trick. But Professor Richez points out¹ that among the signators were *only two* who had seen the horses!

I had the pleasure of meeting Herr Krall on several occasions (the last time at the Paris Congress in October, 1927) and quite recently he invited me to see his fine laboratory which he established at his residence just outside Munich. He published a number of brochures and articles dealing with his work and at one time was editor of *Tierseele*.

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Another death I have to record is that of Mr. J. G. F. Raupert, who died at Wiesbaden, January 3rd, 1929. Mr. Godfrey Raupert, who was a German by birth, was a Roman Catholic and was regarded as the chief Catholic authority on spiritualism and kindred subjects. With the sanction of the Holy See, Mr. Raupert gave courses of lectures on psychic and occult subjects at seminaries and Catholic institutions in various parts of the world and never tired of denouncing what he termed the "spiritistic heresy". His books on

psychic subjects include *Modern Spiritualism: The Dangers of Spiritualism*, which he published under the *non de plume* of "A Member of the Society for Psychical Research": *Spiritistic Phenomena and Their Interpretation: Spiritualism in the Light of Full Truth*, etc.

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Gaps in the ranks of well-known psychic investigators are occurring at an alarming rate. During the last few years I have had to record the deaths of Dr. Crawford, Dr. Ellis Powell, Dr. Geley, Prof. Sidney Alrutz, Sir William Barrett, Fritz Grunewald, Mr. E. P. Hewitt, Sir E. Marshall-Hall, Prof. Karl Gruber, Karl Krall, Lt.-Col. Hardwick, Miss Felicia Seatcherd, Lady Grey, etc. And it does not seem so very long ago since poor Frank Podmore was "found drowned" (as the coroner's verdict had it) in a pool at Malvern in the summer of 1910.

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The case of Teresa Neumann, of Konnersreuth, Bavaria, whose stigmatic phenomena have interested scientists and others for many months past, was discussed at the annual meeting of the Dutch Catholic Medical Association at Rotterdam in December. The *Universe* for December 21st, 1928, publishes an account of the proceedings.

Dr. Seidl, her physician, who is also chief medical counsel of the ecclesiastical tribunal appointed by the Bishop of Regensburg to investigate the case, told of his findings during the six years he has attended her. He reported instances of Teresa's loss of weight and the recuperation of that weight within a few days in spite of her total abstention from both food and drink, for which he declared there was absolutely no natural explanation. Dr. Crobach, director of St. Joseph's Hospital, Heerlen, gave similar evidence.

A remarkable story concerning Teresa Neumann was told by Bishop Schrembs, of Cleveland, Ohio, when he returned to the

¹Thirty Years of Psychical Research, 1923, p. 241.

United States early this year after visiting her. She was born on Good Friday, 1898, one of a family of ten children. She lived a perfectly normal life for twenty years, but then came a sudden change. A fire broke out in the neighborhood. Teresa, being a very strong girl, and in the absence of the male population on account of the war, took a leading part in fighting the flames. Without warning, she experienced a terrible pain in her back. She fell over and fainted. A lingering illness set in, accompanied by paralysis. Then she became totally blind. Such was her condition, the Bishop's story continued, until April 29, 1923. Then again there was a sudden change. She heard a voice: "Teresa, would you like to get well?" Teresa, not knowing who was speaking, answered simply, "I want God's all-holy will. Whatever He wants, that will be best for me." She was told she must suffer, but soon after the voice said: "Teresa, you can walk. Get up out of bed and walk." She thereupon called to her parents to bring her clothes, and, having obtained them, immediately got up, in spite of having been bedridden for so long, and walked across the room. The day on which this happened was the day of the Beatification of the "Little Flower," St. Teresa.

Two years later the girl as suddenly recovered her sight. It was on May 17, 1925, the day of the canonisation of St. Teresa.

A third sudden change came about in the Lent of 1926. In the midst of her prayers, said the Bishop, Teresa was seized with a strange vision. She saw Our Lord in the Garden of Agony. That night she found a deep wound in her side. On the following Friday she again saw a vision of the Passion; and gradually there formed in her hands and feet the marks of the wounds of Our Lord. Then came the wounds in the head. Every Thursday night since then, Bishop Schrembs declared, the wounds had bled. The vision of the Passions lasts from midnight until 1.30 p.m. on the Friday.

Since 1923 she has had no appetite for food, and since 1926 she has ceased to drink anything at all. Yet, apart from her sufferings at definite intervals, she is perfectly normal. She receives Holy Communion every morning. The priest dips a minute particle of the Sacred Host in water, but even so Teresa has the greatest

difficulty in swallowing it. The ecclesiastical authorities had sent four hospital sisters to her home and placed them under oath to watch her every moment of the day and night. The sisters stayed with her for fifteen days, and afterwards stated on oath that not a drop of water, nor any liquid sustenance, nor a morsel of food passed her lips.

Another remarkable feature of the case reported by the Bishop is that when Teresa repeats what she sees and hears during her visions she speaks in Aramaic, though she has never learned a word of the language. Dr. Wudst, a distinguished German orientalist, sat by her side Friday after Friday, taking down the words as she spoke them. One day she uttered a phrase and Dr. Wudst stumbled over it. "Teresa", he said, "this is not possible. There are no such words." "That is what they say," Teresa answered. Dr. Wudst was puzzled, and went back to his house to look through his books. In one of the oldest dictionaries he came upon the identical phrase Teresa had uttered. *

I was in Paris early in January looking at a collection of 16th century occult books (which I purchased) and found the staff at the Institut Métapsychique very busy with enquiries, etc., which reminds me that if any reader thinks he is entitled to a copy of the *Compte Rendu* of the Congress held in Paris in 1927, and has not received it, it probably has been lost in the post. My own copy was lost in this manner and Dr. Osty informed me that several complaints of a similar nature have reached him.

Dr. Eugene Osty will again be the guest of the National Laboratory of Psychical Research in October when he is lecturing for us. I am lecturing at the Institut in June.

M. Paul Heuzé kindly gave me a copy of his book *Le Chemin des Ténèbres*², a most amusing story of psychic investigation in which his characters are real personages such as Prof. Richet, Dr. Osty, etc. Another book he has just published is *Les Plaisanteries des Animaux Calculateurs*, an amusing criticism of "talking horses", "calculating dogs", "the pig that plays poker", *et hoc genus omne*. In a recent Note, when mentioning Paul Heuzé, I am afraid I rather gave the impression that

²Paris, 1928. Librairie Radot.

this French writer was an utter sceptic as regards psychic matters. But I find I am wrong. He has had sittings at the Institut on several occasions and Dr. Otsy informs me that he was considerably impressed.

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M. Joanny Gaillard, the "mummifying medium" of Lyons about whom I wrote in the December PSYCHIC RESEARCH and of whom M. Sudre writes in the present volume, is visiting the National Laboratory if we can come to terms. M. Gaillard approached us in the first place and sent me an account of his alleged faculty which created something like a sensation in Europe a few months ago. M. Gaillard claims that he can completely mummify a pigeon in fifteen days, and a mutton chop in ten. Fruit, such as oranges, and potatoes, take about two weeks to become mummified. By magnetic passes he says he can retard the growth of organic substances and can sterilize wounds or "heal" internal disorders by the same means.

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Miss Marguerite W. Crookes, M.A., our Correspondent in Auckland, N. Z., sends me a long and interesting account of a new medium who is creating something of a sensation in New Zealand. He is a young man who hides his identity under the curious pseudonym of "Claude Dolores". His age is given as nineteen and his phenomena have "even impressed conjurers". Why conjurers should be regarded as being less impressionable than other people I am at a loss to understand. Most of the magical fraternity with whom I am acquainted are not a whit less gullible than ordinary mortals. I shall have more to say about "Dolores" in a future issue. Miss Crookes has just completed a series of ten articles published by the *Auckland Star* which make excellent reading.

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Mr. G. R. S. Mead, the editor of *Quest*, now informs me that he thinks he will be able to continue publication of his periodical, at least for a time. I gather that someone has come to his rescue. It would be a great pity if this old-established quarterly were to cease publication.

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Dr. L. Mirahorian, the genial president of the "Societatea de Studii Psychice si Metapsychice", Silistra, Rumania, has just "committed matrimony" and he very kindly invited me to his nuptials. I am sure

my readers, any of whom who attended the Paris Congress will have met the groom, will join me in every good wish to the happy pair.

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An illustrated short-title catalog of the library of the National Laboratory is being prepared and will be issued in the early Spring. It will contain particulars of something over six thousand books, pamphlets, etc., dealing with psychical research, magic, spiritualism, conjuring, psychology, pseudo-phenomena, etc., etc. Further particulars will be announced later.

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In the London *Sunday Dispatch* of January 13th Mr. Bernard Shaw tells us that he does not know about spiritualism. He does not deny that we might persist after death in some form or other but contends that spiritualism proves nothing unless it can surpass the results obtained by tricksters. He tells us that he went to one séance and deliberately cheated because it was so easy. He informs us that his mother was a great spiritualist. "G. B. S." gives us an alternative to spiritualism which is not materialism. He believes in a re-fashioning after death and in another part of this curious interview he says prayer is not a waste of time. Shaw's superiority complex is in fine fettle in this interview.

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Sir Philip Gibbs (who, by the way, was at Dr. Whymant's lecture at the National Laboratory) has just placed on the English market his novel *Darkened Rooms*³, a not very subtle attack on mediums and spiritualism generally. Sir Philip is a Roman Catholic, and takes the usual Catholic view that the phenomena occur, but are the work of evil spirits. The story is about a pseudo-medium named Emery Jago (who really possesses some hypnotic power) who makes a living out of fraudulent phenomena and clever showmanship, in conjunction with a poor dancer named Rose whom he has beguiled into his clutches. The author shows considerable knowledge of seance technique and the story is quite readable. But although the work is new to English readers, I read the story years ago in an American periodical.

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A hypnotist named "Svengali" (after Trilby's tormentor) has got himself into hot water through accusing a farmer's wife

living at Stahlau, near Pilsen, of murdering Marie Stepanek from jealousy. "Sven-gali" did not know the woman, but described her after looking in his crystal. He declared she had suspected Marie of illicit relations with her husband. The woman proved her innocence and she and her husband are bringing an action against the crystal-gazer. But the publicity given to the case has been the means of discovering the real culprit, a youth at Prague, who has confessed to the crime.

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A similar case to the one recorded above occurred recently at a village near Lubeck. Frau Hessel and her sister, who had some reputation locally as clairvoyants, were invited by villagers to help track down an incendiary. The psychics were unsuccessful. Just before the conclusion of the seance, however, Frau Hessel suddenly accused a young peasant of the incendiarism. The youth at once brought an action for defamation of character, and won it. But the Lubeck Court of Appeal, though agreeing that there was a libel, has reversed the verdict on medical evidence which held that she was still in a "post-trance" condition at the time and was not responsible for her statements.

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Mr. J. W. Dunne has issued a second edition of his *An Experiment with Time*⁴, the first issue becoming exhausted after a very few months. The second edition has been improved by the insertion of several footnotes and a very necessary index has been added.

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Father Thurston, S.J., in a letter to the *Daily News*, gives his views (which are those of Roman Catholics generally) on the subject of spiritualism. For metaphysical reasons he believes (a) that the spirit of man continues to exist after death independently of the body; (b) that the disincarnate spirit by manifestations of various kinds is able to intervene in human affairs. But he does not believe that a spirit may so intervene and communicate as to demonstrate its own identity beyond reasonable doubt. He concludes his letter by stating that he considers the growth of spiritualistic practices a menace.

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Still another Roman Catholic opinion of psychic phenomena was voiced by Dr.

Downey, R. C. Archbishop of Liverpool in a sermon which he preached recently at St. Mary's Church, Derby. Incidentally, he had a good word for the Devil. Ninety-eight per cent of "spiritism", said Dr. Downey, consisted of fraud and trickery, leaving only the other two per cent to be explained. He did not agree with the out-and-out rationalists who flatly denied the occurrence of any phenomena, for he thought they ignored the evidence, nor did he agree with those who put it all down to the Devil. Personally, he thought they were giving the devil more than his due. In fact, they were offering a great insult to the intelligence of his Satanic majesty, for, after all, his was an angelic intelligence which was a great deal superior to ours, and to associate the appalling nonsense that was turned out by trance mediums with Satan would be an insult to an angelic intelligence.

Declaring that much of spiritistic literature obviously was "churned out" of the sub-consciousness of the medium, the Archbishop said that Sir Oliver Lodge, Sir A. Conan Doyle, and the Rev. Vale Owen, had described three very different heavens.

Sir Oliver Lodge was a scientist and his spirits talked science—of a sort. They told him how spirits could balance on an inclined plane, how clothes were made out of departed clothes "on this side," how to make bricks without straw and so on.

That was how the spirits talked to Sir Oliver Lodge, but not to Sir A. Conan Doyle. He was interested in easier divorce. "as if," commented Dr. Downey, "we had not enough troubles already." So he was told that "husbands and wives on the other side are not together but only affinitized souls—those who really loved each other." So Sir Arthur got what he wanted.

Mr. Vale Owen knew nothing about science, and, so far as he (Dr. Downey) knew, did not want easier divorce. He was a parson, and so Mr. Vale Owen's heaven was "like a sort of glorified Anglican vicarage standing in its own grounds." Dr. Downey is sure it would bore Sir Oliver Lodge and Sir A. Conan Doyle to tears.

After pointing out that the Catholic Church admitted that there were spirits good and bad and that they could get into communication with men, the evil spirits by divine tolerance and the good ones by divine permission, the Archbishop

⁴See this JOURNAL for August, 1927 (Vol. XXI No. 8) for exhaustive review. A. & C. Black (London) publish the book at 10/6 net.

warned the congregation that any Catholic who went to a seance committed a grave sin. There were evil spirits; they had enormous power; they could impersonate the dead. They had done so in the past and they could again. The whole thing was monstrously unclean.

"The basic tenet of spiritism as a religion was opposed to the basic tenet of Christianity, namely, that the deposited revelation was closed with the death of the last Apostle, while the spiritist said that revelation was still going on."

* * * * *

After the *Daily News* had concluded its most recent annual "enquiry into the truth of spiritualism", the editor inaugurated a ballot among his readers to ascertain who were believers and who were not. The result was rather extraordinary on account of the few people who troubled to vote. Only just over 12,000 readers filled in the forms. The figures⁵ were: (1) I believe that spirit communication has been definitely proved, 7,502; (2) I believe that spirit communication has been definitely disproved (or is impossible) 2,776; (3) I believe that it has not yet been definitely proved, 1,987. Though these figures show an overwhelming majority in favor of the "proved" verdict, it is fairly obvious that the result has been secured by the enthusiasm of the believers—who troubled to record their votes—and the apathy of the agnostics—who did not.

* * * * *

Mrs. F. E. Leaning, the editor of the *British Journal of Psychical Research* and an occasional contributor to this journal has suspended all her literary activities on account of ill-health. Never of a very robust constitution, she has found this winter particularly trying and is going to have a thorough rest.

* * * * *

Sir Oliver Lodge, in the *Review of the Churches* for January makes a confession of faith which is interesting reading. He is supposed, he states, to be "tarred with the brush of unorthodox researches" but the only brush with which he admits being tarred is a brush that has been dipped into the facts of experience.

"My own doctrine, both in physics and psychics, is one that emphasizes the importance of the universal connecting medium, the ether of space.

"I believe that this substance or substantial entity will ultimately be found to be of the first importance, both in science and in philosophy; I believe that it will act as an instrument of unification between mechanism, on the one hand, and spiritual guidance on the other.

"If so, then it must be by or through the process of what we call incarnation—a connection between ether and matter which has still to be understood—that the undifferentiated mind develops, by utilizing the essential discontinuity of matter to partition itself off into free and independent units, so that in association with matter, they may acquire an individuality of their own, and thus by free and personal development enhance the value and complexity of the whole.

"If mind always requires a physical vehicle (as our experience seems to show that it does) then the Absolute Mind, whether differentiated or not, must exist in the continuous ether. Mind transcends the ether, yes, but utilizes it as its instrument and vehicle.

"Matter is known to consist of detached particles linked together into a cosmos by unexplained and non-sensuous forces, either in what may be called space, or in a physical but non-material perfect substance, the seat of all potential energy.

"And now matter itself is turning out to be a form of energy likewise, so that the whole physical universe is being resolved into ether and energy, which last may be a special variety of motion.

"In what way this omnipresent entity is able to fulfill the behests of life and mind has not yet even been imagined; but if the ether exists it is unlikely that mind has not made use of it; and it is in some such way that I would seek to fathom the meaning and mystery of existence as we know it."

"Egyptian Beliefs as to the Hereafter" was the subject of an address given recently before a Glasgow literary society, by Miss M. A. Murray, who said that in the belief of the Egyptians there were three distinct layers of stratified religion. One was rather vague, the dead person going to the next world and getting food and drink there. That belonged to the primitive religion, in which were local gods, each little district having its own god. Then came the time when the whole country was united under one Pharaoh, who was looked

upon as a human being in whom the spirit of the Creator was incarnate. That was the religion in which one got a more or less supreme god. He was Osiris, which meant the occupier of the throne. When that belief was in evidence, the dead had their deeds weighed in front of the god who was the judge of the dead, and if they passed through the ordeal rightly they were admitted to the kingdom of Osiris. That was a pleasant place, where one had every kind of pleasure and happiness. The third level of the religious strata was the worship of the sun. The sun was the god of the king alone to begin with and when the king died he went to the sun. Right through Egyptian religion, said the lecturer, one found these things first of all belonging to the king. Then it gradually permeated down through all classes of society, until finally everybody had the same religion. About the time of Moses all these ideas were fused together but with care one could disentangle them.

* * * * *

The great affinity which exists between twins was exemplified recently when Dr. Arthur Brown Smith and Dr. Sydney Mc-Kendrick Smith, twin brothers, aged 29, committed suicide on the same day in their London flat. Each cut his throat with a surgeon's knife and when their bodies were found they were lying on the floor, face to face. The case has much interested scientists and psychologists. At the inquest it was stated that in their daily life they acted and thought as a single person. One of the two would often commence a sentence and the other would finish it. It is well known that a deep sympathy and understanding exists between twins who often die together. They are like one person with a double mind, or rather, one person in two parts.

* * * * *

Whether or no Samuel Johnson (1709-1784) believed in ghosts has been seriously agitating the press during the past few weeks. Boswell, in his *Life* of the great lexicographer, refers to the subject in a series of notes. Malone pointed out that the frequent mention of ghosts in Johnson's conversation meant no more than that Boswell was much interested in the subject and constantly introduced it. To this Boswell's son added a further note, admitting that his father was much interested in ghosts but insisting that Johnson's interest was

scarcely less. Miss Anna Seward (1741-1809) the "Swan of Lichfield" expressed surprise that Johnson should complain of John Wesley's belief in ghosts without personal investigation, to which Johnson replied: "Yes, madam; this is a question which, after five thousand years, is yet undecided; a question, whether in theology or philosophy, one of the most important that can come before the human understanding."

* * * * *

Lyons, as a psychic center, appears to be gaining considerable notoriety. During the interest caused by Joanny Gaillard's experiments the body of Madame Hodoyer, a local lawyer's wife, was recovered from the River Rhone after she had been missing for two months. The Lyons police believe it is a case of ritual murder. A cord was tied round the neck, and death was caused by strangulation, not drowning. It is now revealed that Madame Hodoyer was a member of a mysterious Indo-Chinese sect, which seems to have a considerable following in Lyons. She was also associated with local spiritualists, who are reputed to be bitter enemies of the Indo-Chinese sects. Absolute silence is preserved in exotic circles in Lyons, but the police have not rejected the possibility that Mme. Hodoyer was murdered as a human sacrifice during some religious rite. Dr. Locard, a police expert, declares that there are more religious sects in Lyons than anywhere else in the world. "There are numerous 'popes' and priests," he added, "who are apparently ordinary workmen during the day, but who officiate at mysterious rites at night."

* * * * *

If Mr. William R. Hearst wishes to acquire another ghost, complete with castle, this is to inform him that Warwick Castle is now up to let for a long period. The Castle is a magnificent erection on the banks of the River Avon, and is full of all sorts of treasures collected during many centuries. As becomes the home of an ancient family, it has its ghosts. Sometimes at midnight, it is said, a lady rides through the state rooms on a white horse; and there is another apparition in the form of an aged dame who flits along the corridors by day with an averted face. Frances, Countess of Warwick, would doubtless be able to recall this old woman whom she saw twice many years ago. The Warwick Castle

ghosts are authentic specters that belong to the ancient place and are accepted as part of it, like the family heirlooms, old armor, or the dungeons.

* * * *

The readers of PSYCHIC RESEARCH who remember my article on the curious experience with the Shropshire poltergeist which "stumbled" will be interested to hear that a stumbling ghost has just paid its annual visit to Timberbottom Farm, Bradshaw, near Bolton. "It" walks up and down the stairs exactly as my Shropshire one did and we read that it often stumbles and knocks things over. The

clatter of fire-irons has been heard in the night, yet in the morning they have been found in their usual place. A party in the kitchen was interrupted by a loud knocking in the passage, which proved to be deserted. On another occasion a woman heard a shuffling sound behind the door and then felt something pass her and go up the stairs. The occupants of the farm believe that a man once murdered a woman there and that the murder is being re-enacted. Curiously enough, the legend attached to the old Shropshire manor relates how a demented uncle killed his young niece.

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Previously acknowledged	\$5,918.09
February 24th, 1929, Miss Irene Putnam's contribution to Research and Publication	200.00
	<hr/>
	\$6,118.09

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ASSETS

Cash in Banks:

Corn Exchange Bank.....	\$ 622.09
Seabord National Bank.....	805.88
Cash and Checks on Hand.....	486.21

Investments, Stocks, Bonds and Mortgages:

See Exhibit "E"	179,545.14
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Special Funds:

Warren B. Field Bequest in trust with Kings' County.....	\$ 6,639.31
Trust Company	
Max D. Petersen Bequest in trust with American Trust....	
Company	40,000.00
Interest Accrued (see Exhibit "E").....	14,421.09
Property—15 Lexington Avenue.....	57,000.00
<i>Total Assets</i>	\$299,519.72

LIABILITIES

General Fund:

Balance at December 31, 1927.....	\$ 7,561.32
Disbursements over Income.....	1,310.35
	<hr/>
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")	173,302.68

Research and Publication Fund:

Balance December 31, 1927.....	\$ 1,056.31
Donations January 1, 1928 to December 31, 1928.....	2,400.00
	<hr/>
Expended for Experiments.....	\$ 3,456.31
	1,386.55
	<hr/>
<i>Total Liabilities</i>	\$299,519.72

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FOR THE YEAR ENDED DECEMBER 31, 1928.

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<i>Donations:</i>		
Research and Publication Fund.....	\$ 2,400.00	
General Endowment and Life Membership Fund (George..		
Townsend Derby)	200.00	2,600.09
<i>Interest:</i>		
On Bank Deposits.....	\$ 34.15	
On Investments.....	11,024.17	11,058.32
<i>Sundries:</i>		
Sale of Journals and Proceedings.....	\$ 249.61	
New York Section House Expense Refunded.....	1,964.40	
Insurance Refund	17.00	2,231.01
<i>Total Receipts</i>		\$21,655.30

DISBURSEMENTS

<i>Salaries</i>	\$ 8,943.00
<i>Auditing</i>	50.00
<i>Telephone</i>	419.46
<i>Light and Heat</i>	958.25
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<i>Publication Expense</i>	7,997.49
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<i>Building Repairs and Expense</i>	1,044.96
<i>Janitor</i>	720.00
<i>Insurance</i>	96.46
<i>Custodian's Fee</i>	97.05
<i>Total Disbursements</i>	\$23,318.20



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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.
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BARON ALBERT VON SCHRENCK NOTZING
May 18, 1862—Feb. 12, 1929.

PSYCHIC RESEARCH

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Vol. XXIII, No. 4; April, 1929.

The Divining Rod

BY RENE SUDRE

THE old divining rod of the water-dowsers is beginning to be talked about again in France. Recently we have had, in Paris, a lecture by the Abbe Bouly, rector of Hardelot, who is an eminent dowser. He has remarked that rhabdomancy, as this ancient art is called, is a specialty of the clergy. The Abbe Mermet is the most celebrated among these ecclesiastical dowsers but he has had many imitators, and I have just had an invitation to attend experiments in the French Midi—experiments more extraordinary than anything of which we have heretofore heard, in that it is proposed to make the location not on the ground but on a map! It is again an abbe who is to escort me to the place of these experiments, and I propose to go, in order that I may report the results of the tests in a future article.

In the meantime, another dowser, M. Henry de France, sends me a little book, which he has just published, under the title *Le sourcier moderne; manual de l'opérateur à la baguette et au pendule* (Modern Dowsing: Manual of Operation with the Rod and the Pendulum). This work is conceived in a practical vein, with the view of its use as a text-book. For the author has no doubt that the art of dowsing is subject to definite laws, and that it may be acquired, just as may painting and music, provided one have certain necessary pre-dispositions. With this viewpoint, he rec-

ommends an apprenticeship in dowsing to farmers, architects, archeologists, engineers, military officers, geologists, etc. Better yet, he would have physicians use the rod in diagnosis and location of maladies. It appears that this singular idea for the extension of dowsing into the medical field proceeds from the physical explanation of this faculty which the author supports; and it is this explanation that we are going to discuss.

M. de France employs two divinatory instruments, the very same ones that Chevreul studied in his celebrated memoir of the early nineteenth century; the rod, and the pendulum. The rod is not necessarily of hazel. It may equally be built up of two branches of whalebone slatting, 20 to 25 centimeters long and half a centimeter across. They are attached at one end in such a way that when one grasps the other end, one may open them up more or less in the form of a V. The operator holds the two branches in his two hands, palms uppermost, each branch being lightly hung between the thumb and the index-finger. When the object of the search is immediately below the rod, the latter raises or lowers itself, and the impulse for it to do this is so strong that it may execute a complete revolution. There is also another form of the rod; a thin shank some eighty centimeters long, which is held between two fingers of each hand, and which then

responds by means of an elastic movement, to the presence of the article sought.

The pendulum is a ball or cylinder of wood, glass, lead, etc., hanging on a thread of linen or hemp. The thread is about a meter long, and is more or less wound up about a small notched wooden cat. One unwinds this to the desired length, and then balances it over the object, whereupon the bob begins to rotate in clockwise or counter-clockwise sense. It is with this instrument that M. de France advises a beginner to work. According to his theories, the pendulum and the rod are "detectors of telluric currents"—that is to say, they reveal the presence of electrical currents circulating in the ground. These currents are modified by the presence of conductive bodies. There is consequently, immediately above a deposit of mineral or a body of water, a distorted electrical field which the dowser perceives and which he indicates by subconscious movements impressed upon the rod or the pendulum.

To show that the dowser is capable of this subconscious perception of an electrical field, the author takes a pocket lamp and places this, lighted, on a table; then he slowly unwinds his pendulum above it, while making the latter oscillate gently. When it is unreeled to a length of twelve or fourteen centimeters, he says, the pendulum starts turning in a levogyrate or counter-clockwise sense. The author assures us that this length is determined almost within a fraction of a millimeter. It will be found advantageous, he says, to face the west during this operation and to present the thumb or index-finger of the other hand as close as possible to the electrical current. If the pendulum refuses to turn or turns but feebly, "by reason of atmospheric perturbations," the desired motion will start on turning the index-finger toward the sun.

Once the pendulum is started turning above the lamp, it continues to turn when removed, and this effect endures up to distances of several meters. But the movement changes several times, indicating a response to the properties of the lamp current: its voltage, its amperage, and the resistance of the circuit. (The author does not appear to suspect that there is a connection between these three quantities, as indicated by Ohm's law.) In the vertical sense the same variations in the pendulum motions are to be noted, but the zones thus

delimited are narrower. Here the author abandons the electrical field of the earth, to talk to us about the electrical field of the atmosphere. But he offers nothing to prove the identity of these. Nevertheless, he comes at once to other experiments.

The pendulum, held in the right hand, starts to turn if one touches the right hand to the lamp; if one withdraws the hand, it stops turning and starts oscillating. If a circle is then described about a lighted lamp, the pendulum marks the four cardinal points on this: the north and south points by its rotation, the east and west by its oscillation. But if a compass is placed above or beneath the lamp, the north point is deflected through a certain angle. If two lighted electrical lamps are placed on the ground, in such a way as to be in line with the sun or with another source of light, the pendulum rotates on passing between the lamps. From this arises a method of prospecting by taking one lamp in the hand which carries the pendulum: when the latter starts to turn, this is because a hidden object (playing the part of the second lamp) is in line with the sun and the first lamp; and all that then need be done is to turn one's back to the sun and walk along this line until the pendulum starts turning again. When a certain particular body is to be sought, it is well to take in the hand, instead of the lamp a fragment of this substance or body; the pendulum will behave in precisely the same way. And the author indicates other experiments which are to serve as practice to prepare the dowser for his work in the field.

With the rod the work is more delicate than with the pendulum because the rod presents no natural oscillation. It is therefore necessary to hold it in such unstable equilibrium as to permit the smallest vertical movements.

We come now to real operations. Preliminary experiment is first made, over a visible current of water, to determine to precisely what length it is necessary to unreel the pendulum to get the gyration. The author states that this is usually in the neighborhood of 75 centimeters. The operator then takes his stand on the ground to be tested, with the pendulum unwound and there firmly held; and then turns the left hand slowly until the pendulum passes from oscillation to gyration. The hand then indicates the direction of the water.

He then stretches out or withdraws the left hand to determine the distance, and raises and lowers the right to determine the depth. Then he walks in the direction indicated and if he deviates from the true line toward the subterranean current, he is apprised of this by a deflection of the pendulum to the right or left. In this way, the course of the current as projected on the surface of the ground may be staked out. Other methods, different with different dowsers and always difficult in their application, permit a determination of the depth at different points and the volume of flow. I pass with equal haste over the procedures that yield an analysis of the water, determine its potability, its radioactivity and its mineral content, etc.

The rod and the pendulum truly have marvelous divinatory powers, but this author tortures his brain to provide a physical explanation for these phenomena, to which it is clear that no physical explanation is applicable. In point of fact the explanations which he thus provides are of such vague and infantile character that it is not possible to accord them the slightest scientific consideration. The electrical field of the earth we know to be constituted primarily through ionization of the atmosphere. Between the head and the feet of a man there is a difference in potential which may occasionally reach a value of 150 volts. If the dowser conducted electricity like an electrometer, it is not understandable how such a variation as this could escape his perception, while at the same time he could sense variations of potential in the interior of the earth which in any event would be far inferior in numerical value to the ones just cited. Furthermore, in the experiments with the pocket lamp, it is an electromagnetic force that is involved and no longer a purely electrostatic one, inasmuch as we here deal with electricity in motion, with an electric current and not a mere electrical charge. At another point, our author compares the dowser to a wireless receiver. Here again we change our base; for the Hertzian waves are related with alternating currents, and not with the continuous currents that are present in a pocket lamp operated by a battery. The author is completely confused between these various fundamental notions of electricity, and the scientific explanation which he attempts to reach in this way is entirely a function of his own ignorance of electrical science.

To seek through electricity or through any other agent an explanation of the phenomena of the divining rod, it would be necessary first of all to make valid experiments rather than mere caricatures of experiments. Those which I have been describing prove absolutely nothing. It is clear that they are wholly based upon auto-suggestion and that they would have produced totally different results if they had been prosecuted with different expectations. We are confronted with one of those illusions, so well known in metaphysics, where the facts take their form from the theory which they are destined to verify. We know that there is set up between the subject and the director of metapsychical experiments a psychical liaison of such character that all the ideas of the latter are captured and put into realization by the former. I have often cited the experiments of Rochas, of Ochorowicz and of Cornellier as typical of this law of the "collective psychism." Even more rightfully is this element of illusion evident when in place of the mental suggestion upon an external subject we have a mere auto-suggestion! I do not in the least dispute the facts: that M. de France's pendulum began to turn when he passed it between two electrical lamps or when he allowed it to hang suspended on 75 centimeters of thread over a body of water; but all this corresponds merely to the ideas that he has formed as to how it ought to behave. These ideas are more or less precise, more or less subconscious, more or less derived from similar ideas held by his predecessors. If he wants to verify that all this is illusion, let him suspend his pendulum on a wholly inanimate support, one that cannot give it the physical stimulus of subconscious muscular activity! But, of course, if he did this, he would explain the negative result as due to the negative electrical properties of his wood-and-metal stand, not at all to its negative properties as a vehicle of subconscious thought and activity!

We may point out here that the dowser, like the medium who presents a communicating personality from the Beyond, is a man who has surrendered to an enthusiasm, who has accepted a tradition, who is wholly subject to psychical reactions arising out of these circumstances. In spite of himself he imitates what he finds in these models and by imitation I do not mean necessarily any slavish copy, but just as often

a rather clever reversal of the suggested model. In point of fact all dowsers have the same general procedure but these procedures undergo individualistic variations of such character and scope as to make it very evident that there is involved nothing of physical law with its rigor. The whole history of the divining rod confirms this arbitrary and variable character of the methods, which have started with mere discovery of physical sources and been extended to such abstruse matters as the apprehension of malefactors. From the most distant times the rod has been regarded as part of the properties of the magician.

It will be remembered that even in the Bible, Laban employed hazel and chestnut rods to make his ewes fertile. There was also Jacob's rod, with its endowment of miraculous properties. It was with the "rod of God" that Moses and Aaron did their miracles for the Pharaoh, that Moses got the water from the rock, that the high priest was chosen from among the twelve tribes of Israel. The Chaldeans and the Seythians and the Persians practiced rhabdomancy. Likewise in the Greek mythology we find the rod in the hands of Pallas and of Mercury and again in those of the sorceresses Circe and Medea. We find it again among the Barbarians and in the Roman world, save only that it is now no longer employed in the discovery of water and of minerals. In fact, it is not until the fifteenth century in France that the "transcendent wand" was employed for mineral prospecting, and not until the seventeenth century that the Baron de Beau-Coeil used it to distinguish the "diverse qualities of subterranean waters."

Chevreal places between 1689 and 1694 the most interesting period in the history of the divining rod. For it was at this moment that the philosophers and the savants of the contemporaneous scientific world were asked for their opinions of this strange phenomenon. Let us summarize the matter, from the documents of the epoch:

The rod does not turn above open water, but merely over subterranean waters; but over metals it turns, whether they are open or concealed. It turns over any landmarks which the proprietors of two adjoining fields have agreed upon as marking the limits of their respective properties; it ceases to turn in the absence of such

agreement. If the markers have been displaced by fraud the rod will turn over the spot which they originally occupied, while remaining quiet over the marker stones themselves. It turns over a thief, over his trail, over the stolen articles, over anything that the thief has touched. Finally —most important item — the rod never turns over anything other than the particular thing which the dowser is seeking at the moment. For instance, if while seeking a metal the dowser passes over a subterranean spring, this spring is without any effect on the rod.

Nicolas Malebranche said, with logic, that it was necessary to distinguish between the material and the moral effects of the rod. For the former, it seemed to him, according to the physics of Descartes, that the rod ought to act more strongly on open water than on subterranean water; and as regards concealed waters, it was certainly impossible to judge their depth, inasmuch as a weak source near the surface must exercise the same action as a stronger source more deeply buried. This is precisely the same reasoning that we apply today, two and a half centuries later. If we take the Hertzian waves for model, a source five meters from the surface would produce exactly the same effect as a source ten meters deep and four times as strong.

Malebranche's reasoning in connection with the moral effects of the rod was no less valid. "The forces inherent in dead matter," he wrote, "have neither intelligence nor free-will; they work in a manner that is constant under constant circumstances. Hence causes of this nature are quite impotent to pick out a thief, a stolen object, a landmark that has been removed by fraud or the place from which it has been taken. In such case, the rod can turn only in response to intelligent moral causative agencies. . . ." And the philosopher concludes: "If it really turns, without any fraud or intent to deceive on the part of the person who holds it, only a supernatural cause is adequate for the production of such effect." At this period, there was general inclination to recognize the intervention of the devil in all things. There was no hesitancy in attributing the behavior of the divining rod to this agency, and there were even those who thought the Church should ban its use as dangerous to the soul's safety. Today we know that neither the devil nor any

other supernatural element has anything to do with the matter, but that it is wholly a question of supernatural or metapsychical facts.

The dispute about the divining rod started in 1692, on the occasion of a murder which had been committed upon a Lyons wine-merchant and his wife. A dowser named Aymar, taken with his rod to the scene of the crime, followed the murderer's trail and caused the arrest of one who subsequently confessed. Aymar was then subjected to other tests which established the reality of his powers. But just as people were to be found who persisted in the diabolic explanation, so there were plenty of others who forgot the wise distinction made by Malebranche and insisted upon seeking a purely physical explanation. If I bring up this closed chapter of history in this place, I do so only because it presents such a striking analogy with the present time, when we find people like M. de Francee obstinately pursuing a physical explanation for the supernormal, in the face of the fact that even some of the data of normal psychology are manifestly impossible of explanation on any basis of physical forces, however subtle these may be. To give some idea of the absurdities such a search involves (although really they are no worse than some of the current absurdities) I shall cite the abbe, Vallemont, who in his *Physique occulte* (Occult Physics) tries to show that all the phenomena of the rod correspond to those of magnetism and electricity. From all substances—water, metals, the bodies of thieves and murderers, objects stolen, etc.—there are given off, he says, corpuscles which affect the rod by a sort of transpiration. These corpuscles travel vertically and impregnate the rod, and cause it to droop in the attempt to assume a position parallel to their paths.

In addition to this direct action on the rod, there is an indirect action by the corpuscles which enter the organism of the dowser himself through his respiratory processes and by penetration of the skin, communicating their motion to him. Inasmuch as Aymar claimed to be able to discover the traces of a murderer twenty-five years after his crime, Vallemont was obliged to grant that the corpuscles remained in the air throughout this period, in spite of winds, tempests, rains and electrical storms. The more one tries to adapt

the explanation to all the cases that are presented, the more completely absurd it becomes. It is necessary, for example, to assume that the corpuscles given off by a guilty man are in some way different from those issuing from an innocent person; that this difference is brought into being by the fact of guilt; etc.

Kircher, who was a true physicist, made the experiments which I have above suggested to M. de France, to see whether a rod held in a wooden framework would turn in the same way as when held by a man. He determined that it never would, but that it remained always at rest. In this way he established that it was the dowser who made the rod move. This is the first step toward a rational (I have *not* said physical) explanation of the phenomena. But an even more important step is taken when we observe that the rod gives the same results under contradictory conditions. Thus with some dowzers it turns above a given metal when the dowser has a scrap of this metal in his hand; with others, it responds to the presence of other metals but is impervious to that of the metal of which he carries a sample. With this knowledge we must begin to suspect that the whole business depends upon the ideas which the dowser himself has of things in general and in particular. A little later than the period to which we have come, when electrical theory was more advanced, it was often found that the rod would not now turn when the dowser's hands were insulated with silk cloth. Is it not clear that this was because it was imagined that the influence of hidden things was transmitted in a manner analogous to the transmission of the electric fluid?

We have come clear down to Chevreul to have the complete explanation of the rod and the pendulum as working through subconscious movement; and this strikes the tinder for the metapsychical explanation. With extraordinary perspicacity, this great savant linked the phenomena of the rod with those of table-turning. But in his celebrated *Letter to Ampere*, he made no allusion to the marvelous character of the revelations made by these instruments. In his *Memoir* of 1854, he spoke of this aspect, but with an elegant skepticism: the same attitude which the psychologists of the period took toward the subjects of animal magnetism and somnambu-

lism. We know that this attitude involves closing the eyes to a large fraction of the facts. Today we retain the concept of the subconscious, add thereto that of the supernormal, and without invoking demons or spirits get a harmonious interpretation of all facts, ancient and modern.

To return to the divining rod of the dowser, we can well point out that this has never yet been made the subject of a scientific investigation. There remains no doubt that it has been used with success; but nobody can tell us the number of failures. This number must be considerable. How many dry holes have been dug at the advice of dowsers; wells that never gave any water! In their writings, the dowsers recommend thorough study of geology and a thorough acquaintance with all of the data of hydrology and mineralogy as a prerequisite for field work with the divining rod. However they may be at pains to disguise it, this proves that they have not got a limitless confidence in the infallibility of their art, and that they take care to keep on their side all possible sources of information, normal as well as super-

normal. They remind one of the clairvoyant who gets all possible information about his client's past, as a guide to divining the future with a minimum risk of error.

Another characteristic of the dowser's philosophy is to be seen in full operation in M. de France's book: the care to explain the phenomena by the scientific theory of the moment. In other days, they have invoked the corpuscles of Newton or the vortices of Descartes; later it was the vitreous and resinous electricity of Du Fay; today it is Hertzian waves and wireless. I repeat that all these comparisons are wholly crude and inaccurate. It is not necessary to indulge in long reflection to see that the phenomena of the divining rod and the divining ball are phenomena of mental metapsychics, phenomena of clairvoyance to which imitation and habit give an appearance of physical determinism. They constitute a variety of metagnomy which translates the results of supernormal cognition into an arbitrary code through the vehicle of subconscious muscular movements.

ATHANASIA

My Witness to the Soul's Survival—IV.

BY F. BLIGH BOND

I SHOULD like now to summarize certain conclusions to be drawn from the evidence already offered. The evidence has, so far, been chiefly on the objective side. Taken as a whole, it has proved for me certain facts concerning the psychic part of man. Whilst these facts do not in themselves constitute proof of survival, they will be found nevertheless to provide a foundation upon which the proof of survival may be more solidly built. This will appear more clearly when I come to deal with the subjective or mental forms of mediumship within my own experience. To this channel of evidence I shall give full attention later. For the moment I must ask my readers to bear with me if I seem to dwell long upon these preparatory stages: for I am convinced that unless the foundation be well and truly laid, the argument which follows—and which is the superstructure of my building—cannot have that robust strength which it is my purpose to give it.

The right method of approach to the problem is the scientific one and this would appear to be as follows: We must first ascertain the part which the mentality of the medium may play in the 'production of psychic phenomena: measuring the extent of this personal element and discovering its limitations. Next we must observe just how far the mentality of the sitter or sitters may have power to penetrate and to influence the psychic organism of the medium. And lastly we must ascertain the point at which these two sources fail to account for what may happen. This, then, is the point at which we must look beyond the personality of the medium or sitter to perceive the presence and influence of Associated Personality.

There is a fact in human psychology not yet fully recognized. This fact is, however, fast becoming more clearly apparent. Soon it will come to be regarded as a fact in Nature, and not only so, but one of the

most important at this stage of our evolution both mental and psychic. Psychologists tell us that the different areas of the brain are related in a very complex way through a long evolutionary process; the result being that our behavior is controlled by the most complicated responsive adjustments to influences reaching us through the eye, the ear, and other senses. These they speak of as "conditioned reflexes."

Through sight, hearing, touch and so forth (all being stimuli reaching the brain through exterior channels in the first instance), the due response is evoked. From this point of view the process, however delicate, may be regarded as a purely mechanical one and without doubt it is so regarded by the average biologist. Assuming, as he does, that the whole of this delicate mechanism is a matter of refined cell-structure transmitted to the individual from his ancestry, and that this inherited power of response is capable of being further amplified in the individual through a process of illumination by the creation of new tracks or avenues hitherto independent parts of the brain, you will see that he feels no need to assume the existence of a soul, since his theory covers, or seems to cover, all the phenomena of human behavior.

But what formed the mechanism of the brain? Was it the physical reproduction of others that went before it, parental or ancestral? Or was it molded by influences not physical in their nature? This is what neither the physiologist nor the psychologist can tell us, and as they cannot do so, they proceed upon an assumption which they claim as a fact, namely, that a physical mechanism can reproduce itself, and that having been reproduced, the new machine can carry on, gradually becoming more perfect or more complex in process of adaptation to its physical environment.

The fact, however, which now looms so large in the annals of psychic research, is one which has not yet, I feel sure, been taken into account by these men of science

who are observing the physical and mechanical side of things. And yet it is surely of supreme importance in its bearing upon all their labors in the cause of knowledge. It is this: that throughout the lifetime of the individual, the organ of consciousness is constantly being impressed and influenced by stimuli which do *not* reach it from any external or physical channel. It is just beginning to dawn upon some of them that the mind of man may be the recipient of impressions somewhat after the manner of the radio aerial, and that it may contain an equipment for the registration of the impressions received and may thus be undergoing a perpetual modification from sources outside the physical environment altogether. One form of this influence is that which is known as telepathy. Another is that supra-normal response to subtle influences which the psychometrist knows and makes use of: an extension of intuitive knowledge of things and their associations which has been termed "metagnomy" or "cryptesthesia"**—call it what we will.

Until these facts are admitted and studied in all their bearings, the science of psychology will lag behind in its progress. These missing factors are well known to psychic research and some of them have rightly been accorded a priority of attention by the London S. P. R., who have placed telepathy and thought-transference, mind-reading and so forth, in the forefront of their effort of many years' standing. But once let it be admitted by orthodox psychology that the mental reflexes of the individual are modified and conditioned by impressions from a subjective or inward source and it follows that the brain itself as an organ of mind may be the resultant, not alone of physical heredity, but of formative influences not physical in their nature but of a high psychical and even of a spiritual order, if we use the word "spirit" as indicating the more ultimate creative impulse which co-ordinates all psychical impressions.

Psychic researchers of a spiritualistic turn of mind have very little use for the question of thought-transference as such. If they rightly understood its deep significance they would treat the study with vastly greater interest. For it contains

within it the whole question of Associated Personality. And Associated Personality in its turn contains that principle for which they would so earnestly contend, namely, mediumistic control and communication by the personalities of the deceased. Impatient souls would leap the abyss that in thought divides the two worlds, not seeing that Science here offers them a secure platform reaching far out towards the further side; a platform from which they might step in good time with ease and security to the goal of their desires. Let us first prove the power of one human personality to interpenetrate the consciousness of another, to stimulate by mental contact and mental interchange without the avenues of sense, and the case for mediumistic control is advanced to a much more certain platform. Let it be shown that the psychic or medium is sensitive to the most attenuated vibrations of thought from the living, and that, precisely as the radio, those vibrations are amplified and converted into full expression (subject again to those very defects of our radio equipment, the interference of messages of a similar wavelength, the distortion of them, and something equivalent to the confusion of static waves), and you have an argument for the reality of those other vibrations which are always and consistently claiming to originate with the departed through a law of sympathetic activity of thought which makes communication possible.

I will now summarize my conclusions up to this point. They are based upon my personal experiences as already narrated. I put them in the form of propositions which I hold as proved.

- (1) There is a force connected with the human organism which can act apart from the mechanism of the body. This force can be extruded beyond the limits of the body and can act upon physical objects, producing physical effects without sensible contact.
- (2) The vehicle of this force is a non-material substance drawn from the living organism. It can be borrowed and replaced without any permanent disturbance of the system.
- (3) It acts through the channel of the instinctive or subconscious nature; but its action is coupled with intelligent direction and is subject to the agency of Mind or Personality. Under this

* (Gr.)—Metagnomy—Knowledge of that which lies beyond or behind.
** Cryptesthesia—Perception by the senses of that which is hidden.

control the substance will assume physical form and attributes. It is, therefore, plastic to Idea and Will in a direct way of which physical matter is incapable.

- (4) The Mind or Thought of another can influence the medium to produce such supra-normal effects (see record of photography) in the objective sense; also subjective phenomena (see record of hypnosis).
- (5) It follows from the above that the powers of the human personality are proved to transcend the boundaries of the body either to act externally within a spatial area of indefinite extent, or else to interpenetrate the psychic organism of the medium and control it.
- (6) Physical form can thus be shown to be in certain cases the product of Mind or Thought; since this plastic non-material substance may be made to assume the form desired and this may be a simple geometrical figure (the circle); or a vessel (as seen on the balances in the mediumship of Margery); or again as a replica of a human limb or member (as in the thumbprints of Walter Stinson).
- (7) The legitimate inference from this is that all physical form may be viewed as the materialization of Idea; and with this proposition the findings of embryologists are beginning to agree. The corollary is that human birth will appear as the accretion of physical atoms around a pre-existing nucleus or dynamic center of being.
- (8) The further inference is made that since the withdrawal of the creative mental or psychical impulse which formed the circle, the luminous vessel, and the thumbprint does not in the least degree affect the formative power or cause the dissolution of the idea embodied; so in like manner the dissolution of the body at death need not imply the dispersal or weakening of the Personality which held its particles together during life.

The law of entelechy which imposes on the growing body of a child the precisely detailed pattern bequeathed by his ancestry and physical parentage, and which thus determines his physical appearance, is exactly paralleled by the manifestation of the materialized body (or part of the body)

of the post-mortem entity, as in the case of Walter Stinson, whose thumbprints are identified as being unchanged by the dissolution of the flesh after fifteen years.

My argument will be seen now to be definitely leading up to the fact of survival; for it is only logical to infer that since the ideal body or form (which may be called the etheric pattern of the physical) is shown to be relatively more permanent than the physical body, then the Mind or Personality which created and used the etheric body would have a yet greater degree of permanence. This is, of course, nothing more than common sense.

As the whole history of Walter Stinson's thumbprints has been so fully set forth in recent issues of this Journal, there will be no occasion for me to make more than the briefest reference to this matter. I include the episode in my record because it was my privilege to be present at several of the séances at which the prints were obtained, and I joined in the attestation of some of the records. I affirm that the prints were produced under circumstances which preclude all possibility of doubt, so that any suggestion of fraud seems to me to be quite futile and foolish. Apart from the united testimony of several groups of reputable witnesses there is that of the trained detective who is one of the leading State experts in fingerprint identification; also the self-evident nature of the impressions themselves, which are of so perfect a character that no forgery or process of duplication could account for them. Then there is the remarkable factor of the correct percentage of resemblance and of differences in their lines as compared with those of Walter's surviving mother and sister. Add to these proofs the subsequent verification of Walter's normal thumbprint obtained from the handle of his razor, put away ever since his death fifteen years ago, and we have a case for the survival of the psychic body or ideal body of Walter Stinson, a case which compels acceptance since no hypothesis other than survival can be framed to account for it.

A dish fresh from the oven is usually more palatable than one which has been kept standing. Applying this principle to the evidence offered by psychic research, it would seem that for some obscure reason there is a more convincing quality about a recent case of supra-normal happenings than about one which, however well at-

tested, dates back to a more remote period. In his Presidential address to the London S. P. R. in 1924, Mr. Piddington emphasized the need of constantly fresh evidence being forthcoming if a vital interest in the results of research were to be maintained. So far as this concerns the frequent lapse of time between the happening of the phenomenon and the making of the record, there is obvious reason. But when the record is faithfully made and attested at the time of the event, or immediately after, it seems to me a mere weakness to treat a well established case with indifference or disregard merely because it may have occurred a few years before. Nevertheless, the recent happening has the stronger appeal. On this principle I feel I need not apologize to my readers for the introduction of a small matter which has occurred within the last twenty-four hours. Yesterday was Saturday, February 23rd, 1929. On rising I devoted myself to the typing of the foregoing part of this paper. I added a new paragraph on the subject of thought-transference under the head of Associated Personality. This will be found in a preceding column. During the time I was writing, my thoughts turned strongly to instances within my own experience and in particular to a young friend of mine, C. H. in New York, who has a remarkable gift for the clairvoyant delineation of character and an insight into what Teunyson calls "the abysmal depths of personality" which has been felt by myself and a few intimate friends to be nothing short of marvelous. C. H. had asked me to advise her the best advice in my power, enlightening her as to its great possibilities if all temptation to allow it to be exploited for casual ends were avoided. Now I had not seen or heard from C. H. since the twentieth of December, 1928, and I felt yesterday morning a strong desire to know of her more recent doings, to learn how she was getting on in her regular vocation and whether her interest in her gift was sustained. I thought, "I should like to hear from C. H."

On Sundays in this rather isolated district of Massachusetts we have a special early delivery of letters which have to be fetched. With my breakfast came a letter from C. H. in which she said:

"I feel specially moved to send you a message this morning." and she goes on to tell me of her health, her present occupa-

tion as governess, and her summer prospects; also of her singing in which she has made good progress. And she ends by saying, "I hope to do something with this (psychic) gift that I seem to have, I assure you that it is consecrated."

This is a very simple instance of a phenomenon which is constantly occurring, as I know, to other friends of mine. And if I search the files of memory I could give examples of a more specific and remarkable kind in my own experience. I may cite the case of S—, the lady through whose instrumentality as medium for automatic writing I obtained the history of a building said to have been erected before 1120 A. D., at Glastonbury by the Saxon abbot Herlewin. This lady first began sending me her script in the late spring of 1921 when I was directing the excavations at the Abbey, and she had been up to that time a total stranger to me. But I noticed a very curious thing. The communications which she sent me began more and more to follow the line of my current archeological enquiry. And after we had met once in the summer of that year, this tendency became increasingly obvious. There was some sort of mental "rapport" or attunement apparently present, and this I attributed to the dominance in both our minds of a very specialized line of interest. On one or two occasions in 1922 this correspondence became more pronounced and the communications took the form of answers to questions which were in my mind, though not consciously formulated. Finally a very strange thing happened. I had a letter from S— in which she sent me a writing she had received automatically in the form of a letter addressed to her *by myself* and signed with my name, although not in my handwriting. This letter contained questions of an architectural nature, or perhaps better described as historical. These writings always claimed to be the work of monkish intermediaries belonging to a fraternity of the 12th century. These constituted the "directive" intelligences. But as regards this alleged letter of mine, I was and am totally unconscious of having mentally addressed it. I thought then I would put the whole matter to the test by writing down a series of questions relating to the earlier churches on the site, as there is no detailed record of these and we know nothing of their dimensions or plan. These questions I sealed in an envelope and sent

under cover to S—— with a letter in which I invited her to obtain a communication from her monkish advisers which should be an answer to my queries. In due course there came from her a writing together with a series of sketches illustrative of the plan and details of the first Saxon church, the gift of Ine, King of the West Saxons and the first Christian monarch of that line. It cleared up the most doubtful elements in the problem connected with that dark period of history (early 8th century), but whether the information was correct I could not ascertain, since the foundations (if any remained) of Ine's church would be buried deep beneath the soil in a part of the ground at that time inaccessible to me. The church was described as being forty feet long and having at the west end a pillared forecourt or atrium in the middle of which was a baptismal pool. This atrium measured sixteen feet, so that the total length would be about fifty-six feet at the least calculation, because these might be meant as interior measures. I am giving this in entire ignorance of the actual measures. Last summer the London antiquaries unearthed what they believe to be the foundations of Ine's church, and when I visited Glastonbury in June, 1928, I saw the walls. But they were very "mixed" as much of the masonry found belonged to two later churches on the same site. No plan was shown me from which I could gather clearly the form or extent of the earliest church. I therefore await with much interest the report of the Antiquaries' Committee and their conclusion in particular as to the length of the church of Ine and its several parts. I must be prepared for a possible discrepancy in the measures, but I anticipate that it will not be a large one. Two facts may be noted: the first being that these foundations have not been seen by mortal eye since 1184 A. D., or even much earlier. The second is that for the past six years I have been making public exhibition of a lantern-slide of this curious writing with its plans and dimensions, and therefore I can attest priority in regard to the message. The unearthing of the walls in this case comes more than five years later than the receipt of the original writing.

As to the monkish "directors" of these messages I shall have much more to say later. For the present it is the power of thought-transference and the radio-like re-

actions of mind on mind which must engage attention. It was as though a call had been sent forth on the ether for knowledge of a dark historical period, and the answer had come from another instrument located eighty miles away (S——lived near Winchester). But you cannot limit the radio. Another response was evoked. This one came from across the Atlantic. In New York City were two people trying experiments in obtaining messages through the subliminal in writing, just as I had done with a friend in England. One of these had read my book, "*The Gate of Remembrance*," but the other, who held the pencil and was the actual automatist, knew nothing of the subject or of English monastic history. Yet there emerged a complete narrative in fine literary English of this self-same religious foundation and what is more remarkable, of the precise period which S——'s messages covered. I may here quote a short extract:

"It remained for the good Herlewin to shew them how Love could speak through the miracle of silent stone. . . . The company of pilgrims, winding over the steep hills, no longer beheld a rugged minster of Saxon wood and Roman stone builded in a time when Caedmon's harp rang high in Hild's wide Feasting Hall. Heavy columns, broad and short; round massive arches that upheld the rude House of God with simple barbaric dignity, had vanished for ever. So, like a shadow, perished the glories of Ine. In their stead, the nobler work of the Norman abbats lifted slender pinnacles to the far-off sky above the quiet vale."

There is a phenomenon connected with most writings of this nature which has been often observed but never, so far as I am aware, explained. But it is one which may prove to have a most important bearing upon the whole question of the psychic organism as an entity superior to the physical and in a measure independent of it. I refer to the abnormal rapidity at which they are usually produced and to the fact that the higher the type of communication, the more rapid will the transmission generally be found to be. In normal authorship, the average speed of production would seem to be about 700 words per hour, and in exceptional cases the rate will be as high as 1,000 words. But this appears to be the maximum possible for a sustained expression of coherent thought where the brain-faculties are consciously employed. The thoughts

may come quicker; they may crowd into the imagination; but the mechanism of the brain will not embody them in symmetric literary form at a speed greater than 16 or 17 words a minute or thereabouts. And at this rate of production the muscular effort of "cerebration" will quickly generate fatigue, so that the maximum of 1,000 words per hour will be possible for a short time only. In exceptional cases this fatigue of the brain may not be so noticeable; but all who engage in the task of original literary composition will admit that there is a normal rate of output which cannot be sustained beyond a certain time without loss of clarity in expression, and that to strain beyond this limitation means increasing difficulty and muscular effort creative of headache and other disagreeable symptoms of brain-fag. The reason is obvious, and any biologist will tell you why this is. All intellectual process means combustion of tissue, and a draft upon the physical energies which will be felt throughout the entire system, and there must be time for recuperation, or the balance is lost. The limit of speed possible to the speaker or writer is the precise measure of the rate of metabolism in the tissues of the brain and nervous system, or in other words it is the index of the speed proper to molecular changes. But as any thinker, speaker or writer will tell you, the process of conception of ideas which always precedes their crystallization into speech or form (of the physical order) is far more rapid, and indeed so rapid that it appears often instantaneous, and the mechanism of the brain often cannot move fast enough to hold the idea in a net of thought and expression. The only rational explanation of this fact lies in the hypothesis of an organism of idea and imagination having a vehicle of more fluid and elastic nature than the physical organism possesses; and the existence of such an organism is exactly what our psychical experiments go to prove. The conclusion is, therefore, that in addition to the molecular constitution of matter and the organic forms of nature which are built by the grouping of its physical energies, there is another and more subtle ordering and organization of forces in the interatomic sphere of things, and that there are bodies whose vehicle is not atomic but is formed of those finer particles—ions, electrons, or whatever the physicists may call them—which are more plastic to the

psychic forces of controlling mind than the grosser and slower-moving physical atoms can ever be. In short, the vehicle of Idea is an ethereal vehicle, and the vehicle of concrete thought and intellectual expression is that physical organism, the brain, which the more subtle entity has formed and adapted for its use during the term of its incarnation.

Now as to the relative speed at which these writings are produced. I have found, by repeated experiment over a long term of years that the best and most fluent communications will be transmitted at a rate varying from 1,300 words per hour to 3,500 words per hour,* and that the limit of speed is not the limit of symmetric expression of thought, but the mechanical limit of manual dexterity in transcribing the flow of words. The machinery of the mere dictation or enunciation breaks down at a certain point, and were it not for this, there is sufficient indication that the rate of output might be further increased to an indefinite extent in certain cases. Were it indeed, possible to dispense with the clumsy mechanism of the hand and by some more rapid process, perhaps chemical or photographic, precipitate the thought in its embodiment of words upon a prepared surface, we might witness the phenomenon of the appearance of whole sentences or even paragraphs within what would appear to us an instant of time. And there is some warrant in the evidence we hold that this stage of development may be reached ere long. There is already an abundance of credible witness to such precipitation. Parallel with this phenomenon is the experience of those musicians who can appreciate a musical theme as a whole, and would bring it to birth in form as a whole, save that the physical means of so doing are denied them. The converse of these processes of transmission of idea may be seen in the proposal now seriously made by certain educationalists, that children should be taught to read, not only word by word, or sentence by sentence, but to grasp at a glance whole paragraphs in their entirety of meaning, thereby registering mentally the whole complex of ideas contained and appreciating their due relation.

We cannot escape from the view that Thought is organic. All these higher coordinations of idea which we are considering imply a cohesive structure for which a

* In the use of the "Ouija" board.

vehicle must be provided. If that vehicle be not a physical one, then it must be built of a more subtle kind of substance. I suggest that it is convenient to call it etheric, as the term conveys at least an intelligible notion of what is implied.

Human civilization may be compared to a building whose foundations have been partially laid. The history of civilization is the tale of man's ideals perpetually surging up from beneath the threshold of his consciousness. These appear as intuitions and imaginative ends. There is an urge towards their realization. Man turns them into ambitions of achievement. His intellect crystallizes them into form, and finally his dominion over natural forces translates them into objective fact. Of the plan of the building, the earlier generations of laborers know nothing. They do but obey the orders of their taskmaster. But the skilled craftsmen who come later may glimpse something of the larger symmetry of the work that is rising. Finally the day may come when the workers may have become aware of the design ideally present in the Over-mind and shall consciously unite to place the apex-stones in their preordained position. The parable is one of man's instinct, faith and science. It typifies the conquest of Nature by forces of Mind, and in no realm of man's activity is it more true than in the twin sciences of psychology and psychic research; for in these, which constitute the science of the soul, humanity will at length fulfill the dictum of the old inspired philosophy "Gnothei seauton"—"Know Thyself." This figure of the fabric of man's estate is of special interest and importance at the present time, when there are unmistakable signs of the dawning of a working union between the psychic or intuitive powers resident in man and the active forces of his intellect and volition. Such a union of two complementary powers will be needed for the bringing about on a greatly widened scale the conquest of the forces of Nature and their subordination to the Mind of the Race. By science chiefly, and by the light of that genuine philosophy which goes hand in hand with science, man's empire over his environment in Nature is at last ascending to a higher platform of control. We have but to study the past to observe the growth of this dominion. At first it is purely material. By the labor of the hand alone the field of Nature is slowly and by small degrees subdued. Next by machinery

of the simpler sort—the wheel, the lever, the metal-temping fire—there comes about the gradual evolution of the industrial arts and the three kingdoms of Nature are brought to a greater subservience. But as yet man's attack on her is crude and material. He is only able to deal with the lump, the mass, and not with the more intimate structure within her manifold organisms. Then comes the day of simple chemistry and he learns to transmute her raw material and to evolve from it all manner of artificial products for his use and benefit. But mark the fact that in these earlier stages, man's knowledge is mostly instinctive and is guided by racial memory derived from countless ancestors whose experience lives on in the mind of the race and supplies him with suggestion, stimulating his imagination to more complex effort. For the truth is that within the individual there is resident a basic consciousness of the psychic order, not intellectual but dreamlike, not reasoning but instinctive; and this it is which for many eons decrees his progress.

But by slow degrees there dawns in man a second type of awareness. This is the reasoning and intellectual power: whose evolving vehicle is the cortex of his brain. This new faculty makes for individual difference, for personality, and for relative superiority or inferiority in the diverse capacities of mind. Hence arises conflict, first of individuals, then of communities, and the record of strife begins. The era of conflict, long and painful, is inaugurated. What one race builds, another sweeps away. But though kingdoms rise and fall, the memory of the race persists, and it forgets nothing; for it gathers and harvests all experience within that subjective region of being which, whether we know it or not, is yet part of our estate as men and women. This race-memory reappears in the generations newly born as Faculty and Intuitive Knowledge. Thus the experience of a vanished race will be found to re-incarnate in a more matured and perfect form in other races which succeed it, maybe after long periods of latency. So history repeats itself, but always with a difference, and in that difference lies the hope of our progress. So cycles of fashion, forms of thought, will enter and re-enter the scheme in due succession. The physical links of this racial heredity may be hard to trace or may even be undiscoverable: for the higher the qual-

ity of the inherited aptitude, the less will it be subject to the laws of physical heredity. A musical or artistic genius can show no obvious ancestral source for such faculty; or a mathematical master-mind may reveal itself in the child of simple folks. The wind bloweth where it listeth and we hear the sound thereof but cannot tell whence it cometh. The experience of the race is the heritage of every individual. The memory-record of individuals long gathered to their fathers may reappear in others born today; not in detailed intellectual form but as intuitive apprehension, aptitude for the grasp of problems and the recognition of facts and principles which, to our forefathers, were the fruit of long and painful mental labor.

But now there are abundant tokens that we, as a race, are approaching a third stage of man's empire over Nature and her forces. And this advance is co-relative to the inward development of which I have spoken. On the objective side, science is now leading us to the study and appreciation of a more subtle and more potent range of forces which lie within the atomic constitution of matter. These, she tells us, determine all its aspects and mutations of form as well as its properties, chemical, electric and magnetic. We approach the vague borderland which lies between Matter and Energy and again between energy and mental activity. And correspondingly we are beginning to experience in ourselves a kindred transition which is modifying our outlook and our modes of realization and perception of things. This new mode of appreciation is carrying us ever further from the old inadequate exterior way of looking at Nature and bringing us closer and ever closer to a psychical or subjective apprehension of all the phenomena of Nature and of Life. And all this we do in obedience to a racial urge towards the embodiment of ideals which, like a giant wave, carries us whether we will or not towards an evolutionary goal of achievement that looms ever more clearly to the constructive mind as the pattern of a building is revealed to the eye of the skilled artificer to whom is entrusted the laying of the superior parts of that House of Life in which his own effort, however small, shall—if sound and true—find its proper place. And it is the promise of our growing intuition of survival that this place will be seen in a fuller vision of the edifice of human so-

cietry on that wider platform of perception which will be ours when we have passed these bounds of time and circumstance. For it can not be denied that for the majority of the race, the instinctive idea of immortality is among the most deeply-rooted and fundamental. And in the embodiment of ideals which is the law of our being both as a community and as individuals, how can we suppose that this one of all others should be doomed to frustration?

Is it not a fact that all progress by man in the arts and sciences, in civilization and the humanities, has been by the steady translation of his dreams into actualities through the psychical and mental powers which he has evolved? First as intuition; then as ideation; and finally as the concrete embodiment of idea: these are the three stages by which all the achievements of the race have been brought about. But it may be said with assurance that unless the intuitive faculties are exercised to an equal point with the intellectual or reasoning parts and a harmonious interchange thus effected, then the intellect, unenlightened, will go astray and will tend to disintegration through unbalanced impulses of destruction. John Stuart Mill saw this when he said that there was something ultimately self-contradictory—or self-destructive—about man's logic. There is profound truth in the saying, "Where there is no vision, the people perish." This is one reason why I felt it important to lay down as a first guide in psychic research the rule "Respect your intuitions." I would add to this, "Cultivate your imagination upon lines of reality and truth: it will not then betray you. Dream, but dream true: your dreams can be translated into fact."

I have compared the mind of the individual to a magnet with its two poles. This was, of course, analogy only. But if you consider the perpetual necessity for interplay between the intuitive and the intellectual faculties of your mind, you will see how closely this analogy is sustained by the facts of consciousness. I shall later adduce other instances of this polarity of mind and its creative interchange as between two or more individuals. I put the instance of my thought-picture of the circle first because this led to an objective manifestation in my personal experience. I need not here recapitulate the story (see March number) but there are certain inductive inferences which may be made from the experiment.

First, it demonstrates that polarity of the psychic and mental powers of which I have been speaking and bears witness to the creative nature of their interchange. And secondly, it gives concrete proof of the truth of the old saying that "Thoughts are Things"—that is, I should prefer to say, "Thoughts *may be* Things." And thirdly, in affirming this principle it provides a scientific basis for the whole range of phenomena in which teleplasm plays a part, with its formative or ideoplastic powers. And with this thread I would like to tie up that of the "precipitation" of writing or other symbols. My own experiment with the circle involved the employment of ideoplastic projection: that is to say, although I have taken thousands of photographic negatives, I have never observed any mark upon them which could not be accounted for normally. I am of opinion that my part in the success of that experiment was dependent upon a power of mental visualization which, as a professional architect and designer of geometric forms I had had special opportunities to cultivate. But as I said, the directive and formative intelligence is quite another matter. The same, I apprehend, may have been the case with Dr. Fukurai of Japan who claims to have obtained mental impressions of Chinese ideograms on photographic plates with the aid of some Japanese mediums. But in the case of the Japanese artist Mikaye, whose work is reported in the Journal ASPR. for April, 1925 (pp. 227-235), by Dr. W. F. Prince, no medium is used. The symbols, which are of microscopic size, are projected by some capillary action from the tip of a brush filled with fluid pigment. All the artist himself does is hold the brush and pass it downwards whilst at the same time making a mental image of the intended symbol to a large scale. Here then the dual power is self-contained. What I suspect to have been a similar instance was at one time noted by me in the case of the English medium John Alleyne, with whose help I was able to recall the memories and re-create the details of the long-lost chapel sites at Glastonbury. He at one time felt the urge to express certain visual impressions of the vanished glories of the great church as it stood before the dissolution of the Abbey in the sixteenth century. He chose for the work soft pastel which does not allow of the representation of fine detail. Among the several pictures he produced of the Ab-

bey in its prime was one showing the interior of the choir. Somehow he managed to work in a certain amount of fine detail. On examining closely the more intricate parts of the work I was struck by the minute accuracy of it, which seemed unaccountable in view of the nature of the material used, which was soft and friable. I took a powerful magnifying glass and through this I saw that the precision was even greater than I had already seen it to be. I was not impressed that accident could account for it, and as artistic manipulation was out of the question for the reason given, the problem remained unexplained. J. A. certainly held the idea at the time that his own effort had been re-inforced in some way unknown to him. In the light of my subsequent experience a psychical explanation more readily offers itself. And I rely upon this experience as sufficient to establish as fact that in the creation of form the mental image precedes the psychical and the psychical again precedes the physical; so that, given an ideal structure of the imagination, this will tend to embody itself first in etheric form and finally concretize to itself a body of physical matter if the right conditions are present, so that the Idea will have its symbolic counterpart. And the law is reciprocal in interchange and reaction between Idea and Symbol: for as we see every day of our lives, our psychical and mental values are modified by what we learn from our material environment. Otherwise there would be no evolution of the mind, and conversely no physical process of change and betterment.

Hence physical evolution is but one side of the picture. It demands its complement, namely, the *involution* of Idea and ideal form by the experience of creative Mind in the sphere of physical energy and plastic Matter. In the light of this principle I should define my concept of the evolutionary process as being one of gradual penetration of Matter or material energy by Idea, the executive link between these extremes being Soul as the vehicle of psychic energies constantly growing and increasing its dominion over material organism and working as the agent of creative Mind towards the goal of an ultimate full self-expression of its own limitless variety and beauty—towards a universe impregnated and enlightened by Mind, the spiritual principle; and towards a modification of Matter in the direction of Collective Con-

sciousness. With this I associate the concept of a collective Race-memory appearing in every individual as a gift of nature in the form of constantly-increasing faculty for self-expression, for the building of Personality.

* * * * *

There was an important omission in the printer's proof of Mr. Bond's article for February. If readers will turn to page 100 they will see a paragraph about the middle of the second column which commences with the words, "On the 27th of January, 1928." This should read as follows:

"On the 27th of January, 1928, the nurse informed me that for about two

hours during the night she had heard noises in the room overhead like the moving of furniture; also that there were two or three knocks on her door. *About lunch time I was summoned by three sharp knocks on my door*, but on coming downstairs into the music room, I found the nurse and butler both there and lunch not ready. The latter assured me he had not been upstairs to call me. . . ."

Eight lines lower in the same column occurs the sentence, "on going downstairs I found the room vacant." For "downstairs" please read "upstairs"; the disturbance was in the butler's room on the upper floor.

Animal Metapsychics

Some Further Discussion of the Pony "Black Bear" and the Alleged Signal Code

BY ARTHUR GOADBY

A RECENT issue¹ of PSYCHIC RESEARCH contained several articles expressing rather negative conclusions in regard to the independence of so-called thinking animals and suggested that their spectacular performances were probably due to prompting by their trainers by means of a secret code.

These conclusions in part are reasonable enough. Such demonstrations as we have recently witnessed with the Briarcliff Pony "Black Bear" seem otherwise incredible even to those who in their researches have discovered so many evidences of the mysterious and unaccountable, and if a traditionally dumb brute displays human intelligence, reason, genius even, then we well might judge that it is humanly caused. But even if this were to be admitted as a fact, we would still not be warranted in assuming that the human agent is necessarily his master, for this would constitute a hypothesis, which would require proof, and would therefore be no more privileged than any other hypothesis.

In unravelling the secret of thinking animals we should rid ourselves of every preconception; judging entirely from actual experience, assuming no cause whatever. For this purpose we have available for experiment one of the most engaging of the so-called thinking animals, and it has been my privilege during the last eighteen months to have been present at twenty-five of his performances. I can only testify that the nature and cause of his phenomena remain with me just as much of an intriguing mystery as ever. Of course it is possible that Mr. Barrett may employ a code of signals with Black Bear, yet so far no one has fathomed his secret nor di-

vined how the miracle is done, and many of us I think would welcome the fathoming of it, if it be a trick, provided only it shall be done soon, for we would be saved a deal of so-called thinking with its attendant brain fag, and also a lot of possible embarrassment later, for one does not care to be wasting time hunting for a mare's nest or attempting to prance up to an illusory paradise mounted astride of some fatuous Al Borak only to be hurtled back into an amused and sophisticated world.

Now it is obvious that if we are to try to solve this mystery we should first determine beyond any cavil whether or not Black Bear is an automaton directed entirely by his master by means of signals made exclusively to his sensorium, deferring to a later time any consideration of the theory of telepathy. Does Barrett then dictate Black Bear's replies by means of a code addressed to any of his five normal senses? A code is a series of conventional signals which, when sensed and perceived by a subject, elicit certain acts desired by an operator, in this case the selection of certain characters from a rack. There are twenty-six letters and ten numbers, thirty-six characters in all, consequently there must be at least thirty-six different signals employed.

Now we may at once eliminate all consideration of the senses of smell and taste, for Mr. Barrett certainly does not scent the air with thirty-six varieties of perfume nor does he spray the pony's palate with thirty-six flavors à la Savarin. And we might as well eliminate the sense of touch, for he rarely touches Black Bear, either with the whip, which he often discards altogether, or with his hand, even when he is removing the tabs from his mouth. Moreover, Black Bear almost always selects the first letter of his reply before Barrett has

¹ January, 1929. "Thinking Animals" by M. J. Zaayer; "The Briarcliff Pony" by J. Malcolm Bird.

even approached him, and if Black Bear can choose without a touch the first letter, he can choose the second, third and fourth as readily. One might, however, argue that the first signal could be given through one of the other senses, sight or hearing, and the succeeding signals be given through touch, but this presupposes the existence of one of these two other possible forms. Now since either one of these other forms is much more easily worked than the very clumsy tactal one, then this latter would be really superfluous and bring in an unnecessary complication, a point which I will elaborate later. If a code exists, it must therefore be one addressed to the pony's eye or ear, or both, and if to both then these code methods may be used in alternation or intermingled, but to decide this question we should first consider the psychological process involved in the operation of a code.

To be instantly effective each signal must be clear, distinctive, brief, and since it must be subtly concealed it should also be relatively simple. We must remember that we are dealing with a percipient, Black Bear, who by hypothesis is a normal animal which though possessing a high degree of associative intelligence is neither a miracle, a supernormal phenomenon, a reasoning creature, nor one endowed with faculties beyond those natural to his species.

And we must also realize that a subtly disguised code is very different from a code wherein the signals are frankly open, such as those employed with certain educated dogs and horses, for in open codes the signals can be repeated without having to be disguised. But in a secret code the essential sign must be concealed in a context that must be continuously changing to keep up the camouflage. Moreover, an effective code must be so constituted that each signal can be instantly understood by the subject without the need for conscious reflection as to its nature or meaning. The instant any sign is sensed and perceived by means of the sensory nerves, the message should pass at once across the short circuit of the pony's reflex arc and thus elicit the proper response. Now if there were the least ambiguity in the signal or the least difficulty in the perception of it, it would retard and possibly inhibit the response because neural energy would be diverted away from the reflex arc into the cerebral cortex by the pony's conscious effort to dis-

tinguish the signal or interpret its significance. After a period of perplexity, the neural energy if released from the cortex would be forced to reach the motor centers by a different avenue, and this confusion and delay would arouse the pony's apprehension, even fear, for he would expect a rebuke and this would divert his attention from the succeeding signals and lead to further confusion. These considerations justify us in laying down these propositions.

First: The signal for each character must be unique and have no duplicates or substitutes. A fundamental law of psychology is apperception and this when active may function as anticipation. Now if one alternative were anticipated, perplexity would result if the other alternative were used. This perplexity would inhibit the reflex response. Hence each character can be elicited only by its own unique respective signal.

Second: The code may be simplex and consist of a cue word or a cue gesture for each respective character, or it may be complex and consist of both a word and a motion combined. But a complex code would be very precarious when used before a trained observer, because the cue words would need to be so often repeated; and it would of course cease to be operative the moment the operator became silent.

Those who hold, however, that there could be both an auditory and a visual code with complex signals must be prepared to defend the thesis that Barrett is able to negotiate one hundred and forty-four different sounds and motions while carrying on his "constant conversation," and moreover, that the pony can instantly sense, perceive, interpret and respond to those complex sounds and motions even when nearly imperceptible or veiled in a camouflaged context. However, let us inquire whether or not Barrett employs a complex code or signals to both eye and ear. First I will introduce the record of certain incidents that occurred at a performance held last May before an audience of about thirty people at the apartments of Mr. Goelet Gallatin. This occasion is chosen for illustration because it was one of the best and one where Mr. Barrett permitted the writer for the most part to direct the proceedings and allowed the audience to ask most of the questions without ever repeating them himself. Before the performance I requested,

as I have done on several other occasions, a few seated in the front rows to listen for any secret whispering or other suspicious sounds such as those which might be made by hands or feet; also to choose a letter and note what sounds he made or words he spoke when that letter seemed about to recur. In the audience were several well known polo players who were very skeptical and were particularly keen to observe signals, visual, auditory or otherwise.

Shortly after the opening I seated myself behind the pony and requested one of the audience, Prof. Pike, to take the slate and chalk down a right-angled triangle, and then directed the pony to name the diagonal line, whereupon he instantly spelled out the abbreviation "Hypoth"; then when the legs were numbered 6—8 and 5—12, he correctly gave the lengths of this line as 10 and 13 respectively. I noted that Mr. Barrett had remained absolutely silent (and motionless, except to the extent of advancing a step or so to manipulate the tabs). Those in the front row noted these facts and afterwards confirmed them to me. I now resumed my seat in the front row and the following questions were asked, seldom, if ever, being repeated by Mr. Barrett:

Miss Post: "Who is President of the United States?"

Black Bear: "Cal."

Man's Voice: "Who will be next President?"

Black Bear: "Al." (Surprise and laughter)

Mrs. Gallatin: "But you don't want Al Smith, do you?"

Black Bear: (shakes head in negation).

Mrs. Gallatin: "Who would you like to have for President?"

Black Bear: "Mr. Goadby" (more surprise and laughter and one of the polo players leans forward and whispers to me, "Did you make him say that?")

Presently someone asked, "Black Bear, what do you like most to eat?" Black Bear: "Buns". Mr. Goadby: (thinking he was romancing) "Do you like them hot or cold?" Black Bear lifted from the rack the letter "X" and stopped. While we were wondering what "X" meant, Prof. Pike whispered "X means unknown quantity," but an instant later it dawned on me that Black Bear had given a subtle and cryptic answer; for he was signalling that he liked them hot, the "X" of course rep-

resenting the mark that bakers stamp on their "Hot Cross Buns" at Easter.

A little later I requested the audience to take notice that Barrett did not signal with the whip, whereupon he voluntarily laid it on the floor behind him where it remained during the following incidents. I handed my pack of large playing cards to Prof. Pike who, after shuffling them, lifted off the top card and displayed it to the pony, who at once correctly named it, using both letters and numbers from the rack. It was the five of hearts, and he also successfully named the next, the nine of clubs. The whip was therefore eliminated as an indicator for either letters or numbers.

Presently, while I was seated in the front row, one of the polo players leaned forward and handed me a small book with a colored paper cover having the title "Sunset Gun" in red letters about half an inch high and asked if Black Bear could read this title. I summoned the pony to approach and held the book up for a moment close to his eye at such an angle that Barrett, standing ten feet away and off to one side, could not read it. Black Bear after only a moment's glance, enough to distinguish it, on my repeating the question, immediately nodded and returning to the rack correctly spelled out the name, indulging his playful fancy, however, by substituting an M for the final letter. This feat so astonished the audience that it broke out into applause, whereupon Barrett, greatly pleased at the triumph of his charge, delivered a glowing "philippie" concerning the nobility of dumb animals. Black Bear was now asked by one of the guests to state the number of roses in a vase, which stood on a table about ten feet off at one side and about a foot higher than his head. He at once paced quietly over, inspected them for a few seconds, then replied "sixteen," Mr. Barrett remaining in his place motionless behind the racks. To confirm this estimate I went over and observed that several were drooping over the rim of the vase, especially on the side next the wall, so that I had to stand directly over them to make an accurate count, and I do not understand how Black Bear could have seen those in the rear. There were seventeen, however, and I announced that fact, but the pony's estimate, considering the short time that he took, was remarkably close. It was one of his rare mistakes. When asked by one of

the audience to name the color of the roses he replied "pink," and shortly afterwards when asked "Who is Lindbergh?" he at once spelled out "aviator." Barrett again remained absolutely silent and almost motionless, standing at the pony's left side with the whip quietly held point down in his right hand, and reaching down with his left to retrieve and restore the letters. Black Bear, left to his own devices, proceeded briskly, appearing to be quite oblivious of the presence of his master. I drew the attention of all to these facts and requested them to note that the whole performance was absolutely genuine, but invited them to watch if they desired for signals. One result of this speech was that some of the guests present, unable to detect any signalling by Barrett, transferred their suspicions to me. The following incident concluded the session:

Mrs. Gallatin: "Who was President of the United States in 1861?"

Black Bear: "Lincoln."

Mrs. Candler: "Who assassinated him?"

Black Bear: "Booth."

Mrs. Candler: "In what city did that happen?"

Black Bear: "Washington."

Mr. Goadby: "What happened to Booth afterwards?"

Black Bear: "He broke his leg."

A Voice: "What was Booth's first name?"

Black Bear: "Wilkes."

A Youth: "What do you think of this audience?"

Black Bear: "U—TEL—EM—BOY."

No claim is here made that any question was asked in this session that Mr. Barrett did not himself know the answer of, except the incident in regard to the "Sunset Gun" to which I will refer later. After the performance some of those I had privately requested to observe if there was any audible signalling from Barrett, reported to me that they were completely baffled, and declared that in their opinion the most hyperesthetic hearing could not have detected any secret systematic sounds, and that for quite long intervals Barrett had remained absolutely silent, emitting no audible or subdued whispers or any other suspicious sounds either with his hands, feet or mouth.

So if the code is auricular in whole or in part then how is it worked? It cannot be by audible words, for often he is abso-

lutely silent, nor by whispering when retrieving the tabs, for I have frequently observed that Barrett in his loquacious moods will face the audience and deliver a long soliloquy even in the very act of manipulating the tabs. Mr. Bird also has observed that at the first performance at Hyslop House "Mr. Barrett talked to Black Bear continually, always coming between the pony and the audience with a continuous chatter of conversation directed at the animal." How then can Barrett also be carrying on a synchronous code of whispering? The transitions would be too marked. I have myself developed a habit of lip-reading and never yet have I observed the least indication of any systematized secret movement of Barrett's lips. But if words spoken or whispered are not the method employed is it one of tones and inflections? Hardly. Such a code would soon betray itself. Or else can it be by sounds such as sliding or tapping, clicks, snaps or rubs of hands and feet audible only to those having hyperesthetic hearing? No. If they were loud they would be detected, if faint they would be drowned by the chatter, so I feel convinced that we must eliminate any hypothesis of an auditory code either in whole or in part, and therefore eliminate also any complex code whatever.

Finally does it consist of signs addressed to the pony's eyes? If so the signals must be either static or dramatic; that is, one of attitudes or gestures. Mr. Hereward Carrington appears to endorse the former solution for he says:²—

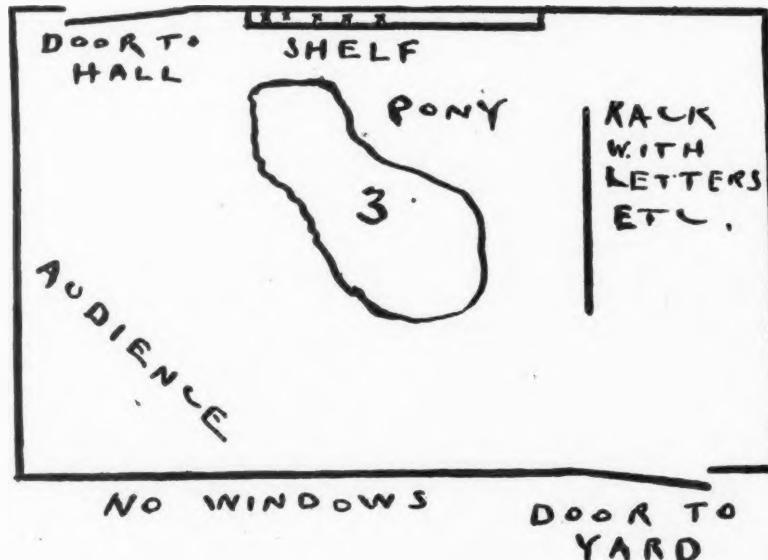
"What I believe to be the main feature of the code employed is a matter of the trainer's constantly shifting position, with reference to the letters and numbers. The pony I believe has been taught to interpret the distances and angles here, and to act on such interpretation. This would be more complicated than the whip signals, but would be doubtless feasible with careful training." Mr. Carrington cites certain experts in vaudeville "mind-reading," etc., as agreeing with him. Now if Barrett must assume a new position at a new angle for each letter spelled, it seems to me that he would have to execute a continual "turkey trot." How could Barrett so accurately shift, gauge and hold this attitude and indulge in such intricate

² "Psychic Research" for January, 1929.

foot work while "constantly chattering" or often while he was standing in one place almost absolutely still? And if Black Bear could successfully estimate such distances and angles and interpret their meaning, he would have to be put into the hypernormal class as an expert surveyor. If there were the least ambiguity in the angulation, perplexity would result. Again we should remind ourselves that Black Bear's performances are very unlike those of the educated animals of the vaudeville stage. One has but to observe for instance the latters' keen alert gaze of expectation, the vigilance directed toward the master's eye, quite obviously taking their cue from the trainer. In comparison Black Bear is the aeme of deliberation and sang froid, appearing to be absolutely indifferent to his master as well as to all his surroundings, and what he gets appears to come from within.

If then the code is dynamic, not static, does it consist of movements imperceptible or veiled in some subtle camouflage? To better consider this let us imagine ourselves at a typical performance. Black Bear stands facing his racks and a little behind him stands his master. Someone in the audience asks a question. Robot sets his pegs in motion and languidly pulls the letter "D" from the rack. Meanwhile we are observing Barrett and mentally record the fact that just then he happened to be absorbed in one of his brilliant periods of

silence, standing perfectly still, eyes casually bent on the pony, arms listlessly hanging by his sides, hands motionless, and in one of them the whip idly drooping. He now advances a step or so, reaches down, and as he retrieves the tabs we carefully note the manner of that gesture, searching for the essential sign, either single and imperceptible or subtly woven into the context. A few minutes later, however, we note that the letter "D" is presumably about to recur in the spelling; again we observe Barrett and find him now delivering an oration on the Tower of Babel or the Four Horses of the Apocalypse, or the innocence of dumb brutes or the depravity of unregenerate man—same letter but different action. Hands, feet, head, shoulders, thumbs, eyebrows all are now no longer still, but each is busily attending to its own orchestral part, and it is all spontaneous, artless, unstudied. Meanwhile Black Bear is also attending to his part, calmly facing the racks or impatiently tossing the tab for Mr. Barrett to hurry up and retrieve it. Twice the letter D has recurred and no single motion that we can see has been exactly reduplicated, no hidden gesture detected. Soon again we anticipate a recurring D but only once more to be foiled; for this time his feet are glued to the floor, one of his hands is nonchalantly tucked in his pocket, the other idly twirling the whip. He has relapsed in thought, wondering if the audience is



pleased or if the pony will slip again on the concrete floor, or what should be the next stunt on the program. Again we are baffled in our endeavor to probe the secret of it all for we can detect no imperceptible sign, no subtle cue veiled in the camouflage.

But our perplexities are further increased when we find Black Bear exhibiting hypernormal powers while his trainer is out of sight completely. Let me here introduce the testimony of Dr. Shailer Lawton, of the New York University School of Education, an eye-witness to such an incident, who has kindly consented to let me publish his account of it written under date of Nov. 27th, 1928, in a letter to me which I take pleasure in appending herewith.

"This certifies that I have read Mr. Arthur Goadby's article, entitled "Black Bear, a Psychic Pony" which appeared in "*Psychic Science*" October, 1928, and that he has correctly recorded my personal experience with the pony, Black Bear. This incident occurred about three years ago at the home of my brother-in-law, Mr. Ward Knapp, who then resided in Briar Cliff. The room was built about as shown in the annexed drawing.

The coins were silver and a few coppers. There were about ten coins in all. They were placed upon the shelf as indicated by the xxxx. Mr. Barrett stood outside the doorway so that I, moving about within the zone 3, could not see him. He made no sound. I asked the pony to give me coins of different types, this he did without hesitation and with no errors. I then asked him to make change, such as "Give me 18 cents"; "give me 25 cents in nickels and dimes"; "half a dollar in dimes and quarters"; or "If I owe you 45 cents and hand you a dollar bill how much change must you give me?" etc. He did these sums correctly several times. It did not seem to make any difference whether I said "dimes" or "ten cents" or whether I looked at the coins while he chose them or looked away; nor did it make any difference if I arranged the coins upon their shelf so that the order of their denomination was different at each trial. I have no certain explanation, but I know that I tried not to help him. Furthermore Barrett even if he had had a peek-

hole could not see the rearranged coins. The witnesses were seated (about ten in number) and none of them could see the coins due to the height of the shelf. The above is a statement of facts. It is perhaps worthy of mention that Black Bear kept glancing toward the door and also kept his ears turned in that direction most of the time during the above tests. Mr. Barrett during this whole experiment remained absolutely concealed behind the door where neither I nor the pony could see him, as I was careful to observe. This is true to the best of my belief.

(Signed) S. U. Lawton."

Dr. Lawton has recently stated to me that one reason why he was convinced that Black Bear could not see his master was that he himself part of the time stood between Black Bear's head and the door so that Black Bear could not have then seen Mr. Barrett at all even had Barrett peeked.

A similar instance to this is the following related by Mr. Frank L. Fuller, Jr. I append his signed statement:

March 19, 1929.

After a performance given by Black Bear in the large reception hall of my father's house at Mount Kisco, N. Y., on July 30, 1927, Black Bear was standing alone beside his racks with his back toward Mr. Barrett, who was standing about ten or twelve feet away talking to a small group of people. Mr. Barrett had his back turned toward the pony and could not have been aware of the first part of the following occurrence.

As just before the performance I had fed him a lump of sugar, I now approached him with one hand held behind my back and asked him if he could tell me what I had held in it. At once he began to spell "Sugar," which was correct. He had proceeded as far as the letter "g" when Mr. Barrett turned and observed him, and at once said, "What are you doing?" and I said, "Let him alone; he is all right." Black Bear then finished the word. I had myself taken the first two letters from his mouth; Mr. Barrett took the others.

On several other occasions I have seen Black Bear perform, with the whip for long periods laid aside on the floor.

I can also testify that on several occasions I have seen Black Bear perform

when Mr. Barrett was silent for a minute or so at a time during the actual performance. I am quite convinced that Mr. Barrett does not signal him by words or any other way.

(Signed) F. L. Fuller, Jr.

Now this theory of signals from Barrett gets into further difficulties when Black Bear independently reads words in newspapers and books. I have already recorded such an incident above, in regard to the title "Sunset Gun." I will now relate a similar one which occurred last May when Alan Macdonald of the staff of the New York World and myself were having a private sitting at Briarcliff. Mr. Macdonald produced from his pocket a newspaper, then pencilled a circle around the words "Standard Oil" which were printed in type as small as that used in this article, requested the pony to approach and held the paper close to his eyes, Barrett remaining all the while fully ten feet away at which distance I am convinced no human eye could read it. Black Bear, after a moment's glance immediately spelled out in full "Standard Oil." This incident has been related by Mr. Macdonald over his own signature.

Finally the obstacles to the theory of any kind of a code whatsoever become quite insuperable when Black Bear displays hypernormal intelligence by correctly answering questions which are so presented that no living person knows what they are. On several occasions, each time in different surroundings, I have produced a pack of large playing cards and had these shuffled for me by an associate; then maneuvering so that all the people in the room were behind me and the pony in front, I have lifted off the top card, held it close to his eyes and asked him to name it. In every case he has successfully done so, no one but he, of course, knowing what it was; nor were there any mirrors, reflecting walls, nor hidden confederates around. Mr. Barrett used at first to be a little nervous about these experiments, for several people have tried in the past to trick Black Bear in order to discredit him, and he declares that the pony never makes a mistake, an opinion in which I for the most part concur. The following is rather an amusing incident during one of these tests:

On one side of six uniform blank cards, about 5 by 6-in. square, I had drawn with crayons six different devices similar to some of those many ones which the pony had often previously shown me that he could identify and name. So one morning in January, 1928, Mrs. Janet Fuller and myself performed the following experiment: Mrs. Fuller having shuffled these cards handed them to me with their faces down, whereupon employing precisely the same tactics as with the playing cards I displayed them singly to the pony in the following sequence, as it afterward transpired: 1, Heart; 2, Circle; 3, Cross; 4, Square; 5, letter "B"; 6, letter "A." and asked "Black Bear, what shape is on the card?"

Now sometimes Black Bear waxes facetious, especially when bored with experiments, so after viewing the first card he languidly paced back to the rack and replied, "I will tell you on New Year's Day." As this particular day was the 9th of January he was putting the answer off as long as possible. Anxious for the success of this experiment I urged him to answer, knowing well he knew it, but without avail. He only framed an excuse and regretted to inform me that he had "left his glasses." So, withdrawing this particular card, I raised the next and presented it to his exclusive gaze, and asked, "What shape is that?"—an unfortunately ambiguous question, which doubtless perplexed him but finally he replied "Square." At once I glanced at the card and in my disappointment I involuntarily exclaimed, "He has made a mistake," but at these words Mr. Barrett became very much irritated, for he is very jealous of the reputation of the pony, and expostulated, "He knows it well enough!" And after all the card itself was square and Black Bear undoubtedly supposed my question referred to this for the circle was thinly drawn and faint. Not then realizing this fact I said, "Well then Mr. Barrett, please make him answer," whereupon I held up the third card in the same manner asking for the shape on the card and Black Bear on command of his master at once correctly named it, spelling out the word "Cross."

The constitutional skeptic might claim here that the successful naming of the cross was a lucky guess; but this would

extend the calculus of coincidence too far. The law of mathematical probabilities is against it. If Barrett were guessing, he would in all probability have named the third card a square, not a cross. Moreover Black Bear can identify a hundred characters and devices to my knowledge and undoubtedly he can identify ten times as many, and this third card could have been any one of that hundred. Naming one in a hundred at the first attempt is one chance out of a hundred; naming two successively out of a hundred is about one chance out of ten thousand. Mrs. Fuller has written me the following letter in confirmation of this incident and graciously consented to its publication:

1072 Fifth Avenue
New York, January 25th, 1929.

My dear Mr. Goadby:

Your article in *Psychic Science* I read with much interest. Having been present at the experiment I consider it a most accurate report of what took place. In the test with the cards where Black Bear named the cross, I do not believe Mr. Barrett could have seen the cards

as it was utterly impossible for me to do so and he was standing beside me.

Yours sincerely,
(Signed) Janet Fuller.

I wished to continue further with this experiment but Mr. Barrett, claiming that Black Bear had successfully named two of the cards and was fatigued, returned the pony to his stall. This incident of the cross constitutes in my opinion a perfect proof that Black Bear is absolutely independent of all people visibly present for his ideas. Whatever, therefore, may eventuate as the ultimate solution of the phenomenon it seems to me to be impossible that it should be due to any code. The experiments and observations above set forth should of course be checked up and similar tests be made by others and for this purpose Black Bear is available at any time. Finally I would like to be permitted to say here that I would appreciate greatly receiving any account of interesting experiences or anecdotes in regard to "thinking animals," especially concerning the subject of our present inquiry.

A Series of Psychical Experiments

Results Obtained With a Group of Sitters of No Known Mediumistic Faculty

Reported by the Sitters and Edited
By J. MALCOLM BIRD

MRS. ERNEST A. BIGELOW has been a member of the American Society for Psychical Research for some years, and of the New York Section almost or quite from its inception. In the capacity of a Section member she has been active in organizing groups of laymen for the purpose of sitting among themselves, in the hope of provoking the occurrence of psychical phenomena of one sort or another. Heretofore, while these volunteer amateur circles have been by no means devoid of interesting results, they have never yielded anything which either the participants, or I as Editor and Research Officer, regarded as worthy of publication. The latest group to sit under Mrs. Bigelow's inspiration, however has departed from this precedent to the extent indicated in the present chronicle.

The sittings are ordinarily held in Mrs. Bigelow's apartment. The personnel has not been fixed, two or three sitters having been dropped and others added. Among Society members who have sat frequently and whose names I am permitted to give, are Mrs. Margaret Van Antwerp, Miss Hettie Rhoda Meade, and Mrs. Harry Warner. The project originated on March 6th, 1928, in a seance held at the residence of one of the ladies whose name I may not print; and it was continued on the 18th of that month and on numerous subsequent dates as the subjoined records will show. I propose to give the full records of all the sittings up to a certain date, so that the reader may estimate the average character of the results attained; then in a later issue I shall give a considerable number of those subsequent episodes which stand

out in evidentiality. The records are in every case by Mrs. Bigelow, who gives me the following memorandum of the procedure usually followed:

"At the sittings we use an ordinary card table, of the collapsible type, sitting around this with our fingers resting lightly on it, the while conversing and making no effort at concentration. When communication is about to begin, the table gives a perceptible shake, or rises three times from the floor. Thereupon with the exception of myself, who am occupied with the taking of notes, the members in turn run through the alphabet again and again and again. The table remains entirely quiescent until the significant letter is reached, whereupon it gives a quick, sharp jerk.

"In this way the communications are spelled out. Should a mistake be made, the table jumps irascibly about, even to the extent of bruising the sitters, precisely as though irritated by their stupidity; and this agitation continues until either the error is corrected or the word is expelled from the beginning. When the communications are correctly interpreted the table evinces its satisfaction by a series of joyous bounds to and fro, as with delight."

I may add that on November 1st, 1928, I attended one of these sittings in Mrs. Bigelow's apartment and was able to observe for myself the behavior of the table, and the obvious innocence of all sitters of any conscious direction of its movements. To me, on the sidelines, the table's responses were not visible. The sitters, however, were quite unanimous in their verdict that whether I could see it or not, they could feel it; and in fact they were never in disagreement as to the presence of the reac-

tion for assent, or as to the identity of the letter on which it had occurred. This, in spite of the fact that they ran through the alphabet quite rapidly—though by no means as rapidly as would have been physically possible. They used a technique novel to me, in that after the table had indicated a letter, instead of starting again at *a*, the sitter who was speaking the letters would go right on to *z*. In a given instance, this might or might not effect an economy. In the case of such a combination of successive letters as *o-r-t*, it would evidently effect a large one; with a combination like *f-e-c* it would just as evidently entail a large lack of economy. Further, the reaction of assent occupies an appreciable interval; so does stopping at the letter just attained and going back to start again at *a*. Going right on with the recital of the alphabet, on the other hand, involves no such hiatus of mental action and hence is apt to be accompanied by a much less appreciable pause. In the case of a letter combination like *s-t-u*, where theoretically the economy of continuing to the end of the alphabet is at a maximum, the second letter is accordingly apt to have been passed before the table can recover from the preceding reaction and again react; in which event, in place of a maximum economy we have a maximum uneconomy, being obliged to go completely through the alphabet to come again to the desired letter.

On mathematical grounds, it is evident that the question whether in the long run economy and speed will lie in the system of running clear through to *z*, or in that of returning to *a* after each response, will depend entirely upon linguistic patterns. In any given language, there presumably is some predomination of two-letter combinations in alphabetical or in unalphabetical order but one would have to be very versed in the sort of linguistic analysis that is involved in cipher decoding before one could say which way one's own language leans. If it fails to lean either way or if one is unable to judge in which way it leans, one must ignore this factor; in which event, in the long run it would make no difference as to economy which system one employed, and one would choose on other bases.

One such basis I have suggested; that the practice of returning to *a* after each response gives for smoother working. The practice of running through to *z* and re-

turning thence to *a*, without allowing the table's response on any intermediate letter to cause any interruption, makes appreciably less demand upon the conscious attention of the sitters. This, however, may be either a good or a bad factor. Certainly it might well conduce to a more favorable psychical atmosphere, just as with a regular clairvoyant we find it desirable to do all we can to suspend the subject's normal mental functions. But in experiments of the sort with which we here deal, some one sitter for purposes of recording must, and all sitters because of their interest will, give some attention to the content of the table's responses. All this introduces a rather nice balance pro and con, and I must confess I am in considerable doubt just what is the best procedure.

If we judge that the release of the sitter's attention is not a point worthy of serious consideration, a third system, which upon at least the one sitter who articulates the letters makes a large demand for conscious attention, is available and is easily the most economical. It is based upon the linguistic consideration that certain letter combinations occur and others do not, and a few simple examples out of English will constitute adequate illustration. If a message starts with the letter *p*, the next letter must be either *h*, *l*, *n*, *r*, *s*, *t*, or a vowel. If a message or a new word commences with *m*, the next letter must be a vowel or *n*. Following a vowel we will usually have a consonant, following two vowels, almost always a consonant. Following a double consonant we shall look for a consonant only after having exhausted the vowels. Following *q* we must have *u*. It thus becomes possible, with care and attention on the part of the person who runs through the letters, to avoid a deal of useless repetition by rote of the entire alphabet, and to suggest at a given point in the message only those few letters which are possible or are most likely to come next. Further, after several letters are obtained, the entire word may be guessed and the table permitted to respond *yes* or *no*. Clarity will be added if the convention be adopted that as each word is completed and recognized by the sitter who does the spelling, it be pronounced and assented to by the table. In the long run, and with practice in its linguistic niceties, this method saves an enormous amount

of spelling through of the alphabet; and it apparently is the only one that does.

But to return to the present case. As I have said, the entire alphabet from *a* to *z* is run through again and again and when the table responds, the letter thus indicated is called off by some one or more of the sitters, and the one (usually Mrs. Bigelow) who is doing the recording, puts it down. Usually the sitters are conscious of the aggregation of letters into words and words into sentences. Occasionally they are at a loss, and the written record has then to be inspected to see what has just been said by the table. This is especially apt to be the case if, as not seldom happens, mistakes of spelling are committed; such errors being especially noted when the table has to deal with a name.

All this, in the present form or in some variation thereof, is sufficiently familiar to observers of psychical experiments, and its place in psychical science as a little brother to the ouija board and to automatic writing is sufficiently understood. Whether we believe the physical impulse that works on the table to originate in the subconsciousness of the sitters and to reach the table through wholly normal muscular action, or whether we regard the phenomena as presenting a possibly supernormal aspect in their physical as well as in their subjective machinery, the present case raises no question that is not raised by the general one. Our present interest and attention are for the message complex, and for it alone.

In connection with the various communications received, the question of a possible normal knowledge by one or more of the sitters always arises; and in addition to conscious knowledge consciously possessed, we must of course also visualize the alternative of a normal knowledge long forgotten, but working subconsciously and just as strongly as though the sitter knew that she had it. To meet this for the generality of the communications, an affidavit has been prepared and signed by Mrs. Bigelow, Mrs. Van Antwerp, Miss Meade, and one of the anonymous sitters, in which it is set forth that none of these four ladies has ever been in any of the localities outside New York that are mentioned in the communications with the following exceptions:

Miss Meade, at the age of fifteen, visited the town of Onset for a period of ten days.

All four of the ladies have of course been in Boston. Mrs. Bigelow motored through Old Deerfield once, about twenty years ago; the anonymous signer has stayed there for one night.

A second of the three anonymous sitters who is unwilling for personal reasons to make affidavit, writes to Mrs. Bigelow asserting her complete ignorance of the persons and places, making no exception beyond the easily inferred fact that she has been in Boston, and the less inevitable one that she has motored through the town in which John Smith's monument is located (heading 33 below). The third anonymous sitter says that Boston is the only exception on her part, as regards the places mentioned in her presence. Mrs. Warner's participation in the experiments during the term covered by the present report was slight.

Verification of the messages, when these gave sufficient detail to permit verification, was ordinarily attempted by writing to the postmasters or to other indicated persons in the towns involved in the messages. Usually this correspondence has been done by Mrs. Bigelow; occasionally by other members of the group. Some of the items have been such as to render verification by telephone or personal call more feasible; all this will duly appear. Where letters have been sent out in search of the desired information, and replies received, Mrs. Bigelow has supplied me with photostatic copies of this correspondence. These I do not reproduce, giving simply their text.

Mrs. Bigelow, whose labors have so largely made possible the verification as well as the original record, wishes it distinctly understood that she makes no claims of any description except as to the truth of all assertions made. What these phenomena mean she leaves to the reader to judge for himself. I believe, however, that I am entirely in order when I remark that she regards the spiritistic hypothesis as worthy of the closest consideration, and as perhaps constituting the most reasonable explanation of the facts herein reported as well as of analogous facts in other cases.

One more reporting convention, and we may pass to the records. Full names of persons and places are given freely through the table. When it comes to verifying these, personal situations are often uncovered which would make publicity most dis-

tasteful to those involved. Accordingly, save in those episodes where no such factor occurs and where the exact evidential or non-evidential values would be impossible to indicate by using substituted names. I have changed the names throughout the record. In the matter of surnames, I select in each instance another surname entirely dissimilar phonetically from the true one, but one occurring the same number of times in the current New York City telephone book. In this substitution I give no attention to any other considerations than frequency of occurrence in New York; so that, to put it very baldly, a name like Van Reusselaer or Cotton might be replaced in my narrative by one of the order of Lazarus or Hoffman or Romanoff, provided only the telephone book met the frequency test. In the case of Christian names, no such ready yard-stick is available for the measure of the normal frequency of occurrence; and with these I substitute names which in my best judgment are approximately as common, or as rare, as the true ones. The purpose of this method of substitution is of course to enable the reader to gain some impression regarding the probabilities of chance hits; though it will be quite evident that an explanation in normal terms, if sought at all, would lie rather in the direction of subconscious memories by the sitters.

It will be further understood that I give the complete records down to the date at which I stop but that I do not give them always in chronological sequence. Certain communicators appear in the records for several dates, and it is most convenient to finish with one communicator before starting with another. In following this sequence of presentation, I number the communicators consecutively from start to finish, in the order in which I take them up. Other conventions of my recording and of the sitters' will be apparent and self-explanatory. All dates are in 1928.

1: Blanche McCall

Table (March 6th): I am Blanche McCall.

Sitters: What can we do for you?

Table: I wish to give an indisputable test. Call up Mrs. Edna McCall at the Hotel [in New York] and ask her

why Ethel is no longer with her. Charley wants to know.

Sitters: Who is Ethel?

Table: Edna's daughter.

Sitters: Who is Charley?

Table: Edna's husband.

Sitters: Is he living?

Table: On this side of Heaven.

Sitters: What relation is Edna to you?

Table: Sister-in-law.

That was all that was got from this communicator on this date. Before the next seance, one of the anonymous sitters called up the hotel in question. She reported back to the other sitters that she had found there registered a Mrs. Edna McCall, and had talked with her; and that Mrs. McCall had given full verification of all the names and relationships. None of the sitters had the slightest degree of conscious knowledge of the McCall family, nor so far as appears did that family get themselves in the newspapers at any time. No further communications were received from Blanche McCall; but on several later dates, as indicated immediately below, another member of the family spoke through the table and amplified the McCall sequence.

2: Marshall Holden

Table (April 13th): Marshall Holden. [It was quite customary for a new communicator thus to announce himself by spelling first of all his name.]

Sitters: Who are you?

Table: Edna McCall's father. Edna gave permission to a man to cross her property for dumping purposes. Do you know Ringston Schiller? I married her mother. [The true Christian name here is one that I never before met either as a Christian name or as a surname. It sounds much more like a man's name than a woman's; and it conveys the suggestion of having been patched together out of two names, as "Ringston" might have been made from Ringgold and Johnston. The substitute which I have employed for it has been rather carefully constructed to preserve all this atmosphere.]

Sitters: Is Ringston Schiller still living?

Table: Yes.

Sitters: Where?

Table: In Troy, I think. I can't recall her sister's name.

Sitters: Can Mrs. McCall tell us?

Table: Yes.

Sitters: Is that her last name?

Table: You find out, and tell me; I have more to tell.

That was all from Marshall Holden until May 18th, on which date, without any preliminary statement of identity, the following is recorded:

Table: Will you go and call the —— hotel [the same one as before, the one at which Mrs. McCall was staying] and inquire where Edsel is now? [Again I have been at pains to select a Christian name conveying the same atmosphere as the original. Again this atmosphere is that of a name that might have been made up out of two familiar components but that is not itself a name in ordinary usage. It is not, however, so entirely strange to the ear as was the original of Ringston; but it does sound quite as emphatically like a man's rather than a woman's name.] You must go to her before dark. [It is not clear whether this "her" refers to Edsel, who presently turns out to be a woman under a wrong name, or to Mrs. McCall at the hotel.]

Sitters: Why before dark?

Table: Edsel is ill and needs him. [The sitters infer that "needs me" was meant. Similarly, a bit above, "I must go to her before dark" may have been what the communicator wished to say.]

Sitters: Is Edsel a man or a woman?

Table: I assist her.

Sitters: What is Edsel's last name?

Table: Holden.

Sitters: Is this Marshall Holden?

Table: Yes.

Sitters: You know she is ill, and you can't find her?

Table: Yes.

Sitters: After we find out, do you want us to sit again and tell you?

Table: Yes.

Sitters: What relation was Edsel to you?

Table: She was my second wife.

Sitters: Edna's step-mother?

Table: Yes. [And, therefore, Ringston Schiller's mother.]

Sitters: Is Edna at home now?

Table: Yes.

The sitting was interrupted at this point while the sitters telephoned to Mrs. McCall at her hotel. She was at home. She reported that Marshall Holden was her father; but Edsel was Marshall's father, rather than his wife. With this information in hand the sitting was resumed:

Sitters: Why did you say Edsel was your wife, when he is in fact your father?

Table: Are you going to ring again, and tell Edna the name of my second wife was Schiller? It is now coming to me; she had two children.

Sitters: What names?

Table: Ringston. [As stated previously.]

Sitters: What about Edna's statement that Edsel was your father?

Table: I had the name wrong; it is Daisy, a widow. [The true name here bears the same phonetic relation to the one first given that Daisy bears to Edsel: i.e., of the three consonant sounds in Edsel, the first two occur in Daisy, in proper order, while the third is missing entirely; and the vowels are of different values, and occupy different positions with reference to the consonants. The point to this, of course, is that stenographically and phonetically, the names Edsel and Daisy are quite largely identical; as were the two original names. The true name for the wife was a woman's name quite as definitely as Daisy is; but one of considerably less common use.]

Sitters: Is Daisy ill?

Table: Yes.

Sitters: Was Edsel your father?

Table: Yes.

Sitters: Why must you know where Daisy is before dark?

Table: To help—her pain is great at night.

Sitters: Don't you, in spirit, know where people are?

Table: No.

Mrs. McCall was communicated with again by telephone on May 19th. She verified that the name Daisy Schiller was correct for her step-mother, and that one of Daisy's children was named Ringston; this information was obviously not included in what she had given after the seance of March 6th, and it may easily be understood that when she was called during the seance of May 18th, she had merely put Edsel in his proper place, without saying anything about Daisy. The communicator's confusion between the two names Edsel and Daisy, the one properly representing his father and the other his wife, is on any hypothesis most illuminating.

Two further reversions to this McCall-Schiller sequence were obtained at later dates. On May 25th, Marshall Holden made the single statement that Daisy had

sold her house, which had turned out to be the reason he had trouble finding her. And again on June 7th, he entered the table long enough to give a name which occurs only eight times in the 'phone book, to state that this was the name of the man who had talked with Mrs. McCall about dumping across her property, and to express great pleasure when this query prompted the sitters to recognize him tentatively as the Holden communicator. No verification of these last items was possible; Mrs. McCall was found to have left her hotel without giving any forwarding address.

3. Willard W.

In connection with this next episode I give correct names throughout, inasmuch as no conceivable reason appears for withholding them, while giving them enables anybody who cares to do so to prosecute a search of the newspapers of the period as a hypothetical source of subconsciously remembered data. The date was March 28th:

Table: I passed away in New York.

Sitters: Will you give your name, please?

Table: Willard W—— [the surname was half spelled out and the sitters took it tentatively to be Whitney.]

Sitters: How long ago did you pass away?

Table: What month is this? [Observe the traditional spirit uncertainty about all temporal matters.]

Sitters: Last week in March.

Table: I passed away the first week of this month.

Sitters: Where?

Table: Near an arch.

Sitters: In the street, or in a house?

Table: Hotel.

Sitters: Can you give us its name?

Table: Holly [sic].

Sitters: Where did you come from?

Table: Boston.

The Holley Hotel is at 36 Washington Square. Its front windows look out upon the Square from the west, and hence command a view of the side of the arch. From the hotel the arch is by no means a prominent feature, even if one had a front room from which it were visible at all. But one coming to the hotel in a taxicab from the Grand Central Station would drive down

Fifth Avenue right into the shadow of the arch, and before turning into Waverly Place to reach the Holley would get the finest possible front view of the structure in question. The sitters looked up the Holley in the telephone book for the purpose of making inquiry and hence cannot testify with any rational assurance whether they knew previously where it was located; inasmuch as it is distinctly one of the better-known hotels of the Washington Square region, some of them doubtless did have this knowledge in general terms. On telephoning the Holley, they were informed that a Dr. Willard Warren, registered from Boston, had died there during the first week of March. The death must have been noted in some of the daily papers, so the episode would be easily open to the interpretation of a subconscious memory. One is tempted to say that the error in the name is more in consonance with what happens in the more assuredly supernormal phenomena of the message type; and that the advocates of an infallible subconscious memory cannot have their cake, and eat it too. But the fact is, observation shows that they can; that errors of precisely this kind do occur on a basis which can be positively identified as a subconscious one.

4. Bertha and Hamilton Florence

Table (March 28th): I was the wife of an artist.

Sitters: Will you give us your name?

Table: Bertha Florence. I was a French woman.

Sitters: What was your husband's name?

Table: Hamilton Florence.

Sitters: Can you give us a test?

Table: Are any of the old ———'s [naming a prominent publishing house] living?

Sitters [Not knowing the answer to this question, and seeking to pursue the matter in another direction]: Where did your husband come from?

Table: ———, Canada [a town so small that I had difficulty determining in what province it was located, and was finally reduced to checking against the county named in the postmaster's letter, below.]

Sitters: If we look up his home could we get any information?

Table: The old Florence homestead has been sold.

Sitters: Where did you pass out?

Table: In Paris, France, a long time ago.

Sitters: Over twenty-five years?

Table: Between twenty-five and thirty years. I had beautiful hands, and always wore a pearl ring.

That was all from Bertha; but a little later on in the series the following was got:

Table (April 13th): Hamilton Florence. I knew _____ [naming a gentleman, now deceased, who is well known as former editor of a particular publication; as well as Howells or Alden of *Harpers*, or Gilder of the *Century*]. Have you inquired regarding Bertha? Bobbie was with _____ [naming the magazine presided over by the editor whose name I have just withheld].

Sitters: Who is Bobbie?

Table: Bobbie is Robert [Fairly obvious!]. My second American wife is buried at _____.

Sitters: Where is that?

Table: I can't tell.

Sitters: Can you give us the name of your American wife?

Table: Bessie Mooney Florence. Bertha is my affinity [and the suggestion of scandal here conveyed is the reason for concealing true identities in this episode].

Mrs. Van Antwerp wrote to the magazine whose name I have withheld, and received the following reply, signed in what one takes to be the regular office style of this concern, "The Editors":

"In reply to your letter of May 12th, _____ [the person with whom the communicator claimed acquaintance] was Editor of the _____ during the years _____. [This, of course, merely adds a definite date to a general fact known to all the sitters.] Hamilton Florence was one of our artists."

This final statement goes greatly beyond common knowledge. But it is still open to the subconscious-memory hypothesis, inasmuch as Florence's name must have appeared in his signature to some of his drawings in the magazine, or even in the printed table of contents. Much more to the point is the response which Mrs. Bigelow got to her inquiry addressed to the postmaster in the small Canadian town. She wrote to him under date of May 8th, 1928; she got her letter back in due course,

with a longhand memorandum across the bottom of the second sheet. Letter and response were as follows:

"Can you tell me if thirty or thirty-five years ago there lived in _____ a family by the name of Florence? There was a son Hamilton Florence who was an artist. I understand the old homestead has been sold within a few years. Any information you can give me on this subject would be greatly appreciated."

"The old Florence property was sold last year by Mrs. Seligman, who now lives in _____ County. Her name was Hattie Florence. Yours truly, _____, P. M."

5. The Fliers

The record for this date (April 13th) goes on with the statement: "At 4:30 o'clock we [the sitters] got [through the table] the message:

"The fliers have arrived."

The sitters assumed that this could refer only to the German-Irish expedition of Fitzmaurice, Huenefeld and Koehl. Reference to the daily papers indicates that the landing in the Canadian wilds was effected around noon of the 13th, and that the first word reached New York shortly after seven P. M. This reduces us to a clear choice between supernormal cognition, and coincidence based on the subconscious desires of the sitters that the fliers come off safely. Inasmuch as they were known to have started, and is this the only attempt made by the table to deal with current events in the period covered by this report, the latter hypothesis has its attractions; but of course it should not be too light-heartedly advanced as the obvious and only answer.

6. Lillian Russell

Table (April 13th): I am Lillian Russell [I use the correct name here]. I will give you a test which you can verify by calling Roark [pseudonym] of some agency. He heard me long-distance Mabel [pseudonym] from Chicago. Her company disbanded. I begged her to be a good girl.

An acquaintance of Mrs. Bigelow's who has considerable knowledge of the theatrical profession, was appealed to, and was

able to identify Roark as connected with a particular theater and with a particular actor, in the capacity of manager or press-agent or something of the sort. One of the anonymous ladies of the circle thought she would be able to meet him; and it was judged best to seek confirmation in that way rather than by letter. These sitters find, I might say, that while most persons whom they address in search of confirmation are sympathetic and understanding, they cannot assume too freely that they will get that sort of reception. Ignorance of the subject, prejudice against it, and idle curiosity about it, sometimes cause a very unpleasant reaction. So when, as in the present instance, it seems impossible to explain why the information is sought without going into the spiritistic aspect of the matter, the ladies are often at some loss how best to proceed. In the present instance, Mrs. ——, who undertook to get the information, never reported back, other than to indicate that Roark was a most difficult and unpleasant character and that she had got no information from him.

7. Hollis Hunneywell

Table [April 20th]: Hollis from Wellesley [the correct name].

Sitters: Mr. Hollis?

Table: No; Hunneywell.

Sitters: What were you?

Table: I was a banker.

It is within the normal knowledge of some or all of the sitters of this date that a Hollis Hunneywell or Hunnewell came from Wellesley and was a banker.

8. Frederick May

Table [April 20th]: Frederick May [correct name used here] of Washington. How am I connected with Kathleen Nielson [correct name]? Her mother is my —— [the message broke off here].

There is, of course, nothing here on which to hang any attempt at verification, in the presence of the fact that no chord of normal knowledge in any sitter's mind is struck. This, and other episodes like it, are given in order to complete the record for the period covered by the present report, so that the reader may estimate the percentage of dilution by matter of this general type.

9. Mrs. —— Westendorf Pettit

Table [April 20th]: I was a Westendorf from —— [a large New England city]. Joseph Pettit was my husband. There were children: two. My husband's business was —— [a large New York firm, absolute national leader in its line and known to everybody]. I lived on Fifth Avenue near Tenth Street. He was President of the company.

One of the sitters telephoned the —— Company and was informed that Joseph Pettit was their President for many years and that he lived at a number on Fifth Avenue which was given on the telephone, and which I find to be located between Eleventh and Twelfth Streets. The names which I use in this episode, it will be realized, are fictitious. Pettit's connection with the —— Company and even his residence on lower Fifth Avenue might conceivably be matters of fairly general knowledge; though the business is not one in connection with which the President's name appears publicly to a maximum degree. It does have its stock listed on the Exchange, however, and most of these sitters in their own right or through their husbands, have some slight knowledge of Wall Street. The residence address comes nearer being impressive than does the name and business connection. The alleged facts about the wife were not verifiable through the channel chosen, and no other courteous way of seeking them out appeared to be open. The sitters all deny any conscious normal knowledge.

10. Eliza Adams (true names used)

Table [April 20th]: Eliza Adams. I am an old lady. I lived in Hopedale. My son is Frederick Shepherd.

Mrs. Bigelow wrote to the Postmaster at Hopedale, Mass., about this and received the following reply:

"In reference to your communication of the 26th inst., I find that Mrs. Eliza Adams lived in Milford, Mass. which is near Hopedale. Her son Frederick Shepherd is Postmaster at Amherst, Mass., from whom I think you can procure whatever information you may desire."

Very respectfully,
Clarence E. Arnold, Postmaster."
There being no further information that

could be pertinent to the subject in hand, Mrs. Bigelow did not write to Mr. Shepherd.

11. Benjamin Luddington (true name)

Table [April 27th] Benjamin Luddington. I had a daughter Marietta and Helen and a son Robert.

Obviously there is no possibility of verifying this or even of attempting to do so.

12. Sarah Mangs

For this communicator I have had to invent a surname which looks like a possible Anglo-Saxon patronymic but which does not occur in the current telephone book; for these are the facts as regards the name which she gave.

Table [April 27th]: Sarah Mangs.

Sitters: Did you live in New York?

Table: No, on the _____ [a river lying in New York state].

Sitters: What state?

Table: Warsaw, New York. [Actually a village of about the same size as Warsaw, in another quarter of the state, was named; and was misspelled, to the extent of one vowel's being used in place of another, each time the table gave it. This village lies close to, but not on, the _____ River.]

Sitters: What was your husband's name?

Table: My husband was a villain; don't discuss him.

Sitters: Any children?

Table: Rebecca. You write Warsaw post office and ask about Sarah Mangs.

Sitters: Your daughter's married name?

Table: She is most prominently married; I better not tell it. It would be distasteful to her. I will tell you ladies for personal use, as a test, if you won't tell. Do you all agree?

Sitters: Yes.

Table: I am a sister of Harriman [the name is later corrected], former hardware jobber [the line of business as well as the incorrect name given being here fictitious].

At this point the record indicates that the sitters spoke of Mrs. Winifred Rector, a member of the A. S. P. R. and an acquaintance of some among them. There is no indication in the manuscript whether this was spontaneous and coincidental, or brought about by any person's recognizing a connection between Mrs. Rector, and

any of the names brought out in this communication. Mrs. Bigelow, from her memory, assures me under oral interrogation that mention of Mrs. Rector was an entirely spontaneous incident of the seance chatter among the sitters, and that they had no idea of any connection until there occurred what is next recorded:

Table [manifesting great excitement]: Winifred Rector is my daughter's grandchild by marriage!

Mrs. Rector, interrogated on this point, states the communicator is wrong in his details: that Sarah Mangs' daughter Rebecca in fact married Patterson Rector, who was her own uncle rather than grandfather. Note that "grandchild by marriage" is not nearly so common a relationship as niece or great-niece by marriage would be so that to the extent of particularizing that the bond with Mrs. Rector is not one of blood, the communicator has scored an excellent success. The communicator went on:

Table: Will you listen? My daughter is second wife of Rector. Halstead is his son's name. I have another daughter but I can't recall her name. Winifred had a sister, by name Margaret, in deadland.

All the facts pertaining to Mrs. Rector and her family, as stated by this communicator here and below, are correct, with such reservations as may be explicitly made. The name Margaret here is ambiguous; if the true name were not such a very common one, the possible directions in which it may be recognized would be more important. The fact is, Mrs. Rector never had a sister; but an intimate friend who was brought up as her sister was named Margaret. Likewise, Mrs. Halstead Rector's daughters were Margaret and Winifred, and the communicator may well have got the Winifred's mixed.

Table: You know we are connected with the Beuzes and the Arnolds.

Sitters: What was your Mrs. Rector's husband's business?

Table: [After answering this question correctly in a single word.] If you will play fair I will tell you more. Margaret is buried in a mausoleum in _____ Cemetery. [Correct for the second Margaret mentioned above]. Another connection: Harriman's daughter married Halstead Rector. [Relationships are getting a bit complicated here, and casual reading will perhaps leave the impression that we have

a contradiction. This, however, we have not; Halstead Rector is the son of Patterson Rector, and it is the latter rather than the former whom Rebecca married.]

Sitters: Give us his daughter's name.

Table: Nellie. I am afraid Harriman is not right. I think Harriman is the name of the street in Brooklyn where Rector lived. [This correction is in accord with the facts.]

Sitters: What number?

Table [after giving a three-digit number]: What is my brother's name? My daughter married Rector less than a year after his first wife died.

At this point Mrs. Van Antwerp, who enjoys a moderate degree of spasmodic clairvoyance, and who is peculiarly amenable to suggestion in her exercise of this faculty, described Sarah Mangs as a little old lady with a cap, and a bow under her chin.

Table: It is not a cap. My white hair, and a bow, are what you see.

Sitters: A kerchief on the bosom?

Table: Yes, and always full skirts. I have thought of my brother's name: Haven [correct; and in the original, as here, the names Harriman-Haven have their first two letters in common.] Madge [Mrs. Antwerp's name is Margaret, and her intimates sometimes call her Mudge] saw me; what kind of face have I?

Mrs. Van A: Slim features, blue eyes, brown hair, at least brown when young.

Table: Yes.

With reference to the above, two letters must be quoted. First we have the response to Mrs. Bigelow's letter, addressed to the Postmaster of the village which masquerades in this narrative as Warsaw. This response did not come from the Postmaster, but from a Mrs. A. E. (correct initials) Green, of Warsaw, who writes as follows:

"Being a daughter, Marian, of Mrs. Mangs [note this is the first time we have known that Mangs was the original communicator's *married* name], the Postmaster forwarded your letter on to me. Mother, who had made her home with me in the last ten years of her life, died fifteen years ago this coming June. My brother William fell dead and the shock killed my mother and we buried them just three weeks apart. My sister, Mrs. Rector, left her husband five years

ago and since then has spent the greater portion of her time abroad. [This of course refers to Mrs. Patterson Rector.]"

Mrs. Winifred Rector has prepared a brief memorandum for Mrs. Bigelow, on the general matter of the Mangs-Rector data, which I next cite. Mrs. Rector writes:

"Sarah Mangs had two daughters, Rebecca and Marian [*vide* the letter from Marian]. Rebecca married Patterson Rector. His business was _____ [as stated by the communicator.] They lived at 000 Harriman Street, Brooklyn [the exact number given by the communicator.] The Mangs family comes from Warsaw, New York. Patterson Rector had a son, Halstead, who married Nellie Haven. [Note that this is brought out separately in the communication: the Nellie in response to the sitters' demand, "Give us his daughter's name"; the Haven when the communicator breaks in on Mrs. Van Antwerp's vision to state that she now recalls her brother's surname.] Mr. and Mrs. Halstead Rector had two children: Margaret, who died in childhood, and Winifred, who is still living [but who of course is not the Mrs. Winifred Rector who here testifies].

The above from Mrs. Rector was dated June 22nd. The data which it gives were for the most part brought out by the Sarah Mangs communicator on her first visit; but in part they arose also during the seance of May 25th, when she returned and brought another personality with her. The record here reads as follows:

Table: Sarah Mangs. Marian is younger than Rebecca [correct]. Little Margaret is granddaughter to Patterson Rector [correct, as we shall see]. Nellie had a large miniature of Margaret, diamonds around it [not verified.]

Table [after a pause]: I am Margaret Rector.

Sitters: Are you over there?

Table: Yes.

Sitters: Were you a little girl?

Table: Yes. One summer my papa said he would build me a playhouse, but I came to Jesus and my papa built a mausoleum [*cf.* above] instead of a playhouse.

Sitters: How old are you?

Table: Older than Winifred.

Sitters: Who is Winifred?

Table: My sister.

Sitters: Is Winifred living here?

Table: Yes.

All the living participants in this sequence are insistent that there was no normal knowledge on their part. And it is a fact that while they are some of them acquainted with the Mrs. Winifred Rector who supplies the verification, this acquaintance is not of a sort that would imply wide knowledge on their part of her antecedents and connections; and she herself raises no question in this connection. Obviously the episode is among the strongest in the present chronicle so far as the mere question of valid supernormality is concerned; I do not see that it leans particularly toward any one explanation, spiritistic or anti-spiritistic.

13. Samuel Valentine

Table [May 25th]: Samuel Valentine. Lived in New York.

This being all, verification is plainly out of the question.

14. Dr. Foxon

Table [May 25th]: Dr. Foxon. I lived in Brooklyn; in —— Avenue. I knew old lady Mangs.

With reference to this, Mrs. Bigelow interrogated Mrs. Green, and the letter from which I have already quoted goes on to say:

"I am sorry I cannot answer your question in regard to the Faxon [there is an analogous variation in spelling between the correct name as given in the seance record and in Mrs. Green's letter] matter; but you might write to the —— Hospital in Brooklyn, as he was connected with it for some years, I believe; or the telephone directory might help."

It will be noted that this letter implies that Dr. Faxon did know Mrs. Mangs and her family; and Mrs. Bigelow rested on this, without pursuing the attempt to learn whether the doctor lived where he said he did.

15. Mrs. Schweizer (true name)

Table [May 25th]: Will you telephone the —— apartments? Ask for a report on Mrs. Schweitzer.

Sitters: Have you a message?

Table: Please telephone first.

There is an apartment house of the name given, in quite a different quarter of the city from that in which these sitters live. It was felt that a switchboard operator could hardly be dealt with in the terms here given, however, so no attempt was made to pursue this matter.

16. Luella Bing

Table [May 4th]: My name is Luella Bing.

Sitters: Were you married?

Table: Yes.

Sitters: What was your husband's name?

Table: Birmingham.

Sitters: Is that his last name?

Table: Lionel Birmingham.

Sitters: Did you live in New York?

Table: Oh, please find Lionel for me. I want to release him. Friday the day, October the month. I was dying like the leaves fluttering outside my window. I asked Lionel never to marry. Find him. I attended school.

Sitters: What name?

Table: I was a Colonial Dame.

Sitters: Did you live long?

Table: Not long after marriage. Lionel is prominent in Masonry.

Sitters: Where can we look for him? [No response.] Where did you die?

Table: In the country.

Sitters: What country?

Table: Since transition I can't remember.

Sitters: Do you see Mr. Birmingham?

Table: He is so unhappy. I had two children, a boy and a girl.

Sitters: What names?

Table: Lionel, Junior; and Margaret, called Molly. Lionel is married. I see them but just like an expanse of atmosphere. I had cancer. I was wrong in exacting promise. [And Spiritistic philosophy would picture this as the reason for her distress and her necessity of getting in touch with him.] All my beautiful lingerie was burned. Lionel has the same housekeeper since I died.

The sitters would greatly have liked to follow this one up, as a matter of possible charity to a disturbed soul; but there seemed no point at which they could get

their teeth into it. So it had to be abandoned.

17. Bronson (true name)

Table [May 4th]: Bronson.
 Sitters: Are you a gentleman?
 Table: I hope so.
 Sitters: Your first name, please.
 Table: Edward.

18. Frank Snow

Table [May 4th]: Who knows Frank Snow?
 Sitters: Where did you live?
 Table: My daughter is Franklin White's wife.
 Sitters: Of New York?
 Table: Of Boston.
 Sitters: In Massachusetts?
 Table: I want —— [message broke off here].

19. Zenus Crane (true name)

Table [May 4th]: Old Zenus Crane.
 Sitters: Where did you live?
 Table: Dalton, Massachusetts. Murray is one of my descendants.
 Sitters: Which Murray?
 Table: Murray Crane.
 Sitters: Where is he living?
 Table: Dalton. Governor of Massachusetts. Dalton is near Pittsfield. Let me tell you more. I made all the paper used by the government in my day. [This stirred latent normal knowledge among the sitters and led to their next query]:

Sitters: Crane paper?
 Table: Yes.
 Sitters: Your son's address?
 Table: Just Dalton.
 Sitters: Did you pass some time ago?
 Table: Yes.

Sitters: There is no time limit over there?

Table: No.

Of the three episodes immediately preceding, two are on their face unworthy of any attempt at verification; and the third carries such strong indication of normal knowledge by the sitters that they wisely elected to ignore it, too.

20. Nettie Foley

Table [May 11th]: I want my daughter

to know that I can come. Name is Nettie Foley.

Sitters: Where does she live?
 Table: Boston.
 Sitters: Your name?
 Table: Mrs. Foley.
 Sitters: Your husband's first name?
 Table: I can't remember.
 Sitters: What address?
 Table: Let me tell what I can remember. Have sister named Minnie.
 Sitters: Can you remember sister's last name?
 Table: Her husband is connected with —— [a standard and nationally advertised article].
 Sitters: Is the name —— [that attached to the article just named.]
 Table: My dad had one of the largest stores in ——.
 Sitters: Can you give us its name?
 Table: I want help; names go from me. My name was the same thing as feathers. Sitters named over different birds until they came to Wrenn; the table thereat manifested great excitement.

Table: Yes, Harold Wrenn. Sister Minnie had home on street with hill.

Sitters: In Boston?
 Table: Yes. Beacon.
 Sitters: Near what other street?
 Table: Near hotel.
 Sitters: What hotel?
 Table: ——.
 Sitters: Can you remember Minnie's last name?
 Table: No.

Sitters: What brought you here?
 Table: I have been trying a long time. Frank Snow [see No. 18] brought me.

The sitters were in some degree acquainted with the city in which the store of the above communication is located; and when they finally got its name, they realized that they were acquainted with it, too. So far as they are able to testify, they have never had normal knowledge of any connection between this store and a family named Foley. They wrote to the store, and elicited the following response:

"None of the Wrenn family have been associated with this business for many years, so we are rather out of touch with them. But we did succeed in getting in touch with one of the Foley brothers, and he tells us that the name and address of Mrs. Foley's sister is Mrs. Henry E. Olin. —Beacon Street, Boston, Mass."

It will be observed that this fails to indicate Mrs. Olin's own given name. In so far as the address given is concerned, all the details of the message are verified. These details it would seem are most probably outside the normal knowledge of the sitters, even though they knew the Wrenn store.

21. Franz Mittenberger (true name)

The next personality communicating on this date [May 11th] made what we can easily recognize as an attempt to speak in German; and for the better part one can make out what he was trying to say, and the reasons why he committed certain errors.

Table: *Bitte, ou ist my dochter. Wer is gesundaghette.* [The first sentence contains one French word, *ou*, in place of the German word *wo*; and one English word similarly substituted for its German cognate and equivalent. We can easily infer that this is because the sitters are themselves English-speakers and next to their native tongue are more familiar with French than with any other foreign language. The first sentence is evidently intended to ask: "Please, where is my daughter?" The second one starts with the query: "Who is?" Just what idea lay behind the outlandish combination of letters that follow this, eludes me completely.]

Sitters: Your name?

Table: Franz Mittenberger.

Sitters: Your daughter's name?

Table: Gretchen Mittenberger.

Sitters: Does she live here?

Table: No, Germany. [It is most interesting that the table said Germany, rather than Deutschland. It is much as though an English or American spirit, communicating in pigeon-English to a French circle, when asked about his native land had said "*Etats Unis*" or "*Angleterre*" instead of United States or England.]

Sitters: What town?

Table: *Nacht Dusseldorf.* [*Nah* or *nachst*, for near or next to, is presumably intended. Of course, a real German would inevitably have said *bei* at this juncture.]

Sitters: Any address to write to?

Table: *Ich kann nicht verstuchen.* [*Ich kann nicht*—I cannot; the final verb might be any one of a wide variety. *Verstehen* for understand, *versuchen* for try, occur to

me offhand as presenting the two most likely alternatives. The sitters apparently understood the remark in the sense of my first suggestion, for they responded with a repetition of their last question, in different words:]

Sitters: Where is your daughter?

Table: *I'm faterland* [in the Fatherland; the *f* of course should be a *v*, the error being a natural one for an English-speaking person.] *Ich wunchen Ihnen* [I want you] *angenchon* [*angesehen* is looked at, *Augenschein* is appearance; *ange-* would be the correct starting point for numerous particles which might well fit in here; just what is meant here and later quite baffles my ingenuity] *gaben* [a garbled form of *geben*, *gab*, *gegeben*, give, in one or another tense; or more probably meant for *haben*, have] *sci* [the most likely suggestion for a German word that this might represent is *Sie*, you or they] *mir* [me, in the dative case] *lenen dutchen*. [*Lernen Deutsch*, properly in transposed order as *Deutsch lernen*, and meaning *learn German*, is the only suggestion I can make here. It will be evident that the whole sentence is a good deal of a hash. By way of emphasis, I repeat it in fact just as it was given: *Ich wunschen Ihnen angenchon gaben sci mir lenen dutchen.*]

22. Christadora—(true names)

Table [May 11th]: Name Christadora. I lived in Brooklyn. Relatives Tyce and Randall.

Sitters: Surnames?

Table: Yes; Quackenbush.

Sitters: What type?

Table: I will describe him. Crotchetty and sallow, large shoulders, stooped. Lived before autos. Drove his own horses. Colored driver.

Sitters: What was his name?

Table: He was a jeweler years ago.

Sitters: What is your first name?

Table: I don't remember.

Sitters: What relation, you and Tyce?

Table: Brother and sister.

We need not insist upon the presence of confusion about names in this last message: both it and its predecessor are too general to offer any point at which to attack the matter of verification, and hence were ignored by the sitters.

23. James Benjamin.

Table [May 18th] : James Benjamin.

Sitters: Did you live in New York?

Table: No.

Sitters: Where did you live?

Table: Johnstown [not the true name].

Sitters: Pennsylvania [not, of course, the true state].

Tables: Yes.

Sitters: Where is Johnstown?

Table: Near the Horseshoe Bend [actually, another and equally well-known feature was named, marking the neighborhood of the true city].

Sitters: Have you any message?

Table: I was one of the early Spiritualists.

Sitters: What business?

Table: Mills. [In the message, these were identified, correctly, as textile mills, but the wrong textile fabric was named].

Sitters: In Johnstown?

Table: Yes. My wife older than I hadcurls, was called eccentric; she dressed as the spirits wanted her to.

Sitters: Do the spirits want [us to wear] special clothes?

Table: Is it best to ask? Your guides might demand it, and embarrass you. [The communicator surely takes a pragmatic view of affairs on this side!]

Sitters: If we write to Johnstown, could we locate you?

Table: Yes, from postmaster.

Sitters: How long ago did you live?

Table: About thirty years.

Sitters: Had you any children?

Table: No. I wore a skull cap mostly. [The perfect *non sequitur!*]

Sitters: Did you sit often?

Table: Yes.

Sitters: With trumpet?

Table: No.

Sitters: For voices?

Table: No.

Sitters: Will you tell us what you sat for?

Table: For writing and the start of materialization.

Sitters: Can you advise us how to sit for materialization?

Table: Keep this room sacred for social contacts [the day of sitting]; don't admit any outsiders.

To the Postmaster at Johnstown Mrs. Bigelow wrote as follows: "Can you tell me

if about thirty years ago there lived in Johnstown a gentleman by name James Benjamin. He owned — mills, I understand. I also believe he and his wife were Spiritualists, and Mrs. Arnold was considered rather eccentric. Any information you can give me will be most gratefully received." This letter was returned to Mrs. Bigelow, with the following endorsement in longhand: "Years ago James F. Benjamin and wife (Spiritualists) lived here. He owned a — mill [Mrs. Bigelow in her letter characterized this mill as the communicator had characterized it; the postmaster here gives it its true description], now called and at present operated as the Benjamin — Works. Both died some years ago and are buried here. [Signature]—P. M."

24. X

Table [May 18th]: Oh, how I have suffered. I died in Moline [actually a city of comparable size, in another part of the country, which is as closely identified with a particular industry as Moline is with the manufacture of agricultural equipment].

Sitters: Illinois? [Actually, of course, another state.]

Table: Yes.

Sitters: Will you give us your name?

Table: — [The request was met, but in view of the circumstances the sitters have been advised by me to suppress the name even in the records submitted to me, so that every chance of its accidental leakage may be minimized. Accordingly I can give no indication of its frequency. I shall therefore employ initials in place of names throughout this episode, and it will be understood that these initials do not correspond with anything of a factual nature.] I died under tragic conditions. I passed away in house of bad woman.

Sitters: A house of ill repute?

Table: No; house of bad woman. My brother is president of Moline Plow Works [actually the company named is as integral a part of the industrial establishment of the true city, and as well known in connection with the name of that city, as is the case with the example I have selected for use.]

Sitters: What is his name?

Table: G.

Sitters: Where does he live?

Table: Rock Island [actually another

city of some size, near the true one, and industrially related with it much as Moline is with Rock Island].

Sitters: Can you tell us more?

Table: I could tell irrefutable facts but it must be kept secret. My body was not taken to my father's beautiful _____ Street house until G arrived. [I have driven through the city which here masquerades as Rock Island; the street-name given corresponds with one of the major thoroughfares of that city, one on which numerous handsome residences stand; and this name is not a trite one like Main, Grand, State, or anything of the sort. I personally know no other street of that name and of the slightest importance in any of the cities with which my extensive automobiling makes me familiar; and the city involved is not one of those to a normal knowledge of which any sitter has pleaded guilty.]

Sitters: Was G away?

Table: Yes; he said he "was his father's son." [The quotation marks are added here by the sitters, in recognition of the obvious source of this remark. The punctuation of the communications, of course, always has to be completely supplied, and for the better part this has been done by me.]

Sitters: Were there any suspicious circumstances?

Table: No, pneumonia. [Actually another disease was named; I suppress this as possibly tending toward identification.]

Sitters: Was she nice to you?

Table: Yes, I was a widower [sic]. I had a baby.

Sitters: Living now?

Table: Yes, a baby boy.

Sitters: Is he grown up?

Table: Yes.

Sitters: What is his name?

Table: D., Junior. My father was H.

Sitters: Of Rock Island?

Table: Yes.

Sitters: What is your brother's company?

Table: Moline Plow Works [The same substitution having been effected as before.]

Sitters: Is your father alive?

Sitters: May we make inquiries?

Table: Yes.

Inquiries were made, but not by mail. I shall not here indicate whether one of the sitters went to "Moline" and "Rock

Island" or whether inquiry was effected through local agents; a statement to either effect would evidently tend to establish whether the cities in question are within easy reach of New York, or not. Suffice it for me to state that inquiry by personal interview was effected, and that all the statements of the above communication were verified. A situation rather more in the nature of a family skeleton than the communication would necessarily imply was unearthed, and comprises the reason for the very painstaking concealment of the localities involved. The sitters are most positive that no avenue of normal knowledge existed on any of their parts. I may also remark that they regard with extreme seriousness the responsibilities put upon them when they are made the vehicles for communicated matter of this character; they have even wondered whether it was right for them to receive such severely confidential statements, and whether, failing any way of shutting such communications off, they should not give up their experiments.

25. Mrs. Clarence Darrow (correct name).

Table [May 18th]: Darrow.

Sitters: Man or woman?

Table: Mrs. Darrow.

Sitters: Where did you live?

Table: Ohio.

Sitters: What town?

Table: Painesville.

Sitters: What was your husband's name?

Table: Clarence.

Sitters: Any children?

Table: A daughter; dead.

Sitters: Are you any relation to Clarence Darrow, the lawyer?

Table: No.

Sitters: Is Clarence alive?

Table: Name is not Clarence. [Assuming this statement to be correct, it would be wholly evident that the original delivery of the name as Clarence was a matter of association in some mind living or dead. The name Clarence goes with the name Darrow as inevitably as George with Washington, William J. with Bryan, or Babe with Ruth.]

Sitters: Can you tell us the right name?

Table: Is it John? [We have other episodes in which the communicator thus answers a question with some expression of

doubt or with an actual query of his own. One might hazard the conjecture that the Clarence association, having been set up, is difficult to get away from.] Home is now Elks' Home.

Sitters: In Painesville?

Table: Yes.

Mrs. Bigelow wrote to the postmaster in Painesville, in the following terms. "Would you be kind enough to tell me if there lived in Painesville a Mrs. Darrow? I think her husband's name was John but am not sure. Also if her house is now the Elks' Home? I shall be very grateful for any information you may care to give me." This letter came back to Mrs. Bigelow with an unsigned, pencilled memorandum across the top: "Mrs. Darrow has been dead several years—also her husband and daughter." Apparently the fact that she is dead makes her of no further interest to this very practical-minded person, and he gives no further information save that other obvious sources of data and of interest are also cut off. I think we may assume that the name John was valid; there would surely have been some expression of doubt on the question of identity had it not been. Accidentally one of the communicator's statements (daughter, dead) is verified; and I think her message conveys the atmosphere that her husband also is no longer of this world. A more persistent person might have pestered the postmaster for a precise answer to all this but Mrs. Bigelow never persists in this way unless the matter seems of paramount importance. She hesitates to intrude and annoy for one thing, and she feels difficulty in making a reiterated inquiry without indicating why she wants to know—which of course is not a thing that she can with safety tell to a stranger!

26. Etienne Marlineare (true name)

Table [May 18th]: Etienne Marlineare.

Sitters: Are you French.

Table: No; Spanish. My mother was a Spanish grandee. I had one sister Marquita.

Sitters: Where did you live?

Table: Seville.

I think the sitters would agree that this wide geographical wandering suggests that even though the spirit hypothesis be given serious consideration for some of the communications, others may well be dominated

by their own subconscious minds. One feature which should be observable under such a theory would be the subconscious desire to make the results as remarkable as possible, and one subconscious way of doing this would be to give them wide geographical extension. Of course the sitters do not take too seriously incidents like the present one; but that fact does not in the least deter their subconscious selves from presenting such material.

27. Atkinson.

The table here simply gave the words, Atkinson, Athens, Georgia and nothing more. Evidently this is one of the meaningless ones.

28. John Nickerson (true name).

Table: John Nickerson of Summerville, Mass. [Of course all the sitters know how to spell correctly the name of this city; equally of course its mis-spelling is easily accommodated to any theory whatsoever as to the source of the messages.] They called me very good-looking.

Sitters: Will they remember you?

Table: Yes.

Sitters: Were you married?

Table: Yes.

Sitters: Can you tell us your wife's name?

Table: Widower a long time. Lived on a high hill.

Sitters: Had you any children?

Table: Yes, daughters.

Sitters: Can you tell us their names?

Table: Can't remember. Daughter on endless diet before birth of children.

Sitters: Your daughter was?

Table: Yes.

The search for verification here brought the following letter, on the letterhead of the City government of Somerville:

Mrs. Helen Bigelow.

Dear Madam:—

In reply to your inquiry, I have caused the records in this office to be searched, and find that a John F. Nickerson of 25 Flint Street, Somerville, died on April 13, 1915. Parents' names, John J. and Rebecca D.

If this is not the information which you desired please let us know and send other facts about Mr. Nickerson.

Jason M. Carson, City Clerk.

Inasmuch as there were no more facts to send, that was that. I find twenty-one Nickerson entries in the current New York telephone book, two of which are Johns. On that basis, there ought to be a very small fraction of one John Nickerson living in Somerville at a given date. If however we ask whether there has been a person of that name in a city of this size and during a period of say twenty years, I should think the probabilities would be rather more than an even bet that there had been. Inasmuch as the communicator made no specific statement that he died in Somerville, I hardly regard it as worth while to worry much about that aspect of the probabilities.

29. Goldsmith—Grant.

Table [May 25th]: Do you know Goldsmith in the Bronx?

Sitters: What Goldsmith?

Table: Thomas Goldsmith.

Sitters: Where does he live?

Table: Opposite the _____.

Sitters: What street? [No answer.] Are you Thomas Goldsmith?

Table: No; his first wife.

Sitters: Is there a second now?

Table: Yes. I am Catholic.

Two of the sitters were acquainted with the persons and facts brought out in the above. It was these two sitters to whom the pronoun "you" was assumed to refer when, on June 14th, this communicator was again heard from, as follows:

Table: I was engaged to man in Bronx. I want to convey to you that I never was married as you were told.

Sitters: Your name?

Table: Grant.

Sitters: Can you give us your first name?

Table: I can't remember.

Sitters: What was the man's name?

Table: Goldsmith.

Sitters: First name?

Table: Thomas.

Speaking individually, one of the sitters who was acquainted with these people now asked: Is this Mr. Grant's sister?

Table: Yes.

Same sitter: Were you not married to Mr. Goldsmith?

Table [with great excitement]: No [This, if true, was entirely unknown to and unsuspected by the two sitters who knew the lady.]

Sitters: Have you a message?

Table: My brother told everybody I was married.

Sitters: You died two weeks before, or after, marriage?

Table [ambiguously]: Yes. Will you call Griffin [the three names which I have replaced with Goldsmith, Grant and Griffin in fact all begin on the same letter] and inquire if Thomas was ever married before last year [when, of course, he was married to his present, living wife].

Sitters: Who is Griffin?

Table: Thomas's secretary.

Sitters: Where could we find him?

Table: In the Bronx.

Sitters: Where does he live?

Table: Opposite _____ [the same public building mentioned above].

Sitters: What street? [No answer, as before to this query.]

Table: Please telephone Miss Mangley at _____ [a well known millinery establishment] and ask her who Samuel Grant's sister married; she will say Thomas Goldsmith. [The name given, like the one I have set down, is not found in the telephone book, but closely resembles a familiar name, into which it can be converted by tampering with one letter.] The sitters accordingly asked:

Sitters: Don't you mean Miss Manley?

Table: No: Mangley.

The sitters telephoned immediately to the place named, and on asking for Miss Mangley were connected with such a person, and talked with her about the marital affairs of Samuel Grant's sister. She insisted that Miss Grant had married Thomas Goldsmith, and said that Mrs. Goldsmith had been dead for a long time. The sitters are very positive about the absence of any normal knowledge as to Miss Mangley's existence, address, or connection with the Grant-Goldsmith affair. They resumed the sitting:

Sitters: Why did your brother say you were married, if it was not true?

Table: For business and political reasons.

Sitters: Miss Mangley thought you were married, too?

Table: Yes.

Sitters: Do you know Miss Mangley?

Table: No.

Sitters: Why did you say you were married to Goldsmith when you came through on May 25th?

Table: I never gave my name before.

Sitters: Who gave the name of Thomas Goldsmith before, and said that she was his first wife? [No answer, and nothing further from this communicator.]

The sitters acquainted with the circumstances have no difficulty in believing that there was no marriage; but they are at a loss for a graceful way to verify this and hence it has not been verified. The episode of Miss Mangley, if they are correct in their own knowledge, appears to be necessarily a matter of supernormality.

30. "Sarah" (true name).

Table [June 14th]: There is going to be a birth followed by a death inside of fourteen months.

Sitters: Who is this?

Table: Sarah.

Sarah was not recognized by any sitter, which disposes of her.

31. Julia Dean Truesdale (true names).

Table [June 14th]: Truesdale.

Sitters: Last name?

Table: Yes.

Sitters: What is the first?

Table: Julia. I married Charles Dean.

Sitters: Were you on the stage?

Table: Yes.

Recognizing the possibility of subconscious normal knowledge, the sitters made no move toward checking up on this one.

32. George Sniffen.

The table while giving as yet nothing coherent, behaved in a fashion suggesting that the above personality had withdrawn in favor of another: So:

Sitters: Is this someone different?

Table: Yes.

Sitters: Will you give us your name?

Table: Good friends, you have asked for a test. I wish to tell you that Edna McCall [See headings 1, 2, above] is a marvelous materializing medium.

Sitters: Is this Marshall Holden?

Table: No. She looks at man on couch at hotel and it is a spirit. [The intent here of course is to indicate that Mrs. McCall sees, on a couch at the hotel, a form which she takes to be that of a living person; but that in reality it is a spirit form, which she perceives clairvoyantly. I am acquainted

with at least one clairvoyant medium who states that all his life he has been a bit baffled for a means of telling with certainty which of the things he sees are really there in physical terms.]

Sitters: Does she know it is a spirit?

Table: No.

Sitters: She thinks it is a human?

Table: Yes.

Sitters: Can you describe the man?

Table: Large, dark, bulging.

Sitters: Bulging stomach, or eyes?

Table: Both.

Sitters: What do you want us to do to prove this test?

Table: Ask her about it. [Which of course they could not do, not knowing where she had gone from the hotel at which she had been stopping.]

Sitters: Does she understand psychic things?

Table: No. My name is Sniffen.

Sitters: Last name?

Table: Yes.

Sitters: Can you give us first name?

Table: George.

Sitters: Do you know Edna?

Table: No.

Sitters: Do you know the bulging gentleman?

Table: Yes.

Sitters: Can you give us his name?

Table: Yes; [there followed a rather badly mis-spelled version of the last name of a very well-known public character who is practically never mentioned, in print or in conversation, save by his first name alone.]

Sitters: Can you give us his first name?

Table: I know it not; he is a relative of _____ [the person referred to immediately above. His surname, while never used, is a matter of common knowledge.]

Sisters: Can we ask _____ about him?

Table: Yes. [They concluded that it was safer not to, however.]

Sitters: You were a New York man?

Table: No.

Sitters: You were to tell us more?

Table: Yes; bookstore in Troy. [See heading 2, above, where this city figures in Marshall Holden's background. One might equally infer from this a valid supernormal connection between the two messages, or a forgotten acquaintance with Troy on the part of some sitter. It does not suffice to think of the present message in terms of

memory of the former one, for as we shall see we are getting facts about George Sniffen.]

Sitters: You had a bookstore in Troy?

Table: Yes.

Sitters: Recently?

Table: No.

Sitters: Is there anyone we could write to in Troy to verify this?

Table: Yes, the Postmaster. [In view of the frequency with which this same suggestion comes from various communicators, I think we may fairly regard it as rather likely that it really originates with the sitters. If they ask themselves this question, they are likely to answer it in that way; if they are really getting the answers from an independent source, I do not think that so many of the spirits would hit so invariably upon the sitters' usual procedure instead of naming some of their own old friends. This remark of course does not necessarily impeach other portions of the communications to which it applies; merely the single iterated answer which it specifically criticizes.]

Sitters: Have you been gone a long time?

Table: Yes, about thirty or thirty-five years.

I do not know why the sitters did not bring to this communicator's attention their inability to reach Mrs. McCall; unless it be that the discovery of her removal, which I have chronicled under date of June 7th in connection with heading 2 above, was made only in response to the present episode. They did however write to the Postmaster at Troy, and from him they learned that George Sniffen had had a bookstore in Troy, for which the Postmaster gave them the street address; that he had died at least twenty-five years ago; that the store was no longer in existence; and that his son whose name the Postmaster gave was now living at a street address in Troy which was also given. This Postmaster, it will be seen, tells what he knows himself and supplies a means for learning more. Mrs. Bigelow had learned from him all that she needed to know to satisfy herself as to the supernormal character of the Sniffen episode, however, and so pursued the matter no further.

33. John Smith.

The episode to which we now come in-

volves matter of which, for the better part, the sitters had normal knowledge. To a considerable degree, this knowledge would be common property if the names were indicated. In order not to revive old scandals, I propose not to give the true names; but in view of the confession of normal knowledge it is not necessary for me to attach any weight to the frequency factor. I therefore improvise for the actors and for other proper names the most ordinary designations.

Table [June 1st]: Who has been in cemetery in small New England town? I was noted at one time. I was embittered by woman. She was a traitor. I am buried in Rhode Island. I can't remember where.

Sitters: Can you give us your name?

Table: John Smith. Tell Jones that I forgive, but it is a shame. My wife had to take in washing.

Sitters: What Jones?

Table: Henry.

Sitters: You shot Jones, didn't you?

Table: Yes.

Sitters: Can you give your wife's name?

Table: Mamie Hanley. [According to the best knowledge of the sitters, Mamie was not the gentleman's wife, but rather his mistress.]

Sitters: Didn't you own a theater? [Not the correct business; if this were named, it would tend too strongly toward identification.]

Table: Yes.

Sitters: What was the name?

Table: Niggers patronize it now.

Sitters: Can you tell us its name?

Table: [Answered the question correctly.]

Sitters: Where was it?

Table: [Characterized correctly the general section of the city in which it was located.]

Sitters: [Asked him for a more accurate definition of uptown versus downtown in his day.]

Table: [Gave the street on which the establishment was located, and the name of two cross-streets, four blocks apart, between which he stated, inaccurately, that the establishment was located. The table, it will be noted, instead of answering the question that was asked, answered the one at which that one was really aimed, and made, with only partial accuracy, the more

specific statement of location that was actually desired.]

Sitters: Have you anything else to tell us?

Table: Yes; I was connected with the Manhattan Elevated [actually a different company, in a somewhat different transportation field, was named].

Sitters: Is your old place [which I have disguised as a theater] still known as the _____?

Table: Yes. I was associated with _____ and _____ [two well-known business men] in [the field in which they actually operated]. You are incorrect.

Sitters: How?

Table: Mamie was not my wife.

Sitters: You were not married?

Table: No. I loved Mamie. She gave my tips to Jones.

Sitters: Were you her lover?

Table: Yes.

Sitters: Was she Jones's wife?

Table: No. I got even. I gave her fake tips and she gave them to Jones. Please ask those knowing friends where I am buried. There are four life-sized women on corner of white marble monument.

Sitters: Your monument?

Table: Yes.

Sitters: Can't you tell where it is?

Table: No.

Sitters: Can't you see it?

Table: Yes. I look at a river all the time.

Sitters: In spirit?

Table: Yes.

Sitters: You see the monument by a river?

Table: Yes.

Sitters: Are you happy now?

Table: No.

Sitters: Are you sorry for what happened?

Table: Yes; she loved Jones.

Sitters: Are you all [meaning all his family] there?

Table: Yes. I want Mudge [presumably Mrs. Van Antwerp; see heading 12, above] to see me.

Sitters: Can you see yourself?

Table: Yes. I have [hirsute adornment or lack thereof correctly described, and communicator correctly characterized as to size]. I wore a uniform; published

on _____. [Correct.]

Sitters: What uniform?

Table: [answered correctly].

Sitters: Were you _____ in _____? [The second blank represents the service in which the rank indicated by the first blank would most ordinarily be had.]

Table: Yes. [This is incorrect; he held that rank in another connection.]

That was all on this date. On June 7th Smith appeared through the table again, for the purpose of making two statements. He gave, correctly though with a rather serious error in spelling, the name of the small city in which he lies buried; the error was as though a native of Pittsburgh had omitted the h, or as though the wrong choice had been made between —boro and —borough, or between—bury and—berry. And he gave correctly the business nickname by which he was rather generally called, prefixing this with: "Ernest may recall that I was called _____. " "Ernest" is Mr. Bigelow.

Mrs. Bigelow is as positive as one ordinarily would be about matters of this sort that the item about the wife's having taken in washing is found to be true but was never previously within the normal knowledge of any sitter; with a similar statement on behalf of the location and description of the monument under which Smith lies (which she got verified by writing the postmaster), and the business nickname, which Mr. Bigelow endorses.

34. Wing Foo (correct name).

Table [June 21st]: I lived in the house of nine gates.

Sitters: Will you give us your name?

Table: Wing Foo.

Sitters: You are not the one who came before? [The reference is to an experience in one of Mrs. Bigelow's earlier experiments of wholly different type, in which the sitters believed they were being visited by a Chinese personality. If I refer the reader to the remarks I have already made, under heading 26, about geographical range, I must also, in fairness, assert with the utmost explicitness that the presence of a Chinese influence in Mrs. Bigelow's circles antedates the parallel phenomenon with Margery so that these sitters, interested and informed as they are on all aspects of the Margery mediumship, cannot have got the Chinese suggestion there.]

Table: No. My wives did not sit at the table when I entertained foreign gentry. I used to try all hot foodstuffs on them.

Sitters: And ate Chinese food, yourself?
Tables: Yes.

Sitters: Can you give us a few Chinese words?

Table: Wa. La.

35. Carrie Twing (true names)

Table [June 21st]: I am an old-time Spiritualist.

Sitters: Will you give us your name?

Table: Carrie E. S. Twing.

Sitters: Where from?

Table: Heaven.

Sitters: What did you do on earth?

Table: I lectured and gave seances.

Sitters: Where?

Table: At Onset.

Sitters: Massachusetts?

Table: Yes.

Sitters: Could any one tell us about you?

Table: I knew John Slater.

Sitters: Have you ever been to Lily Dale?

Table: Yes. Shall describe myself. Brown hair and blue eyes. Light skin. Stout; clean cut but not handsome.

Sitters: Tall or short?

Table: Medium. I used to sing and play melodium. Did you ever hear of Frank Baxter?

Sitters: Was he a Spiritualist?

Table: Yes, he had a great reputation ruined by a lying spirit. He told that Abe Bunting stood before him and that his obituary was in early morning editions; at eleven o'clock Baxter gave message from him [on this basis]; it was a frame-up; Bunting was alive.

Sitters: Who was Abe Bunting?

Table: Man who Baxter had message from [*sic*] when not dead.

Sitters: Did you live at the same time as Baxter?

Table: Yes.

Sitters: Have you any more to say?

Table: Yes; it ruined one of world's greatest mediums; J. Frank Baxter. He had a daughter, Lizzie Baxter.

In reference to this, Miss Mead wrote to John Slater, she being chosen for the reason indicated in her letter, which I give in full here so far as it relates to this episode:

My dear Mr. Slater:—

Last year I was at Lily Dale and met you.

We are having some amateur sittings and have received this information.

Carrie E. S. Twing lectured and gave seances. Knew you at Onset. Had brown hair, blue eyes, light skin, stout, clean-cut but not handsome, medium height.

Used to sing and play melodium.

Spoke of Hiram [this is apparently Miss Mead's error; no correction of the name appears in later sittings] Baxter, a great Spiritualist, ruined by lying spirit giving false information about Abe Bunting. Baxter had a daughter, Lizzie.

I would very much appreciate if you could verify this information.

Very truly yours,

Hettie Rhoda Mead.

This letter was forwarded to Mr. Slater and the following reply was received:

My dear Miss Meade:—

Mr. Slater knew Carrie Twing well, and also remembers the Negro, George Washington [see below, heading 40], but does not remember Hiram Baxter. Mrs. Twing's description is correct.

Yours truly,

[Mrs.] E. Slater.

Mrs. Bigelow and her circle have repeatedly come to me for information about one or another old-time medium or Spiritualist who has turned up in their circles. If she insists that she and her sitters are completed ignorant of Carrie Twing on any normal basis, we must believe that this statement represents her best judgment; but there may of course be made reservations based upon the reading, systematic or random, which she has done in spiritualistic books and magazines. As regards the Baxter incident, if it had come within Slater's knowledge he would remember it, even with a wrong Christian name attached to it. I do not find any record of such an event in the literature nor in the index to the Society's private records, and must conclude that if it happened it made no general stir.

36. Georgia Kearney (true name).

Table [June 21st]: I want Minnie Logi of Mount Vernon, New York. I knew her years ago. My name is Georgia Kearney.

Sitters: Is it Miss Logi?

Table: Yes.

Sitters: If we write, will she know about you?

Table: Tell her I was White's daughter, of Buffalo. I had a little boy named Raymond.

Sitters: Is he still living?

Table: Yes. My sister married Osborne. I died of cancer.

Mrs. Bigelow tried to reach a Minnie Logi in White Plains but the post office was unable to find any such person and returned the letter.

37. Amy Gray.

Table [June 21st]: Amy Stoddard Gray. I was materializing medium.

Sitters: Were you Mrs. Gray?

Table: Yes. I am so sorry I faked at times when phenomena would not come. I look like rath [sic] of God.

Inasmuch as even if verified this would mean nothing on account of the absence of any real statement of fact about the communicator, it was ignored.

38. Mrs. James Kelley.

Table [June 21st]: I am the first wife of John F. Carter. I lived in Pottsville. Pa., on Green Street. [All proper names here are fictitious.] I had daughter Jessica and little son Allan.

Sitters: Is little son living?

Table: No.

Sitters: Is Jessica still living?

Table: Yes. Married with children. James had haberdashery.

Sitters: Where?

Table: Pottsville.

Sitters: Where in Pottsville?

Table: Franklin Square.

Sitters: Is your husband still living?

Table: Yes, as far as I know.

Sitters: Can we write him?

Table: Yes.

Sitters: The cause of your going?

Table: Tuberculosis. I will give you a personal test. An old kimono of mine was thrown in back hall for sanitary reasons. Later on, a diamond crescent was found in it.

Sitters: How can we prove that?

Table: The pin had an animal's head.

Sitters: Was it an elk?

Table: Yes.

Sitters: An Elk's pin?

Table: Yes.

Once more the Postmaster was appealed to and once more we have his memorandum

written at the end of Mrs. Bigelow's inquiry, in the following words:

"We have a James Kelley, living on Green Street, Pottsville.

"He had a daughter (Jessica) who married.

"Not sure about the son dying; I think he has one boy living.

"Mr. Kelley formerly conducted a gent's furnishing store on Franklin Square, Pottsville.

"Mr. and Mrs. Kelley are both living and reside on Green Street."

It will be observed that the communicator states that she is the first wife. If her statements are as valid throughout as they are now shown to be in part, we would have a possible reason why she does not know whether her husband is living or not; he is married again and she has passed out of his active consciousness. Incidentally, it is this factor that influenced Mrs. Bigelow to drop the matter without inquiry of Mr. Kelley himself, and that persuades me to veil his identity and location. If the postmaster who knows so much about him does not know or does not care to mention that he had a wife prior to his present one, perhaps there exists a situation that should not be intruded upon. One would like mightily to know whether we have here one of those interesting and important cases of communication in the name of a living person. There seems no way to inquire without the risk of stirring up something, however, so we must let Mr. Kelley drop, pausing only to remark that the probabilities of normal knowledge by any sitter are slight indeed, and that the incident is one of the strongest and most interesting of the entire record.

39. Lillian Pearsall (true names).

Table [June 21st]: Lillian Pearsall. Glens Falls, N. Y. I passed away many years ago. Dark hair and eyes; high color and prominent teeth. My bosom friend was Jessie Leavens.

Sitters: Did she live in Glens Falls?

Table: Yes.

Sitters: Is she still living?

Table: Yes.

Sitters: Does she live there now?

Table: No.

Sitters: Where can we find her?

Table: Her father had a livery stable.

Sitters: Is she married?

Table: Yes. Lives far away.

Sitters: Is there anyone we can write to, to verify?

Table: Yes; Postmaster. [We shall immediately see that the generality of this suggestion has the curse nicely taken off, in the present instance, by the fact that personally as well as ex-officio, the Postmaster was *just* the person to write to.] He was written to, and with this result:

Dear Madam:

Replying to yours of the 22nd inst. would say:

Miss Lillian Pearsall died a great many years ago when but a young lady or girl.

Miss Jessie Leavens is now Mrs. DuBois Knight and resides on Euclid [Euclid?] Avenue, Pasadena, Cal.

I am sure the street without number would reach her if you desire to communicate with her.

Both the Pearsalls and the Leavens were personal friends of mine, so I am able to give you the information desired.

Yours very truly,
Henry L. Sherman, Postmaster.

No attempt was made to get more detailed confirmation from Mrs. Knight. Inasmuch as Glens Falls is not among the places figuring in the record which have been visited by any of the sitters, there seems to be a good deal of breadth and thickness to this item also. I will not comment upon the altogether unusual experience of having strange names and places come through with such brilliant success; it of course can be made to point in any direction that a given critic wants to have it point. I would, however, caution the ultra-conservative critic against a state of mind which is natural enough but withal fallacious: that of feeling that inasmuch as messages of this character are not ordinarily given, they cannot be valid when they do occur. Of course a rigorous demonstration of the negative proposition that none of these sitters has ever seen or heard of or read of these names cannot be given; and of course the impossibility of giving it must not be permitted to weigh too heavily against the proposition that this and comparable episodes out of the present record represent a valid supernormal cognition. Further, if we grant the validity and supernormality, I think we are also

forced to grant some importance to Mr. Dudley's recent argument: that in the complete absence of any demonstrable physical or psychical link explaining why a non-spiritistic clairvoyance by any of the sitters should bring in facts about complete strangers, the repeated achievement of just that result has some weight as an argument in behalf of the spiritistic interpretation. When I bring a medium into the presence of a sitter who is yearning for communion with a specific deceased friend, or when I hand the medium the brooch that belonged to a specific deceased person, I quite expect communication in the name of that person and I am not at all moved toward a spiritistic interpretation by the mere fact that I get it. But here we have something different.

40. George Washington (true name).

Table [June 21st]: I am an old nigger: John Slater knows me.

Sitters: When you were on earth?

Table: Yes.

Sitters: Will you give us your name?

Table: George Washington.

Sitters: Where were you from?

Table: Boston. I dressed fantastically. [It is hardly George Washington himself that tells this, in this language.]

Sitters: Where did you know John Slater?

Table: Onset.

Sitters: What did you do for a living?

Table: Played accordian [sic].

Sitters: On the stage?

Table: No.

Sitters: Where, then?

Table: On the grounds at Onset.

Sitters: For money?

Table: Yes.

Sitters: Have you more to say?

Table: And Lake Pleasant.

Sitters: Another Spiritualistic place?

Table: Yes.

Sitters: Massachusetts?

Table: Yes.

Miss Meade's letter to Slater, quoted above, contained also a summary of what this communicator had said and a request for comment; and it was in this connection that Mrs. Slater mentioned the name in her reply, as we have seen, to verify the validity of the item.

41. Julia Stebbins Cowing (true name).

Table [July 26] : Name Julia. I want to know my last name, [This theme is seen several times in the present records.]

Sitters: Where are you from?

Table: Old Deerfield, Massachusetts, I was known by old natives; I entertained many notables.

Sitters: Were you a woman of prominence?

Table: Yes; it seems as though the name Stebbins were connected with me.

Sitters: Were you married?

Table: Yes.

Sitters: If we wrote the Postmaster, would he know?

Table: Yes. I lived many years ago. I think my name began with a C. I was progressive for my day.

Sitters: Could you give us any little clue?

Table: Of what nature?

Sitters: Something for us to write about?

Table: I was tall and dark; I died in my seventies. Natives will remember my old sealskin coat.

I may now best quote verbatim Mrs. Bigelow's letter to the Old Deerfield Postmaster, and his memorandum at the end of her letter:

Postmaster.

Dear Sir:

If possible, can you give me some information concerning an old lady who lived in your town some years ago. Her first name was Julia, and I think [the addressee would have been rather flabbergasted had this read "she thinks"] her last name began with a C. She was connected in some way with the name of Stebbins. She was very progressive for her day—a woman of prominence who entertained many notable people, and will probably be remembered by the natives as wearing for a long time an old sealskin coat. She died in her seventies. Any information you can give me in this

matter will be gratefully received. Thanking you in advance, I am

Very truly yours,

Helen T. Bigelow.

Miss Julia Stebbins married a Mr. Cowing of South Deerfield. Her second marriage was to a Mr. Allen, and his son by his first wife "Gardie" Allen lived with them for several years. Mrs. William L. Harris, Sycamore Tree Farm, Deerfield, is her niece. Mrs. Gertrude Smith now lives in the old Stebbins house which was Mrs. Allen's home.

Yours,
Jane Pratt, Post Office Clerk.

Again the correctness of all elements common to the message from the communicator and the one from the living source of information satisfied the sitters to such degree that they made no attempt to approach living relatives for verification of the more personal items.

* * * * *

That is the record complete, to the date last given. I will not in this place indulge in any estimates or calculations as to the percentages of good, bad and indifferent matter, or even in any speculations as to what it all means; other than to make these few remarks:

Very evidently not all of the material is of spirit origin; not all, even, of an origin outside the sitters' own minds. Very evidently, however, the work done partakes of the nature of the ouija board and automatic writing; and very evidently then we cannot possibly anticipate that it will ever be free from subconscious contributions by those whose hands are on the table. If it shows a good percentage of material making this interpretation difficult or impossible it will have justified the labor of getting the record together. That it does this—that it goes easily to this point—should I think be conceded by any reasonable critic. Just how much further than that it goes, and in what direction, I should much prefer to leave to the judgment of the individual reader.

International Notes

BY HARRY PRICE

IT IS my melancholy duty to record a number of deaths which have recently taken place among those connected with psychic research. In my last *Notes* I alluded to the many gaps in the ranks of active investigators which have occurred during the past few years. The ink was hardly dry upon my paper when Dr. Gerda Walther, Baron Schrenck-Notzing's secretary, sent me a message informing me that the great German psychiatrist had succumbed to heart weakness after an operation for appendicitis. He died in München on February 12th, 1929. In quick succession came the news of the deaths of Lady Lodge, Mr. Dawson Rogers, the "father" of British spiritualism, and Mr. F. W. Percival, the *doyen* of psychical researchers.

* * * * *

Dr. Freiherr Albert von Schrenck-Notzing was the son of an army officer and was born in Oldenburg (the capital of the grand-duchy of that name and a pleasant town on the river Hunte) on May 18th, 1862. Though born and educated in North Germany his father was a scion of the old and aristocratic Bavarian family von Schrenck. It was decided that Albert should enter the medical profession and he was sent to München to study medicine. It was here that he acquired that passion for psychiatry and the investigation of abnormal phenomena which eventually was to make his name famous in the world of psychical research.

At about this period a number of new theories concerning mental diseases were current in France and young Schrenck-Notzing visited Paris and Nancy to investigate for himself. He returned convinced of the curative value of hypnotism in mental disorders, and was one of the first to practice psycho-therapy and hypnotism. He soon became recognized in Germany as an authority and was frequently employed in various medico-legal cases as an expert witness, though he was still quite young

at that time. He is still regarded in Germany as one of the principal pioneers of modern psycho-therapy.

Soon after he returned to München he founded the *Psychologische Gesellschaft*, a psychological society which attracted such famous psychologists and philosophers as Theodore Lipps, O. Külpe, M. Scheler, etc. In this society psychology was studied from fresh angles and its experiments caused great interest among medical men. He joined the clinic of Prof. Ziemssen and demonstrated the effects of hypnotism and suggestion.

An event now occurred which was to make all the difference in the world to psychical research in Germany—he married. Very poor himself, he had the good fortune to meet one of the richest girls in Germany, a daughter of the famous Siegle family of Stuttgart—probably the largest chemical manufacturers in Germany and now partly incorporated in the great Frankfurt chemical combine.

The sudden acquisition of great wealth enabled Schrenck-Notzing to realize one of the day dreams which—he once admitted to me—always inspired his early work in München: a life's devotion to psychic research. He became a friend of the philosopher and spiritualist, Carl Du Prel (1839-1899), who was born at Landshut near München and whom he met at the University there. Du Prel was a disciple of Justinus Kerner (1786-1862) whom he had known in his youth, and his *Die Seherin von Prevorst* (an account of the mediumship of Friederike Hauffe, published 1829) had inspired Du Prel with such advanced spiritistic theories that he and Schrenck "agreed to differ" and the great friendship ended. Both Du Prel and Schrenck left the *Psychologische Gesellschaft*, though the latter took an academic interest in the society.

Both Schrenck, the animist, and Du Prel, the spiritualist decided to found new societies. Du Prel started the *Gesellschaft*

für Wissenschaftliche Psychologie (spiritistic) and Schrenck inaugurated the *Gesellschaft für Metapsychische Forschung* (animistic); and both societies are still in existence. Dr. Tischner is on the Council of the latter organization. Schrenck lost no opportunity in visiting many of the famous mediums and his experiments with Eva C., the Schneider boys, Stanisława P., Marie S., Einar Nielsen, Franek Kluski, Laszlo, Linda Gazerra, Lucia Sordi, Kraus, etc., are a matter of history. He keenly advocated the use of psycho-analysis in psychical research, especially in cases of poltergeist phenomena. The Baroness Schrenck is also interested in psychic phenomena but attaches more weight to the spiritistic theory than the Baron did.

Besides his intense interest in psychical research the Baron was a keen sportsman and every spring regularly visited Nice for the hunting. For his health he visited Bad Gastein and every summer found him at the Lido. From personal experience I can vouch for the fact that he was an excellent judge of wine and liked a good story. He had a most engaging personality, and his handsome face and tall, dignified figure everywhere attracted attention and commanded respect.

The Baron's illness, though very sudden, really commenced about two years ago when he had an operation and made a very slow recovery. Last spring he had a severe attack of bronchitis. Early in February last he complained of severe internal pains and it was found necessary to operate at once for appendicitis. In two days he was dead, his heart being too weak to withstand the effects of the operation and the anesthetic, and he succumbed under the shock on February 12th, 1929.

It is a sad coincidence that a few months before his death Baron Schrenck had arranged with Karl Krall to conduct some experiments in the latter's laboratory just outside München. Then Krall died suddenly and I think that was a severe blow to Schrenck.

Of course Schrenck had his enemies and vilifiers; men who belittled his work—armchair critics who knew little about psychic matters except that the subject was obnoxious to them! München being nothing but a great big village, Schrenck—like all prominent men—had to withstand attacks of a personal nature from time to time. Also, he was imposed upon by fraudulent

mediums. The psychic frauds of men like Laszlo, Kraus, and Schlag, though exposed by the subject of this memoir, somewhat diminished the brilliancy of the Baron's reputation as an investigator. His enemies made the most of these incidents.

Baron Schrenck was a prolific writer and as early as 1887 (when he was only 25 years old) we find him contributing a paper on hypnotism to *Schorers Familienblatt*. He edited works by Reichenbach and Richet and contributed largely to periodical literature especially *Zeitschrift für Parapsychologie* (formerly *Psychische Studien*) in which he was financially interested. His chief work, and the one by which he became known to the layman, is his *Materialisations-Phänomene*, a huge volume dealing principally with the mediumship of Eva C. Two German editions of this book were called for and Dr. Fourrier d'Albe translated it for an English edition¹. It would not be too much to state that this volume caused a sensation when it appeared. At the time of his death Schrenck had just finished a work on fraudulent mediumship: *Gefälschte Wunder: Kraus-Laszlo-Schlag*, a work which I hope will appear posthumously. And the Baron has also left two trunks filled with unpublished manuscript.

I was peculiarly indebted to Baron Schrenck on account of the fact that I owed to him the opportunity of witnessing phenomena which at last convinced me that all was not fraud and illusion. This was in the early summer of 1922, when the Baron arranged that I should be present at some experiments with Willi Schneider. The Baron's München seance room became the grave of my doubts as to the possibility of abnormal manifestations, and both Dingwall (who was with me) and I returned to London satisfied that we had seen real phenomena at last.² I met the Baron several times after that and was on the point of visiting him when I was shocked to hear of his sudden end.

I will not go as far as to say that German psychical research has received its death-blow, but for the moment I fail to see who will take Schrenck's place as an active investigator with unlimited means for pursuing the study of abnormal phenomena. Professor Hans Driesch has, of

¹ London, 1920, Kegan Paul.

² See my article, *Convincing Phenomena at Munich in Psyche*, April, 1923.

course, the necessary qualifications for the work but I am sure his academic pursuits will prevent his devoting much time to the type of experimentation which marked the work of Schrenck and Krall. Prof. Schröder, of Berlin, acquired Grunewald's laboratory and instruments but there seems to be a shortage of mediums in North Germany.

Very curiously, Schrenck rarely visited London and I believe I am right in saying that he has not been to England since the war. He was a vice-president of the National Laboratory of Psychical Research and he once promised me that he would some day address our members. The photograph which is reproduced was sent me by Baroness Schrenck-Notzing specially for publication in PSYCHIC RESEARCH.

Baron Schrenck was laid to rest in München's most beautiful cemetery, the "Waldfriedhof," the "forest churchyard," so-called because originally it was a forest and the graves are dotted between the trees. He leaves a widow and two sons neither of whom, I believe, is particularly interested in psychical research.

* * * * *

Lady Lodge passed away on February 20th after a long illness. Two years ago she and Sir Oliver were celebrating their golden wedding when all their surviving (ten) children met in a family reunion at a friend's house at Malvern. Lady Lodge shared her husband's views concerning spiritualism and was convinced that Raymond (the son who was killed in action at Hooge in 1915) often communicated. Lady Lodge, who died at her home, Normanton House, Lake, near Salisbury was, like her husband, 77 years of age. She was buried in the cemetery at Wilsford, a mile from Sir Oliver's home.

* * * * *

Two more links with early psychical research, in the persons of Mr. Dawson Rogers and Mr. F. W. Percival, have been removed by death. Mr. Rogers was the only surviving son of the founder and first editor of *Light*, Mr. Edmund Dawson Rogers, and was one of the earliest members of the Council of the L. S. A. He died on February 17th, aged 78.

With the passing of Mr. Francis William Percival (whom I have frequently mentioned in these Notes), almost the last remaining link with D. D. Home and his cir-

cle is severed. He died on February 21st, at the advanced age of 85. Mr. Percival (who was educated at Cheltenham and Brasenose College, Oxford, and was a Fellow of the Society of Antiquaries, was a close friend of the Rev. Stainton Moses and, with him and Myers, Sidgwick and Sir William Barrett, was instrumental in forming the London S. P. R. During many long chats which I had with Mr. Percival I gleaned more information concerning Home and his times than I ever found in printed records. Mr. Percival frequently witnessed the "elongation test" with Home. The medium would be placed against a wall and his height accurately determined and marked. Then one of the company would hold his feet flat on the floor and the others would watch the medium "grow"—sometimes to the extent of six inches. He also often witnessed the "fire test," glowing embers being held in the bare hands of Home's friends who felt no discomfort from this very abnormal proceeding. Mr. Percival numbered among his friends Mr. and Mrs. S. C. Hall, Dr. George Bird, Mrs. Hennings (at whose house many of the Home seances were held) and the other pioneers who helped to establish modern psychical research. Mr. Percival was also a member of the committee formed to welcome Katie Fox when she visited London. By profession Mr. Percival was a barrister and was formerly an Inspector of Schools and Examiner in the Education Office. February, 1929, will long be remembered for its dismal record of deaths among psychical researchers.

* * * * *

One of the most amazing books on magic I have ever perused has just reached me. I nearly used the word "terrible" to describe the nightmare experiences which the author gives us in his true history³ of Voodooism as he found it in the island of Haiti.

The author, Mr. W. B. Seabrook, is an American who spent many months in Haiti, in order to study Voodooism at first hand. Incidentally, he has some caustic remarks to make concerning the American administration of the island.

To us whites it seems extraordinary that the horrid rites of Voodooism are tolerated in the dichromatic community of Port-au-Prince, the capital; but one does not get

³ The Magic Island by W. B. Seabrook, London, G. G. Harrap & Co., Ltd., 1929, pp. 320. 19 full-page drawings and 27 photographs. 12/6 net.

very far in Mr. Seabrook's absorbing narrative without realizing that all classes of the natives, from presidents downwards, are steeped in the ritual of a disgusting "religion" which the official Roman Catholicism has not superseded, and probably never will.

Some of the author's experiences in the republic read like pages from a modern Münchhausen but the stories are so well authenticated with real names, dates, and places that we hesitate to disbelieve him. Often he risked his life in gaining access to the horrible *sabbats* which he describes in minute—and sometimes, disgusting—detail. But we forgive him the details in realizing that he has made a real and authoritative contribution, of great anthropological value, to the literature of Haiti and its people.

Mr. Seabrook owes the success of his mission to his great tact. After making friends with the principal natives of Port-au-Prince, the black (and brown) *elite* of the capital, he remarks "Finally I went to live with Maman Celie," a chief *mamaloi*, i. e., priestess of a community outside the city. It was under Maman Celie's tutelage—and that of her husband Papa Theodore, a *papaloi*—that the author gained his first insight into the ceremonial magic of the mountains.

This was the "Petro sacrifice," a gathering of the natives of the district who had assembled for the blood-sacrificial ceremony, which is a mixture of slaughter, dancing and passages from the Roman Catholic service-book, ending in a drunken orgy.

The animals slaughtered on this occasion were a bull, goats, kids and sheep: "A goat was held by the horns, the sharp-edged *machete* drawn across its throat by the *papaloi* and the blood gushed into a wooden bowl held by the *mamaloi*, who poured it into the great empty trough before the bull, while the body was tossed out into the shadows. Thus, in turn, the goats and sheep were slain. And now the bull, before whom, deified, this blood of other beasts had been poured out as an offering must also die. . . . Four men with straining muscles sought to uphold the bull, to keep it upright as if it had been a tottering brazen idol, to prevent it from sinking down even in its death-throes as the *papaloi* plunged the long, pointed blade beneath the bull's shoulder and through its heart

. . . the blood spurted in a hard, small stream from the bull's pierced side, where the *mamaloi* knelt with her bowl to receive it and transferred it bowl by bowl to the common trough" where it was afterward consumed by the frenzied crowd which had been working itself up to a *crescendo* of fury during the blood-letting ceremony. "And now the stranger . . . would have seen all the wildest tales of Voodoo fiction justified: in the red light of torches which made the moon turn pale, leaping, screaming, writhing black bodies, blood-maddened, sex-maddened, god-maddened, drunken, whirled and danced their dark saturnalia . . . while couples seizing one another . . . fled into the forest to share and slake their ecstasy."

One of the most incredible of Mr. Seabrook's experiences is his story of how he went out of his way to find the *zombies*, freshly interred corpses galvanized into "life" by means of charms and made to toil in the cane-fields. His description of these *zombies*, working like automata in the moonlight, is fascinating if one is not too squeamish.

It would be unfair to the author to dip deeper into his remarkable history of West Indian magic; but the pages are so packed with stories like the one about the president's daughter who cut out a soldier's heart for some magic rite or other; and the yarn of the president who shut himself up for three days, frightened to death, because he saw a couple of matchsticks, tied with red wool, in his path.

Not the least interesting part of this remarkable book are the drawings of Mr. Alexander King, fit companions to the horrible rites which they illustrate. And through the entire narrative, like a cross refrain, runs the eternal color question.

* * * * *

A year or so ago I remarked in these Notes that there was a sort of "Doctor's union" in France which extracted fines from laymen who were convicted of practising medicine. This organization was responsible for the appearance before the Correctional Court of Isidore Pugliese, an orchestral conductor, who was accused of curing people by means of spiritualism. Some time ago Pugliese, who is an ardent spiritualist, claimed to have discovered that he had a miraculous gift of healing. He gave a number of demonstrations at a

spiritualist center, and the success which attended these soon spread his fame among a host of people for whom ordinary medical science held out no hope. One of the witnesses called declared that she had been cured by Pugliese of cancer after doctors had given her up.

The conductor was sued by the "Association of Doctors" who charged him with the illegal practice of medicine. The defense was that he had not practiced medicine, since all he had done, was to place his hands over the heads of his patients and pray. Furthermore, he said, his consultations were free, though it was admitted that there was a box in his consulting room for the reception of contributions to the spiritualist cause. The prosecution declared, however, that Pugliese had made more money from his consultations than from the exercise of his musical profession.

A long stream of witnesses who described how they and their relatives had been cured of various ills was followed by Professor Charles Richet, who, in reply to questions, said that he did not think that cures could be effected by spiritualism, but he could not be sure. There were far more things in nature than we could yet imagine.

Pugliese was fined a hundred francs (\$4.00) and ordered to pay five hundred francs damages to the "Medical Society."

* * * * *

Mr. and Mrs. Thomas H. Pierson are in Europe and are due in London early in April. A reception is being arranged for them and representatives from the L. S. A., the National Laboratory, the S. P. R., and the British College will say a few words of greeting on behalf of their respective organizations.

* * * * *

The following significant editorial appeared in the *Jewish Chronicle* for February 8th, 1929:

"More than one correspondent to our columns has, during the last week or two, urged the formation of a Jewish Society for the study of Spiritualism. The idea has been warmly challenged by other correspondents who suppose that Spiritualism is akin to witchcraft, and the enquiring of familiar spirits denounced and forbidden by the *Torah*. They, therefore, quite rightly from their point of view, decry its encouragement among Jews. But we believe

they are mistaken. Spiritualism is a study of certain psychical phenomena that are said to exist, and which, it is alleged, manifest themselves in definite happenings. Thus it is scientific investigation from which many distinguished scientists have derived what they have no doubts are facts of Nature. Why Jews who feel an interest in this subject should not explore it, we fail to see. Nor should those who refuse to accept the conclusions to which Spiritualists have arrived, it seems to us, in reason, shut out categorically, as so many do, even the possibility of those conclusions being scientifically sound and provable. Belief in a life after physical death for the soul or spirit of a man is Jewish belief, and it is the essential basis of Spiritualism, which, however, is not a creed, a faith, or a religion, but as we say, a scientific search which Jews can pursue without the least prejudice to their religious—or for that matter any of their other—obligations."

* * * * *

Among the latest academic bodies to interest themselves in the science of psychic research is the Imperial College Union (London) which has arranged a series of lectures on psychology, psychical research and collateral subjects. On March 14th the present writer is addressing the members on the subject of thermal variations during the trance state of certain mediums.

* * * * *

A "poltergeist case" which may be worth investigating is exciting the inhabitants of St. Neots (Hunts). Extraordinary happenings are alleged to have occurred at the house of a Mr. R. McLennan, a retired policeman. Furniture is moved, kettles dance on the kitchen range, articles fly about—all the usual phenomena often associated with poltergeist disturbances. The case is curiously reminiscent of the Battersea affair, which I reported in these columns.

The family consists of Mr. and Mrs. McLennan and their 15-year-old son, Ronald, and the "demonstrations" have been occurring for some weeks. Buckets of water have turned over, seemingly of their own accord; a "domino" flew up from the kitchen table and broke the gas shade; small articles flew about and played havoc amongst the glassware. The climax came one evening when a heavy footplate from the kitchen range was hurled—or hurled

itself—out of the room, took a left-hand turn, whizzed past Mr. McLennan, and crashed against the scullery door with such force that a piece of the metal was broken off. Mr. McLennan admitted that he was at first inclined to suspect Ronald of perpetrating tricks, as nearly all the "demonstrations" occurred while he was in the house, but he now felt certain that the boy was not to blame. One of the most curious things that has happened is the breaking away of a solid piece of mortar in a bricked-up doorway in the basement passage. In the crevice were found two old fragments of bone—whether human or animal is not known. Another weird experience which the family have had is to hear a hissing noise, moving about the kitchen.

* * * * *

Professor Hans Driesch has kindly sent me the second edition of his *The Science and Philosophy of the Organism* which Messrs. A. & C. Black, Ltd. (London), have just published at 20s net. The original edition was in two volumes and formed the Gifford Lectures for 1907 and 1908. Though the work has been condensed somewhat, this second edition has been brought up to date and all newly-established problems have been discussed. In the section on biology and metaphysics Dr. Driesch remarks:

"I must confess that the theory of so-called personal survival becomes more probable from year to year, even if we intentionally put aside all stories of apparitions, phantoms, etc. It is within the realm of mental psychical phenomena that the strongest support comes to the hypothesis of so-called spiritualism. I do not say decision, but support . . . Animistic explanation, though not absolutely impossible, is yet very artificial. . . ."

* * * * *

At a meeting of the Scottish Psychical Society on February 5th, held in Edinburgh, a discussion took place on the ques-

tion of animal survival. Mrs. Saintsbury, who supported the proposition that there was a case for animal survival, reviewed briefly the ancient Judaic pronouncements on the subject. She also indicated the attitude of the Pythagoras school of philosophy, and the Greek and Latin poets, who held that there was no definite line of demarcation in function or otherwise between human beings and the higher animals. On the basis of justice and the theory of compensation survival might be postulated. The objection that animals had no moral sense was not admitted by animal lovers. Animals, they held, had a sense of what was good, and carried that out in their lives. Reference was made to the marvelous systems of government of ants and bees. What would they say of the dog, the slave and friend of man who worshipped his god in blind devotion? Dr. Barker, who supported the negative view after a consideration of the physiological phenomena of death, asked what it was that was supposed to survive. If animal survival was accepted, they must accept the survival of the lowest forms of animal life. Organic physical continuity of such forms of life as bacteria was remarkable enough, as in the illustration of German workmen being infected with plague through taking down a house to which plague was traced two hundred years previously; but individual survival was a different matter. It was difficult to exclude plants, which knew how to absorb moisture, and which maintained their species for many centuries in spite of human endeavors to destroy some of them, root and branch. The lowest forms of primordial cells, in a plant or in an animal, were indistinguishable. In the course of the discussion evidence that had been afforded in the seance room or under special conditions, was mentioned by others taking part in the debate. The case for survival was, by a majority, held to be established.

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FURTHER STUDIES IN APPARENT OBSESSION

CASE I.

BY GEOFFREY C. H. BURNS, M.D.

FOR a number of years a physician¹ in New York City has been treating cases of sickness on the assumption they are obsessed by spirits. Last year there was presented a research into one of his cases so treated². This report received favorable comment. Whether a mortal individual can be obsessed by another personality is still a mooted question, and an endeavor to aid in solving this problem inspires the present work. While this method of treatment is rather unusual, it should be noted that it has been practiced in recent years by others³ before ever our doctor started his work and that it has the stamp of precedent upon it. We are not, therefore, dealing with a new subject, but rather with an old one that, while at one time

common belief, with the advent of materialistic science has been frowned upon and practically discarded. In order to be restored, it must revive as a fact acceptable to the scientific censors, and it is for proof of such sort that we are in search. This report is made upon the results of the experiments in the treatment of two cases, both of which were psychopathic, and had been confined in institutions for such troubles. There can be no doubt, therefore, as to the correctness of the statement that they were suffering from psychotic deviations. It is felt that any investigation which might throw light upon the workings of the human mind and the treatment of those unfortunate individuals who have failed of mental adjustment should not be neglected, however minute that light might be. It is not claimed that the theory upon which the work is being investigated is true, but that in all phenomena there is something of truth, and for this reason there can be no doubt that, with open mind, a frank inquiry into the phenomena here demonstrated must result in an advancement of human knowledge.

¹ Dr. Titus Bull, referred to in the text as Dr. T. B., our physician, etc. I am indebted to Dr. Bull for the records of the present cases and others to appear later, and for permission to use these records in the present publication.—G. C. H. B.

² *A Case of Apparent Obsession: PSYCHIC RESEARCH, Vol. XXII, Nos. 6, 7, 8; June-August, 1928.*

³ Not because his work is any more significant than that of others in the field, but solely because it has led to publication. Dr. Carl A. Wickland, of Los Angeles, may be cited (*Wickland: Thirty Years Among the Dead*). Those familiar with Sir Arthur Conan Doyle's writings will also appreciate that when Dr. T. B. so directs his work as to consider the interests of the obsessor as well as those of his victim, he enters a field in which Sir Arthur has been doing amateur work for some years.—J. M. B.

Dr. T. B. believes and works upon the belief that there is a hereafter. This belief is held by the majority of the world. By

this same majority it is believed, or at least hoped, that there is some kind of existence for them beyond this life. What that existence may be no one knows, and the theories concerning this vary greatly in the different parts of the globe, from the Christian idea of a Heaven and Hell to the Hindu belief in Nirvana. Among the minority that hold no such belief are a number of students and scientists, it is true. Also among this number are those who assert that what we call life is merely an expression of the material, that when this life ends personality ends; there is naught else for us poor mortal beings when this life of trial, trouble, and tribulation closes. When such a vast majority of people believe that this transitory existence can not be all that we have, there can be no doubt that such investigations as this are not only warranted, but they should be welcomed. Sir Oliver Lodge said in one of his lectures⁴, "And if the future, instead of being a mere mechanical entity arriving in due pre-ordained sequence, is itself composed of, or dominated by, living intelligence—if the sections as they arrive are the result of what is even now being prepared in the future which is beyond our ken—then there may be reason to suppose that that future may be modified by what is occurring here and now, that active living and loving Intelligences which dominate it may be influenced by our longing, by our exertion, by our prayers. There is no absurdity or contradiction in the idea; it is a question of fact; it is a legitimate subject of investigation." And further, "but for my own part I am impressed with two things—first, with the reality and activity of powerful but not almighty helpers, to whom in some direct and proximate sense we owe guidance and management and reasonable control; and next, with the fearful majesty of still higher aspects of the universe, culminating in an immanent Unity which transcends our utmost possibility of thought." Bergson⁵ states in his *Creative Evolution*, "Evolution creates, as it goes on, not only the forms of life, but the ideas that will enable the intellect to understand it, the terms that will serve to express it. Its future, therefore, overflows its present

and can not be sketched out therein in ideas."

As before stated, Dr. T. B. works on the assumption that many of the psychotics are suffering from obsessions. By obsession he does not hold to the ordinary psychological definition of a persistent idea or impulse, but that a different personality in some way takes more or less complete possession of the individual and directs his conduct in a manner foreign to his own personality. He assumes that these controlling influences are personalities who have lived in this world and have passed on into another sphere. They are, therefore, spirits of other individuals that work through the physical mechanism of the person obsessed. In working along this theory there is only one real objective for our physician, and that is the welfare of his patient. He considers that there is at the present time more than sufficient proof of a "spirit world." I am not so sure that he considers we know enough of such a "spirit world" to be able to describe it accurately, but for his purpose it is sufficient to believe that personality does not die but merely passes on into another life and, from that life, can, under certain conditions not well established, return and influence those living in the mortal life. The object therefore, is to relieve the patients of the obsessing entity or entities; to re-establish in the patients an ability to adjust to the conditions of their environment; to fortify them to such an extent that they can resist further attempts at obsession by foreign entities; and to give them a viewpoint of the purposes of life that will make them good citizens and fit them for the life which he believes exists in the beyond. There is yet another problem for him. He considers that it would not be right to allow an entity that has obsessed an individual to remain in a state that would allow or predispose this entity to further obsessions in the same or another individual and, therefore, in conjunction with his treatment of the patients, attempts are made to re-educate and instruct the obsessors, to show them wherein they are in error, and to teach them the same principles regarding the future life as are taught the patient. To accomplish this Dr. T. B. uses a medium through whom he believes and claims that contact with the "spirit world" is made. He further claims that, as his co-workers, he has a large number of

⁴ Lodge: *The Nature of Time—Modern Problems*, p. 22 (Hodder & Stoughton, 1922).

⁵ Lodge: *Balfour and Bergson*—idem, p. 57.

* Bergson: *Creative Evolution*, p. 108. Here quoted from *Modern Problems*, p. 56.

departed individuals who are both scientific and humanitarian spirits, and who are drawn together by the same ideal—to work for the relief of those unfortunates, both mortal and spirit, who have become victims of obsession or through errors in their way have become actual or potential obsessors.

Such a theory of obsession is not original with our physician himself, although in his hands it has been added to and somewhat elaborated. We have throughout the course of history innumerable references to obsession. The Bible, which is the foundation of the Christian Religion, contains many such references. Perhaps we may say that the first chapter in which the story of the Garden of Eden appears is certainly of such nature in so far as the dealings of Adam and Eve and the Devil, in the shape of a serpent, are concerned. Certainly the incident of the Witch of Endor is of this nature. When we come to the New Testament, we find that a great deal of the work of the disciples was that of casting out devils; and there are a number of references to Christ, himself, doing this same thing.

In such a serious matter as mental aberration one can not be too critical of any method that procures relief. And if this method relieves patients in such mental conditions and restores them to a state of normalcy, or even adjustment, one should not quibble too much as to the means that were used, whether the theory behind it is true or not. Undoubtedly there is an element of danger in such procedures, but only in hands of persons not qualified to conduct them. The way is opened for charlatans, but not more so here than with a great many other forms of therapeutics; we find charlatanry everywhere, all around us, even among those who have studied and received degrees and licenses to practice medicine. There is a constant fight by the better and more conscientious men to prevent legislation that will sanction what they consider to be, more or less, charlatanism. Undoubtedly Christian Science, New Thought, and even Psychotherapy have done considerable harm; but as all this harm probably only accrues when the art is misapplied, it can not condemn the work itself. It should be stated to the credit of Dr. T. B. that he does not confine himself to this idea and method of treatment alone. In all of his cases he uses every possible therapeutic means to relieve the patient of

his suffering and inquires carefully into all the physical ailments presented by the individual, giving them such treatment as his knowledge, as a qualified physician, dictates. In other words he is attempting to be a real physician following along the lines laid down by the Great Physician; and while we may not accept his theory in total, we can at least give him due credit for his efforts and investigate the results with a free and open mind.

With this in mind we may now proceed with the examination of the first case. This will be known as the case of K. L.—initials are fictitious by request of interested relatives. The original records are in the archives of The American Society for Physical Research.

The patient in this case, K. L., was a married woman of thirty-seven years in the year 1924. She was born in this country. With the exception of the father, who is high strung and emotional, there is nothing suggestive in the family history. The patient's infancy was said to have been normal. Between her third and fourth years she was frequently entertained with stories of ghosts and goblins which were related by an old servant, and some time later she received a severe mental trauma from this same person. A thunder storm of severe proportions arose; the servant, becoming greatly frightened and agitated, took the child with her into a closet and prayed, calling upon the saints to save her. This scene has vividly remained in the consciousness of the patient. At the age of sixteen she was frequently thrown into the company of a negro servant who talked considerably of sex matters and obscene acts. The patient stated that this made a very unfavorable impression upon her, but there is no evidence that she avoided it or that she reported it to her parents. She graduated from high school and later went to work in a large office building at the age of nineteen. While working in this place she was accosted by a man who threatened to throw her out of the window unless she submitted to him. The patient escaped this assault when the man was frightened away by someone coming down the hall. This experience remained a secret with her until after her marriage. There is no reliable account of her personality make-up. It is stated she was of a nervous temperament. She apparently was not a good manager; she had no sense of money value and was

inclined to spend too freely. She showed poor executive ability and seemed to avoid responsibilities. The patient stated, after her treatment, that for a number of years she had never been as free and normal as she then was.

She married at the age of twenty-four, and as a result of this marriage bore three children. Apparently her sexual adaptation was not good.

It naturally follows that with such frequent fluctuations of temperament, her home life was not very happy. She would enter into the petty little scraps of the children and would go into a rage and storm, and during a large part of the time was unable to run her household properly.

Her first definite depression was at about the age of twenty-two. This was followed by similar periods each winter until her marriage. Following this event, minor episodes occurred more frequently until she had a serious break about two years after marriage and another, three years later at the age of twenty-nine. At this time, her father's advice (he was a physician) was sought. She was referred to specialists and the diagnosis of Manic and Depressive Insanity was made. She was taken to sanatoria from time to time and during these years seems to have been in such places a large part of her time. She called on Dr. T. B. in 1924, at which time she was in a rather severe depression. Her mind at this time was not made up as to what she desired to do, and she was apparently on the point of leaving the doctor's office when he entered. She then said to him, "Have you a nurse in white hanging around?" Upon receiving a reply in the negative, she added, "Well, I wouldn't stay if you had," and further remarked "I don't know why I am here, and I will not pay you anything." To which the doctor replied, "It makes no difference to me who you are or what your name is. This, however, I do know; you are a soul in distress and are welcomed. Please sit down and rest; then you may go on your way." She began to cry and said, "They told me you were kind and would understand." He asked her who had told her, but she would not say. Finally he said, "Your body is not sick, but your soul is sick unto death." She answered with emotion, "Nobody ever said that to me before; I know it is true. If you know that, perhaps you can help. I am sick of doctors. They don't know what is the

matter with me." Dr. T. B. coaxed her into the inner office and finally got her on the table and placed his hands on her head. In a few minutes she remarked, "That feels so good. I do feel better." She left without giving her name or paying a fee. She gave no information about herself.

In Dr. T. B.'s words the story continues: "The next morning she appeared again and asked me to put my hands on her head, which I did. She gave me her name and address and paid me a fee. She said her husband had told her that she had treated me badly and that she must come back and tell me everything and pay me. I continued to treat her in the above mentioned manner for some weeks; and the depression left, after which I did not see her again for a period of six months. At the end of that time she came back in a depressed state, and after a few weeks of treatment she became better. About this time a reliable medium of high type was available, and I began to make the following experiments with the assistance of the medium."

Following her treatments, this patient showed marked improvement. She was followed quite closely for two years, and the history of her case as described above was obtained approximately eight months after treatment ceased, during which time she had remained perfectly well. She stated, "I am in every way normal and feel different." After thirteen months she wrote, "I have never felt so well and happy in my life, and I will never forget what you did for me." This stabilized condition remained until two and one-half years had elapsed, when the patient was found dead from gas asphyxiation. Her people seemingly considered this accidental; the element of doubt is, of course, very decided.

It will be seen that this patient was under treatment by the physician above before any attempt was made to experiment with a medium. He apparently succeeded in alleviating one attack, and she returned to him in a recurrent attack six months later. Again he worked with her successfully until circumstances allowed him the use of a medium. Only five sittings were held and were discontinued for the reason that the medium went on her vacation. These sittings were held within a period of twenty days, and at the fourth sitting the patient was not present. Besides the patient there were present only the physician and the medium. The patient

played an entirely passive part during the sittings, entered into no discussions, and made no comment. There had been some talk of what was to be attempted before the sittings were held. In the preliminary treatment the physician had made use of persuasion, talking along the re-educative lines, but had not made much progress, as the patient was so entirely wrapped up in her own thoughts that connected discussion was very difficult. We may now proceed to inquire into the reports of the seances.

In this rather short record there appear either directly or indirectly thirteen fairly distinct entities. An old woman, an old lady, a tempestuous person, and a boy appear in the first seance. In the second we have a messenger and a domineering man; in the third a painted blonde, a procurer, a worker (J. H. H.), and a second worker, Prudens. In the fourth seance a prostitute appears; in the fifth seance a German man and an Indian who is used to help remove obsessors. There is also mention of five other names. There is no indication of why they are given. They appear casually in the fifth seance: Helen, Elsie, Mary-Elizabeth, Hilda, and Freda. Of course, in such a short experience with so limited a vision of these entities very little can be done to size them up. In fact, it seems almost impossible to make any attempt at identification. The old woman has the name Mary and is credited with being the nurse of the patient. These facts were recognized and confirmed by the patient. The old lady is thought to be the mother as she is called a relative and in the second seance we find "She (the old woman) goes away with the mother." The tempestuous person and the boy are not identified but seem very close to the patient. It is impossible to tell whether the tempestuous person is a male or a female.

The entities will be taken up in the order of those friendly to the patient and trying to help her or prevent the bad forces from carrying out their desires; next those entities that are of the group helping Dr. T. B.; and finally the real obsessors or those considered responsible for some of the symptoms shown by the patient. It is thought that by this method a better idea of the purpose of these entities may be obtained. The lady appears in the first seance with this reference: (Impression of Medium) "There is another lady here who wants to talk to her and calls her sweet-

heart. A beautiful lady and very old. She says you are going to be helped. The light is going to be shown. Those who have not done right on your side will be shown more light." And again in the third seance when she says, "You are in good hands and in due time will be made well; have faith." And at this time it is purported to be the mother of the patient who has control. It is the impression that these two references are to the same entity, as in the first statement we have, "This entity was a relative." Later in the second seance the nurse goes away with the mother and Prudens.

The only reference to the tempestuous entity occurs in the first seance with this statement: (Impression of Medium) "There is another entity waiting to get a chance to speak, a very tempestuous individual. This entity will want to jump up and down and go into hysterics over conditions. It has somewhat the condition of the patient." The boy is referred to in the following remarks: (Impression of Medium) "There is a boy here too, in spirit, a happy vibration. The name of Alfred or Albert is given. This child was called a pet name. He says, 'If you allow me to come near her, I would make her laugh. I love her. I took her by the hand when she started to do something to herself.'" Again in the second seance, "The lad and the mother will be used to help conditions. This little boy is nine or ten years old." This appears to indicate that the boy is a close relative. In the fifth seance we have the only reference to the "German" entity. "There is a person here, well set up, German type, pompadour hair, medium light; broad shoulders and bushy eyebrows. A very practical type of man in the earth-life. He says, 'Poor boy, he has a lot on his soul,' and signs his name Bill." This was given as an impression of the medium on coming out of the control of what was probably the "procurer" entity and, therefore, is a direct reference to this entity and not to the patient. The Indian is commented on with the procurer. So far we have given the statements in the record referring to the mother and two other close entities who were undoubtedly kindly disposed toward the patient and also with another person whose interest is not at all apparent and who merely makes comment on the previous control.

Besides these we have the nurse whose interests were undoubtedly the welfare of

the patient and who was attempting to do what she might to help, although she appears to have been somewhat misguided in her conception of what she should do. The following remarks refer to this entity.

Seance 1. (Impression of Medium) "Lady here now, and she limps; went across in straight line, hair gray but dark, iron gray. This lady used to manage things, active, lots of pain, but works just the same. Lady is outspoken. Why don't she buck up and start things? Never was one to lay down on the job myself."

(Dr. T. B.) "Do you think you are competent to manage the affairs of this woman?"

(Medium, Control Nurse) "I did when she was a little girl. I am not afraid of anybody."

(Dr. T. B.) "You helped to make her sick?"

(Medium, Control Nurse) "I do not think I made her sick."

(Dr. T. B.) "You must go away and leave her to us to care for."

(Medium, Control Nurse) "I do not know whether I will or not."

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Seance 2. There is the following impression, apparently through a messenger, "The old woman, the nurse, is not quite as easy to handle as she might be. She is still feeling able to manage conditions.—Mary or Margaret was her name—I talked to her and told her she must go away. She said she had prayed for her, and her prayers had helped. She cried and said she did not want to go; she would not harm her but wanted her to get busy. Finally she said she would go away and be taught herself." A later impression in the same seance, "When she, the patient, had her shock, this spirit, the old lady, came to her and tried to help." The patient recognized this individual as her early nurse; and in response to the query, "could she manage the patient's affairs," the statement made by the entity, "I did when she was a little child," could certainly be construed in this light. Granted this possibility, nothing could be more natural than that this person should return to her labor of love and endeavor to help; and apparently this return was definitely made when the patient had her mental shock. Her persistence in running things is perfectly natural under the circumstances, as there is every reason to believe that she had no acquaintance

with those that were attempting to help, unless it be the mother of the patient, and it would not have been the first time that she would have superseded the mother in this respect. As the record shows, she capitulated quite early and is said to have gone off with the mother and Prudens. Prudens appears to be mentioned in the second seance and there only in one sentence. In the third seance he is purported to have said, "She is getting along nicely and is clinging to us." This statement is taken to refer to the old nurse, who had gone off with the mother and himself.

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The entity designated Messenger does not appear as a control of the medium. There are merely impressions of the medium, and it may be assumed from the initial statement, "In His Name, etc." that he is a messenger of the entity called Imperator; this assumption following from the stated premise because "In His Name" is the signature used by the Imperator entity throughout Dr. T. B.'s experiments. The Messenger gives a general resume of the situation, a hint or two as to how the patient should be managed, and apparently assists in the removal of the nurse from her self-appointed position as helper. A complete record of these impressions which occur in the second seance is as follows: "In His name, by His name, is everything done that ever was done. It is wise to understand His laws and obey them so conditions do not overcome us. The mind is awakening to a better attitude and will be better able to throw off the weight of things that weigh her down. Both the lad and the mother will be used to help conditions. This is necessary for the future as well. The old woman, the nurse, is not quite so easy to manage as she might be. She is still able to manage conditions. There are conditions around this patient which make it difficult for us to act. There is a force coming to one who is not directly connected with her, but who is in her vibration, that adds to her misery. This force is a man, most domineering and selfish. We don't wish to urge our friend too rapidly to a change of plans and views; but we hope she will try very soon to accept invitations from old and true friends again. To try and take up a little social life.—This little boy is nine or ten years old. Mary or Margaret was her name. I talked to her and told her she must go away. She said she had

prayed for her and her prayers had helped. She cried and said she didn't want to go. She did not harm her, but wanted her to get busy. But finally said she would go and be taught herself." It will be noticed that this production is a little jumbled, going from one subject to another and back again. In the midst of it is a statement of the medium concerning an earlier impression. "On the way over there was a man I did not like. He was very domineering and liked his own way."

The only other helper appearing is J. H. H., who is considered as the guiding force in the management of these cures. However, except for a very small part he seems to remain in the background in this case. He makes the statement, "Four months ago this recent acute attack began." The further reference is to one of the other controls and is as follows, "She worked double, part of the time. His associate is tall and slender, a blonde of the painted type, she travels with him. She need not have gone in certain environments if she did not want to."

The remaining entities are three or four in number. The first appears as a domineering man, and there are references to him by the medium's impression of the Messenger in the second seance. "There are conditions around this patient which make it difficult for us to act. There is a force coming to one who is not directly connected with her, but who is in her vibration, that adds to her misery. This force is a man, most domineering and selfish." And again: (Medium) "On the way over there was an impression of a man I did not like. He was very domineering and liked his own way." While this entity is given as a separate one, I am rather inclined to believe that this reference applies to the next entity known as the procurer and that they are one and the same. The procurer first appears definitely in the third seance and occupies more of the record than any one of the other entities.

Seance 3. (Impression) "They do not want the medium to be upset by what the spirit says when he comes through. He does not come alone when he comes to the patient. He was a 'procurer' while here on earth."

(Control) "She is mine and I am going

to keep her. You (i. e. Dr. T. B.) keep out of this; I can make her do things."

(Impression) "He goes back over a period of years. About fourteen, I should say. He has been in almost constant attendance. He suggested everything to her. She does not think or look at things normally. He produces bodily irritation."

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Seance 4. (Impression) "Name, Joseph. There is a bar (dash) after it. I am now being shown a house three stories high and painted, etc.

(Control—Grim, ugly personality) "She hangs around me. I do not want her. Her mind broke."

(Dr. T. B.) "How did you get over where you are?"

(Control) "Everything got black, and I just came."

(Dr. T. B.) "How did you die? Did you die a natural death?"

(Control) "I—I—I—" (Medium's body became convulsed, struggling for breath and groaning. After this came a pause.) "You bring it all back again." (Medium went into the same condition again, contortions, gasping for breath.)

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Seance 5. (Impression) "They do not want to work too fast. They want to give this entity all possible chance to make good."

(Control—very arrogant entity) "I came in of my own accord. You or your gang can not do anything with me." (Medium's arms were now violently twisted.) "For God's sake, my arms will be broken." (Note by Dr. T. B.:—The Medium cringed, groaned and twisted, bending head almost to knees; the twisting let up, and the medium began to feel under my chair, remarking, "I will find those wires." Not finding any, the medium, still under control, jumped out of the chair and stood on the wood at the edge of the rug, remarking, "You know wood is not an electrical conductor. Now you can't do that again." (Immediately the arm was twisted again with the same result except that no noise was made; the medium then relaxed.)

(Control) "I guess that was not you. (Arrogance gone.) You know when I get thinking about women I can't think of anything else? They tell me they could break me in two if they wanted to. You know, they want me to keep away from this

¹ Dr. James H. Hyslop, of course; who constantly purports to participate from the other side in these as in so many other psychical experiments.—J. M. B.

woman. I don't know whether I can or not. Do you know her little boy?"

(Dr. T. B.) "Yes."

(Control) "He is a fine chap. I like him. I wouldn't hurt him. Do you know what I just heard?"

(Dr. T. B.) "No, I don't."

(Control) "Somebody here says, 'Ah, then my son has a heart.'"

(Dr. T. B.) "Well, you seem to have, if you like that little boy."

(Control) "Yes, I do like him; he is a fine little chap. You know I tried to get out of here, but I couldn't. Now they want me to say I am a sinner, but I do not want to say it."

(Dr. T. B.) "Well, why don't you say it."

(Control) "Oh, God help me, I am a sinner! Do you know Helen?"

(Dr. T. B.) "No, I don't think so."

(Control) "I do not care much for the others except the little boy. Do you see how he puts his shoulders back and stands up straight? I would like him to have a chance. If I'd had a chance, I would have been different. I know Elsie and Mary-Elizabeth; they were with us. Will you ask the mother to bring him up right? Sunday school and all? If I'd had a chance, I would have been better. They tell me over here you could break my arm and take away my speech as they did. You know, there is another girl over here with me. She is sneaking away now. I am going to try and be decent. If somebody can take away that awful desire for women. You know when that comes over me I can not think of anything else. Must I get out the way they want me to? You know there is one over here that hurts me to look at him, he gives out such a strong light. I like this Indian fellow here who calls you 'Dockem Bull.' He says he will show me a lot of things if I go with him. They want me to go with the big man with the light, but I'll go with the Indian. They want me to say I will not do that any more, but I can not promise. I would have to keep my word; that is the way I am built. When I first came here, I was going to get you. I do not know why I'm talking this way, getting soft, I guess. You know, when I am talking to you, this feeling does not trouble me so much. Well I must be going. Don't forget the little boy."

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In connection with this entity, the Pro-

curer, there are two others. The first is a woman who is described as tall, slender, and a blonde who travels with him (the Procurer), apparently a free agent; and the further statement is made under control of J. H. H. that, "She need not have gone in certain environments if she did not want to." The other and final entity of this case appears in the fourth seance. There is, in this connection, first given a description of the house which is presumed to be that in which this entity lived.

(Impression) "I am now being shown a house three stories high and painted. I now see a square window on the third floor. Now a woman is shown in her working clothes. She had on an apron; she has black hair. She is a very pretty girl. She is a drudge. She is nursing past grudges."

(Control) "I do not feel good. I am dizzy. I am sick. I wasn't always this way. I am following Joe around. I hate him. He made me what I am. He made a bad woman of me. I had to slave and slave. I think I was in the West."

(Control) "Somebody tells me I can wash my hands of it all."

(Dr. T. B.) "You must not hate him. You must rather pray for him. Your hate is what is holding you back. Time and sequence of events will care for Joe. He will get his deserts."

(Control) "I was sick in my sexual parts. I had a nasty disease. It kept me itching. Those that get you that way do not want you after you get that way. I just saw Joe; I did not see any woman. You know, there were eight of us in the house, 149, I think the number was in this city. You know, whenever they got worried in one place, they took us away. When you are no good, they make you work, scrub, and clean. There was a big woman ordered us around. I could not go any place. I liked pale blue dresses. I always wanted to dance. Girls should not speak to men on the street. I think I came from Stockholm."

(Dr. T. B.) "Of what are you thinking?"

(Control) "I was thinking of my mother. When I went out the last time, they told me I need not be afraid of Joe any more. I was only here two months when Joe took me. Where is Sue? She was there too. I am only a young girl. I was seventeen when I came here. I am getting better all the time. It is getting light again."

(Dr. T. B.) "If you will put out hate and have love in your heart and try to live a clean and useful life, you will find plenty of friends who will be glad to take you into their confidence."

(Control) "Oh, thank God, I am going to have friends again! I am going to try to do as you say. They have been teaching me here. It is getting lighter all the time. I am so happy."

* * * *

These last four personalities certainly belong together and, as before stated, it is the impression of the reviewer that they may be condensed into three entities, one male and two females. In this experience there was considerable opportunity for evidential data that could have been of real value in the nature of proof, but it was not followed up. The description of the house, the number of persons living therein, the first name of the man, the name of two girls, and even the number of the house, the fact that it was in this city, are to some extent capable of proof and with some approximation of date and a definite street could have been readily investigated*. Regarding the man, we see that he is very definite in his statements. He goes back over a period of fourteen years, which would bring the patient to the age of twenty-three, one year before her marriage and about one year after her first marked depression. Here it would have been advisable to have inquired more carefully into the sexual problems of the patient to see if there was any closer correspondence with this date. He (the procurer) makes a statement, "She does not think or look at things normally," which corresponds very closely with the statements of the patient and her husband regarding the management of the household duties. Further, it is stated he produces bodily irritation. This statement undoubtedly has sex significance. In the fourth seance, he appears transitarily in between two controls by the blonde girl. He complains of this girl hanging around him and states her mind broke, and then appears to again go through his death scene. In this reference we may again turn to the previous

* In this connection, it is well to refer back to the former article, *PSYCHIC RESEARCH*, Vol. XXII, No. 6, p. 326, where a fairly good description with street address was given in relation with the entity "Gyp," which later the medium herself made an effort to prove up: "I've a feeling I want to go to East 18th Street at 419, also that 419 was ten houses from the corner—I found it finally over among the gas tanks, and it was ten numbers east from Avenue A."—G. C. H. B.

report, case of J. D., in which several such episodes were pictured". Apparently controlling the medium, the entity enacts the final moments of his life. In the fifth seance we have enacted the reclamation of this entity. Again, as pictured in the former report, an attempt is made to bring this entity to a realization of the conditions. It would seem that he was not easy to persuade and that coercive measures were used, and these were rather strenuous. He labored under the impression that he was being given electrical shocks which he tries to avoid and realizing that he was mistaken in this conception, loses considerable of his arrogance and domineering manner. He was finally induced to admit the error of his way and gives evidence that, underlying his outward bluff and callousness, there is some real feeling and thought for others. Then, for the first time, he seems to think of others instead of himself and suggests that something be done for these others. The next step appears to be his removal from the sphere in which he could influence the patient, and he is asked to go away with other entities. He tells of this himself, in the words: "I like this Indian fellow here who calls you "Dockem Bull."¹⁰ Finally, the Procurer is induced to go away and chooses to accompany the Indian. He makes no promises, although requested to do so, because as he says, if he promised he would have to keep his word, that being the way he is built. He still does not fully realize why he has succumbed to the influence. He states, "I don't know why I am talking this way, getting soft I guess." And his final thought is for another, "Don't forget the little boy." Before leaving this entity, there is one other fact to which the attention should be directed, that he himself was not satisfied with the situation in which he was placed in connection with the patient and that he had tried to get away from it but in some way had found himself unable to do so.

The statements to which the attention is now directed are those which refer to the condition of the patient and have more or less evidential value. In taking these

¹⁰ PSYCHIC RESEARCH, Vol. XXII, No. 8, p. 444: "He and others seem to have had rather peculiar experiences that might be assumed to be a second death."

¹⁰ This most likely refers to the same Indian entity that took such a prominent part in the case of J. D., and was there definitely used for the purpose of controlling and taking care of troublesome entities; see reference of note 2.—G. C. H. B.

up, the comments will be made with each reference. They are scattered through the first three seances only.

Seance 1. (Impression) "I took her by the hand when she started to do something to herself." [Patient on two different occasions made an attempt to destroy herself.] "She had a neurotic childhood." [This is probably quite veridical and is sufficiently indicated in the history of the patient to be accepted as true. It is, however, a reasonable surmise in all psychotic patients.] (Impression) "She was frightened by stories of goblins." [This is confirmed in the patient's statements; and while this is a frequent experience with children, it is not universal, particularly in reference to the goblins and, taken in connection with other statements may be given veridical value.] (Impression) "She had a shock in adolescence." [The history shows this to be a true statement. Since the Medium has some knowledge of present-day psychology, it might be a natural conclusion of her own mind that such an incident occurred. Here it would have been of value to go more into detail, at least as to the time of occurrence and some of the situation.]

Seance 2. (Impression) "We don't wish to urge our friend [the patient] too rapidly to a change of plans or views, but we hope she will try very soon to accept invitations from old and true friends again. To try and take up a little social life." [That this patient had been backward in this respect is quite evident from the history of the case and the nature of her trouble. The statement, however, considered in its sequence, has decided evidential value, although it might readily have been surmised.] (Impression) "When she had her shock." [This is a second reference to this condition.]

Seance 3. (Impression) "He goes back over a period of years. About fourteen, I should say. He has been in almost constant attendance. He suggested everything to her. She does not think nor look at things normally." [This seems to refer back to the onset of the trouble which has been commented on (see page 242). There is no doubt of her confusion which is here referred to, and the patient complained of finding it difficult to manage and direct her household affairs, of not knowing where to begin.] (Impression) "He produces a bodily irritation." [Note by Dr. T. B.: The bodily irritation may refer to a con-

stant irritation of the external sexual organs, which was a source of great annoyance to this patient. This brief description gives a fair résumé of the patient's trouble in regard to duration and general conduct. In connection with the reference to irritation, this is rather too definite to ascribe to supposition, although of course it might have been. It is accurate enough to be considered as something the medium was able to tell and that she had no means of knowing, unless she read it from the mind of the patient herself."] (Control—J. H. H.) "Four months ago this rather acute attack began." [Here we see a direct reference to the onset of the episode, taking it back to February.]

This statement was made June 10th, and it is quite accurate. We also notice the implied occurrence of previous attacks; of such the medium had no definite knowledge. There are further direct references to the condition of the patient, but at this place it would be well to refer to the statements of the patient and her husband about her sexual life. With this in mind, consider the nature of the obsessor, and there can be no doubt that they fit well, one with the other. It should be remarked, however, that vagaries in sexual life such as frigidity and hypersexuality are common enough symptoms in psychoses. While the doctor may have known this fact and have unconsciously projected the knowledge, we would have to admit it was reproduced by the medium in a rather elaborate way and with considerable distress to herself in the reenactment of the death struggle of the "procurer."

Husband's Statement: When depressed she will rise in the morning at the most ungodly hours, start to work, and do things that are totally unnecessary. I have had to change my room on account of this phase. Even then she wakes me by her racket around the house. In the elation period she is sexually excited. I am telling you these things to help my wife."

Patient's Statement: The first thing noticed by me at the onset of my spells was restlessness with loss of sleep. I wanted to get away from home on account of vacillation which came about over household duties. I seemed not to know where to begin. When starting to do something, I would do foolish things such as cleaning the house when unnecessary. Food was distasteful to me, and I lost weight rapidly.

There were times when I planned to take my life, but something always stopped me. In the elation periods I did not seem to have sense of values. The children would trouble me. I would get in a jar with the folks at home. When I was depressed, my sex desire was absent. The contrary was the case in the elation period.

Summary: This case shows, from the history, a fairly characteristic mental disturbance with recurrent attacks. The early life of the patient did not differ so much from that of the average child. She was unduly interested in sex matters from a very early age. There was not any good reason why she should have endured the stories of the colored servant unless it be that she so wanted. Hence, we must discount her statement that they impressed her unfavorably. Her first definite break began after her "sex trauma," and from then on she seems to have had many minor episodes with occasional severe attacks. Marriage does not seem to have had any definite effect on these occurrences, but we do notice a tendency to become worse with the passage of the years so that after the age of twenty-nine years she had to go away from home several times. Her attacks came on about every six months; so we may safely say the normal states of this person were of short duration, and that at best, not more than half of this time, eight or nine years, could she have been stable. Following the seances, we have a normal period of approximately two and one-half years. There is no saying as to whether this salutary effect was due to the treatment under investigation or whether it would have occurred without it. Dr. T. B.'s first attempt at treatment without use of a medium was successful, but there was a recurrence in six months. His second attempt was also progressing favorably when the aid of others was called in. Judging from the results, we are forced to admit the second course of treatment was far more successful than the first. How much of this may be credited to the other agencies we do not know, but most surely the means used must be credited, and we may leave it

to the critics to decide if these means were or were not spirit forces, that they were spiritual seems definite enough. Some may say that there was not a successful issue in this case because of the later demise of the patient. With such a statement the writer takes exception, for from the standpoint of the psychiatrist it was a most successful treatment. One would need go more into the theories of the future life and obsession, much more than space allows, to say definitely whether or not this success could be attributed to the help of spirit forces.

The few facts brought out by the medium were quite relevant to the case and give a brief summary of the psychotic features of the patient's life in surprisingly few words. The obsession by such a spirit as the "procurer" might have accounted for the hypersexual conduct in the manic phases of her trouble, but not necessarily. The question arises, "Why not in the depressed phase?" "Where were the 'procurer' and his satellites during these periods?" The answer can not be found at this time. The state of frigidity in the depressed phase does not seem to be explained by the character of any of the obsessing entities. There is nothing in the work of the medium to show why the psychosis took a manic-depressive form. None of the obsessors seems to explain this. It is true that such work as Dr. T. B. does has not proceeded far enough, and an answer may become more apparent with extended studies. At present we will have to resort to the psychiatric explanation of a syntonic or extroverted personality type in the patient, which is hinted at only in the history. Granted obsessions by spirit entities, this type of personality should be relatively immune to spirit control or influence, since they are habitually projecting themselves. One would consider those with the opposite tendency, the schizoid or introverted personality, a much more favorable subject type. We will leave this case at this point and proceed to examine the second one".

¹¹ In a later issue of PSYCHIC RESEARCH, presumably that for June, 1929.—J. M. B.

THE LIFE AND WORKS OF SCHRENCK NOTZING

BY RENE SUDRE

THE great German metapsychist Schrenck Notzing has just departed this life at the age of sixty-seven, at a time when his career was hardly at a natural close and when he still was in full possession of his intellectual vigor. It is a great loss to our young experimental science, among the pioneers of which Schrenck was at once the most tenacious and the most fortunate.

It was at the Copenhagen Congress of 1922 that I first made his acquaintance. After listening to my paper, he had said to Geley and had repeated to me that he was greatly gratified to observe the methodical and clear spirit of the French taking hold of a subject which their natural skepticism had accustomed them to rejecting without examination. He was also most happy to find a Frenchman who had read his works. We found that our two minds were in strong synchronism. I admired the enormous amount of work which he had undertaken to give scientific rigor to the facts which he had been studying for forty years; and he was extremely pleased at the philosophical viewpoint from which I look upon these questions, and the care which I have taken not to break my ties with established science. This was the same care which had inspired him ever since his departure from the Faculty of Medicine, right up to the moment of his repeated demonstrations to men of science and in university auditoriums. Without being quite able to see the way, he was convinced that metapsychics, to be a true science, must be integrated with the rest of human knowledge.

These relations which I have had with Schrenck, cordial from the start, were never disturbed. He always sent me all his publications and exchanged a voluminous correspondence with me. He had from long time past invited me to visit him at Munich and examine his laboratories; and

when this desire was achieved, he extended to me, in the presence of the elite of Munich gathered in his sumptuous parlors, every mark of his more-than-friendly attachment. He was the inspiration of the Congresses of Psychical Research that were held at Copenhagen, at Warsaw and at Paris. More recently he learned that, in vexation at not having been able to exercise their own unbridled authority over these free gatherings, certain members were seeking to cause miscarriage of the approaching Athens Congress. He was greatly irritated at this and he demanded that all true metapsychists stand by the serious organization that had already proved its worth. He had before his death the joy of knowing that his work, far from being a failure, would be instrumental in reuniting, next year, under the bright skies of Attica all the European psychists who, like himself, were studying these questions with the desire to bring them out of the realm of faith and into that of science. I recently transmitted to Dr. Tanagras the official letter signed by Sir Oliver Lodge, Charles Richet and Hans Driesch which assigns to the Greek government its share in the Fourth International Congress of Psychical Research to be held in Athens in the spring of 1930. Professor Driesch will be the President, and I trust that the Congress will be dedicated to Schrenck Notzing.

Baron Albert von Schrenck Notzing was born at Oldenburg on May 18th, 1862. He was the son of an officer in the service of the Grand Duke. He took his medical degree at Munich, in which city he established himself in 1880 and which he never left. At this period there was great general interest in hypnotism. The good work of Charcot at the Salpetriere, that of Liegeois and Liebault and Bernheim at Nancy, greatly excited the medical and psychological world. While still a student Schrenck succeeded in hypnotizing three persons by

passes, and in obtaining duplications of personality which then and there plunged him into the mysteries of somnambulism. His orientation in the subject dates from then. On the other hand the singular observations of Crookes with Miss Cook, the foundation by Aksakoff of *Psychische Studien*, the success of the works of Karl Du Prel, were sufficient to convince him that in these researches there was a new world to discover and to annex, as Richet proposed, to the domain of psycho-physiology. Did not philosophers like Hellenbach and Hartmann, with whom the young physician gained personal contact, boldly announce that the theory of thought and the problem of the mind must undergo a complete overthrow?

Entirely through participating in the two International Congresses on psychophysiology and experimental hypnotism that were held in Paris in 1889, Schrenck made the acquaintance of the guiding spirits of the English S. P. R.: notably, Sidgwick and Myers. He turned his attention to the work in telepathy that had inaugurated the activities of the new Society. His first experiments in metapsychics were those in the transmission of thought with a young woman of Munich, Lina M. These experiments were described by Du Prel in his works. They aroused the curiosity of the English, and the S. P. R. appointed a commission to go to Munich and take part.

From this moment the purely naturalistic tendencies of Schrenck were accentuated. He repudiated the occultistic ideas of Du Prel, and he resigned from the Society which the latter had founded, devoting himself most particularly to psychiatry. Strongly attracted by the works of Forel and of Kraft-Ebing, he manifested a strong interest in sexual anomalies and in criminal psychopathy. He set himself to combat bad tendencies by processes of suggestion. His medical reputation became great; he was even consulted as expert in criminal procedures. In 1900 he published, in the *Archives of Criminological Anthropology* (French) an extremely interesting essay upon the importance of suggestion in medico-legal practice. Two years later he collected all these studies upon the same subject and later added to them a little memoir upon *Suggestion in Public Places with the Subject Awake*, the essential features of which he reproduced in his communica-

tion before the Copenhagen Congress in 1922. I may also cite among his other works the following, all the titles being given in English translation: *The Importance of Narcotics in Hypnosis; The Etiology of the Homosexual Sensation; The Division of Personality; Mental Debility; Childbirth under Hypnosis; The Sleep of the Yoga; Sexual Abstinence; The Treatment of Neurasthenia by Suggestion; etc.* Likewise when Schrenck organized at Munich the Third International Congress on Psychology he aroused a considerable support, and this undertaking was a great success, since his name was already well known in psychiatric circles of the different lands.

Schrenck's first subject, Lina, did not give merely telepathic phenomena; she presented as well those curious phenomena of the transposition of the senses which were such a specialty among the somnambulists of the romantic epoch. A new subject, Magdalaine C., gave him opportunity to traverse the cycle of hypnotic alterations of personality. Already studied by Magnin, a Parisian hypnotist, Magdalaine was a danseuse who, in *trance* state, interpreted the feelings and reproduced the actions of various personalities. The artistic world of Munich was greatly impressed by these demonstrations which testified to the role of the subconscious in esthetic activity. Schrenck's study of the case, appearing in 1900, furnished the transition between his researches on hypnosis and those in metapsychics properly so-called. It was the physical phenomena that first attracted his attention. Abandoning his practice of psychological pathology, he devoted himself exclusively to the study of telekinesis and teleplastics. One may say that up to the time of his death, there was no important subject in Europe whom he did not study, either in the subject's environment or in his own laboratory where he had installed observational apparatus constantly more and more perfect.

It was with Eusapia Palladino that he commenced. The great Italian subject had already given him seances in Rome in 1894, in the presence of Richet and Lombroso. He also took part in the sittings at Carqueiranne, at the estate of Richet who had arranged the seances to convince the British members of the S. P. R.: Lodge, Sidgwick and Myers. Schrenck's own conviction was by no means a premature one; he wanted to have long experience with Eusa-

pia, and he followed her in all her movements: to Rome in 1896, to Naples in 1898, to Rome again in 1902 and 1903, to Genoa and to Nice in 1909. Twice the celebrated medium was his guest at Munich. In spite of the large number of his seances with her (ultimately 55) Schrenck never made any contemporaneous declaration of his entire conviction. He knew that Eusapia at times cheated; he himself had caught her in flagrant substitution of hands, in Rome during 1894. At Munich he had determined that she lifted with a hair the letter-scales which she was required to influence at a distance. At another time Schrenck saw that Eusapia had touched Professor Flournoy with the sole of her slipper. And he had caught her at even other tricks. Schrenck always however gave her this credit: that she never prepared her tricks but always improvised them during the seances. This was the first step in rightful understanding of the psychology of the medium.

Schrenck however finally was convinced of the reality of the paraphysical phenomena produced by Eusapia. In the introduction to his first great work: *The Phenomena of Materialization* he declares: "Morselli still holds that there can be no doubt as to the reality of Eusapia's phenomena, a judgment with which, despite the tricks which I have reported, I am in complete accord." But it was not until 1920, in his *Physical Phenomena of Mediumship* that he decided to publish some of his Rome and Munich seance records. He confined himself to phenomena of movement without contact, which appeared to him to be of unassailable authenticity.

If Schrenck's scientific conscience had proved its possession of certain scruples in his study of the Italian subject, it regained an even keel of serenity and complete certitude in dealing with the French medium Eva C., alias Marthe Beraud, whom Richet had already met in Algiers. This subject had been discovered in Paris by M. and Mme. Bisson, and she was giving materialization seances to a very restricted circle. Schrenck got into this circle through the introduction of M. Delanne, in 1909. He very quickly recognized that he was in the presence of a strong subject with exclusively teleplastic phenomena. He studied her during four years, at Paris and at Munich, where he had her come. He turned his attention

toward a progressive tightening of the controls, in order to obtain conditions absolutely irreproachable. Mme. Bisson, with whom he made these observations, had the same regard for scientific probity, so that their work with Eva constituted for Schrenck his first irrefutable proof of the reality of the phenomena of materialization. This work was published in 1913, in the form of a large volume of more than five hundred octavo pages. It gave the details of all the seances, was filled with photographs, and even included a section of motionpicture film showing the formation of the teleplasmic substance and the way it is modeled into quasi-living figures.

This work created a considerable emotional reaction among the German-speaking countries. Ironical comment and attack was as plentiful as were evidences of astonishment and admiration. The claim was set up that the famous teleplasmic substance was nothing more than a gum of some sort, taken in in advance by the subject and ruminated or regurgitated by her at the critical point of the seances. As for the curious flattish figures, lacking essential organs, mangled and incomplete, for the critics these were rags or even clippings from illustrated journals. It was charged that the figures thusly materialized at times corresponded to the portraits of actual persons, as for example President Wilson, M. Poincaré, and an actress Monna Delsa whose photograph had appeared about this time in *le Miroir*. Schrenck had to place his original photographs in the hands of experts, for determination that they were not of any fraudulent character. On the contrary, they were of considerable importance for the ideoplasic hypothesis. Mme. Bisson, Eva's patroness and protectrix, was a sculptress; and the appearance of the teleplasm as well as its transformations presented precisely the characteristics of models in clay. Moreover Eva was an avid reader of the illustrated journals; and her flat materializations were supernormal imitations of those engravings that had particularly struck her imagination. As for the presumption of rumination, Schrenck supplied affidavits by competent physicians to the effect that Eva was not a "merycist," that is to say, that she had not the power of voluntary regurgitation.

Schrenck's vigorous and decisive reply bringing out all these points appeared in 1914 in book form under the title *The*

Battle for the Phenomena of Materialization. It was translated into French and ran in the *Annales des sciences psychiques*. The war caused these polemics to be forgotten, along with metapsychics itself; but Schrenck did not interrupt his researches in the least. In 1919 he had the good fortune to encounter a new subject in a boy of sixteen, Willy Schneider, son of a Bavarian printer. This young man gave, under even better conditions of experiment than those enjoyed with Eva, movements without contact and teleplasmic formations analogous with hers. Schrenck studied Willy for some years, but as early as 1921 believed himself in a position to communicate to the public the results which he had obtained. These results were put on record in a work which constituted a second volume of *The Phenomena of Materialization* and which appeared in 1922. Together with Willy's case, the author presented that of Stanislawa P. which he had studied in his laboratory in 1912, 1913 and 1916; that of Maria Silbert (1920) and finally that of Einar Nielsen (1921). This time the proof of the teleplastic faculties of the human being was so well done that no further serious attempt at refutation was made. Any such attempt was rendered doubly difficult by virtue of the fact that Schrenck had invited to his seances, in small groups, those German University professors whom he wished to convince; and the attestations which these savants had signed after one or several sittings each were such as to leave no possible doubt of the clarity of their convictions. It was in this fashion that Schrenck converted Professor Driesch, who since that time has brought to our studies the weight of his high scientific and philosophic authority.

Two years after having achieved this monumental demonstration of the reality of teleplasm, Schrenck published an essay upon the phenomenon of telekinesis in which he sets forth, side by side with his own observations on Eusapia, those of Ochorowicz and of Crawford on other subjects. I have often stressed the extreme theoretical importance of the wholly mechanical form taken by the teleplasm on those occasions when the business in hand is not the reproduction of living pictures or of animate beings, but merely the displacement of objects. We have here an extension of the law of ideoplastics which

governs the external characteristics of all these phenomena. These movements at a distance Schrenck continued to study through Willy in 1922 and 1923, and he published a final book, *Experiments in Action at a Distance*, which appeared just five years ago in Munich. One might say that this was the consummation of his metapsychical work.

But there are those who never regard their work as finished; and Schrenck was one of these. Willy having escaped from the Baron's influence and having in addition largely or entirely lost his power with his arrival at adult estate, Schrenck succeeded in having made available for his work the brother, Rudi, who had the same gifts as Willy and who like his older brother gave Schrenck some excellent seances. Then he discovered a new subject, one "Karl Weber," twenty-four years of age, who produced physical phenomena, and notably levitations, at will and while awake. "Weber" was the subject of Schrenck's communication to the Paris Congress, a paper which would have merited fuller discussion had the atmosphere of the Congress only been a more scientific one; for it carried a remarkable proof of the naturalistic interpretation of these phenomena. I do not know whether Schrenck continued his observations on this subject, but perhaps his papers will reveal some unedited observations on Weber with which his German colleagues and disciples may make us acquainted.

More recently, Schrenck has been interested in spontaneous phenomena, particularly hauntings. He had already studied the case of the Hopfgarten pseudo-haunting, which was really more of a poltergeist case. He was also keenly interested in the Kotterback and Nikolsburg cases, as well as in the Rue Augustin case in Munich. These he published in the *Zeitung für Parapsychologie* in 1928. His last article in this review, of which he was the active editorial head, was again on a spontaneous case, that of Vilma Molnar at Giessing (January, 1929).

In reviewing this considerable contribution to the literature of psychical research, I have not spoken of the quantity of brochures and articles which Schrenck published about mediums and about other metapsychists. There will be found in these comparatively little that has real bearing upon metapsychics. It is a sur-

prise to observe that this great researcher has never made any attempt at an inner interpretation of the phenomena that he has observed. There is, to be sure, a certain advantage in confining one's self to the purely experimental aspects: when the experiments are on absolutely solid ground, one has nothing to fear from time, which is just as destructive to theories as it is to temporary scaffoldings. But there are compensating inconveniences: particularly, one must then be resigned to the position of the simple mason who brings the stones with which others construct harmonious edifices. These edifices are necessary for the advance of science, even if they have ultimately to be reconstructed in their entirety.

There is a degree of grandeur in such a renunciation, when it is a voluntary one. But I believe that with Schrenck it was not voluntary. He lacked the spirit of the philosopher. With him there existed no urgent need for construction; he felt only the urge of accumulating material. In art Schrenck was a collector; and just the same, in metapsychics he has gathered an array of facts, some of first order, others of secondary interest, still others entirely mediocre because their degree of importance was not aprioristically visible.

I remember having discussed all this with him very frankly, without having obtained any sufficient response. In reality if Schrenck had any very keen desire to convince the world of the reality of parapsychology, this arose more from the pride and arrogance of the pioneer than from abstract attachment to scientific truth. For the rest, that is to say for the incorporation of these new facts into science, he thought that his successors would see to that; he was not interested in it. He had no inclination toward the spiritistic interpretation, even as a working hypothesis. On this point he was clear. "With Flournoy," he says in the introduction of *The Phenomena of Materialization*, "I am of the opinion that the hypothesis of spirits not only fails to explain the least detail of these processes, but that in every way it obstructs and shackles serious scientific research."

This declaration of 1914 he has never since then contradicted. In conversation with me he has often said: "I am in accord with you, but the matter is more complex than you appreciate." Schrenck in my opinion deceived himself here; contrary to

what he implies, I am ready to concede the complexity of the phenomena and it is on this very basis that I recognize the inadequacy of the materialistic explanation. Schrenck was never able to visualize any other alternatives than those of materialism and spiritism. The non-materialistic but still non-spiritistic basis upon which it is evident to me that the phenomena must be rationalized was outside his conceptions. From this circumstance arose his constant wavering and his ultimate radical abstention from all speculation as to the meaning of his enormous experience. Both the explanations which he saw as available being obviously inadequate, what could he do but waver and abstain? Under the influence of the ideas of Driesch, he finally arrived at a sort of vague biological theory of the teleplasmic phenomena, and this he expresses in a few words at the end of his great work. One thing which he did thoroughly appreciate is, that the problem of life cannot be separated from the problem of the mind; and that physiology, normal or supernormal, is already one with psychology.

Here is another of the rare categorical judgments to which he has come in the course of his researches; I find it in the *Physical Phenomena of Mediumship*, in the conclusion; its date is accordingly 1920: "The telekinetic and teleplasmic phenomena are not only different degrees of the same animistic process, they depend in the end upon psychical manifestations in the subconscious sphere of the medium. The soi-disant occult intelligences which manifest and materialize themselves in the seance never display any higher spiritual faculty than is owned by the medium and the sitters; they are wholly of oneiric type, dream personifications that correspond to detached memories, to beliefs, to all the miscellaneous things that lie dormant in the minds of the participants. It is not on a foundation of extra-corporeal beings that one will find the secret of the psychodynamical phenomena of these subjects, but rather through consideration of hitherto unknown transformations of the biopsychical forces of the medium's organism."

Metapsychics will honor Albert von Schrenck Notzing as one of its pioneers. He devoted to it his entire life from the moment when he reached the necessary stage in the frontier science of psychiatry. Without allowing himself to be halted by

attack, without any distraction of his energies into other domains, he brought together an amount of material which no other person has been able to equal. At this moment there are metapsychists who are sowing doubt as to the reality of the phenomena which he studied. To listen to them, we are absolutely sure of nothing outside the mental phenomena. "*Ils sont orfevres,*" as we say in French to indicate the tendency of persons in any special field to depreciate the work of all others in that field in order that their own worth

may be more evident; but this ruse is too well known to succeed. And in this instance it is also very bad calculation. For of those who have been able to read the complete works of Schrenck and to take full account of the rigor of his methods, no one could possibly give credit to these suspicions. We are, on the contrary, obliged to reply with the most perfect certainty that Schrenck Notzing has the immense merit of having established definitely the reality of the physical phenomena of metapsychics.

AN ANCIENT CAMBRIDGE POLTERGEIST

BY H. O. EVENNETT,
Of Trinity College, Cambridge

SIMON OCKLEY, 1678-1720, was Professor of Arabic in the University of Cambridge from 1711-1720, under the Sir Thomas Adams foundation. The chief authority for his life is the biography in Chalmers' *General Biographical Dictionary*, written by his grandson, Dr. Ralph Heathcote. The *Life* in the D.N.B. adds a few odd references from Hearne's collections, etc., but is based entirely upon the older *Life*. There are two volumes of his letters in the British Museum (Add. MSS. 15911 and 23204) which supply further details, and extracts from other letters (without references) are given by Isaac D'Israeli, *Calamities of Authors*. The *Introductions* to his various works may also be consulted, and Venn's *Alumni . . . iii. 274.*

These letters describing the poltergeist are from the British Museum, Lansdowne MSS., 846, ff. 44 etc. At the time, the Professor was in Cambridge Castle for debt. He had just brought out his *History of the Saracens* after a great deal of labor and worry, occasioned mainly by his financial difficulties from which he suffered severely all his life. He was a man of retiring and studious habits, who applied himself to his work with extreme intensity, to the detriment of his health. But no other account of him, printed or in MSS. refers to the experience of the poltergeist.

CAMBRIDGE, MAY 6th, 1718. S. OCKLEY
TO DR. KEITH.

Sir,

I do not remember myself to have been worse in my whole lifetime than I was on Sunday last when to mend the matter I was plagued all night with a Caccodæmon that infests our castle after a very strange manner. He did not suffer me to get one wink of rest till after broad daylight, and not much then, for he is verily as

troublesome in the day as the night at certain times.

I know these things are exploded as mere Chimeras in this (*si Dus placet*) discerning age; but they must give me leave to trust to my own experience rather than to their *Cui bonos*.

I felt him moving under the bed and heaving it up. I waited the event, whilst he entertained me with variety of sounds and capricious troublesome motions in different parts of the room. At last he gave such an explosion under the bed as seem'd to sound in my ears as loud as the largest cannon, and rais'd both me and the bed with the force of it.

I soon after heard him tapping at the top of my bed's head. I asked him what we were to have next? Immediately he flew through the boards that separate my bed chamber from the next room, and returned again with such violence that you would have imagined that he had shivered them all to pieces. Then giving a slight tap in the midst of a great boarded wooden chair that stands close by my bed's head, he seem'd to make such a noise as when a great cat leaps down upon the boards, but withall so hollow as if all his body except his feet had been made of copper. I look'd for him instantly the moon shining very bright, but there was no appearance; then moving a little while at a distance he returned to his old tricks again.

Once he was whisking about in the corner of the room and made such a noise suppose as a cat would do playing with a piece of paper. I snatched the curtain immediately to see him, which he took so ill that I thought my great wooden chair had been coming directly at me; such a sudden terrible jarring noise did he make with it.

So civil he is that tho' the parlour where I live all the daytime is a good bow's shot

distant from the chamber where I lodge, yet he now and then makes me a visit here; and not long since as I was talking with an honest man about him, who is not over credulous in such cases, he made a proselyte of him at once by giving such a bounce as seem'd to shake the whole room and almost to blow me and my chair quite away, tho' I never could perceive anything stir.

Yesterday about one o'clock he entertain'd us with a multitude of hollow thumps exactly resembling the fire of cannon at a distance. In the afternoon it was more like thunder.

The last night I design'd to entertain him by candle light, but perceiving that some people in the street had got a notion that I was going to conjure down a spirit, and besides that he was not so active as in the dark; to humour him in his own way I put out my candle and put myself in a posture for his reception. The first I heard of him was a leap from the windows like a cat; then the noise of two able threshers upon a boarded floor. Afterwards he twisted a long line making the same noise that the ropemakers do. He whistles admirably well and drives a cart or a gang of packhorses. I have heard the sound of the bells as distinctly as ever I did in my life. After he had entertained me thus for a while, I having rebuked him after such a manner as I thought most proper, I was resolved to endeavour to compose myself to sleep in spite of him which I did, but he would not let me rest long.

I fancy there is a gang of them, or else he is like the Old Man in Scarron's comical Romance, that used to act three parts at once viz.: the King, the Queen and the ambasadour.

But, after all it is no laughing matter. I am sure I do not find it so. It is exceedingly troublesome and terrible. There is something in the nature of those separated beings so different from flesh and blood as make their too near approach almost insupportable. God preserve us all from the Malignant influences of infernal powers for the sake of our blessed Lord the Saviour Jesus Christ.

Yesterday my daughter was here, and having confess'd that there were unaccountable sounds, she wished they were louder. The spirit did not stay a great while before he gratified her request, and gave us a peal like thunder.

If anyone doubts the truth of this I am ready to resign my chamber to him with all my heart.

S. OCKLEY.

The next letter is dated Ascension Day, 1718 (May 23rd, O.S.), and in it Ockley apparently answers some remarks that Dr. Keith had made.

Dear Sir,

I perceive you are under a mistake. You are not aware how much I converse in my thoughts with the invisible world. I never make any ostentation of it, for if I ever mention anything that goes any farther than Mathematical demonstration our people know just as much of it as I do about the situation of the cities in the moon. But you are a Gentleman to whom I have such obligations that it is not, nor ought to be, in my power to refuse you anything; but notwithstanding all those obligations were they ten times greater, they should not induce me to communicate anything of this kind, unless I had that same assurance that I have of your being thoroughly qualified to judge of things of this nature.

Whether or no the spirit haunts the castle I am not certain. I believ'd so at first, but this I am fully assured of, that his last visit was a particular Dispensation of Providence to me.

I have heard him make noises at a distance some months ago. I am not so acquainted with things of that nature as not to be able to distinguish those sounds from any other. I oftentimes said there was a spirit and was of course as often laughed at.

But once (I believe about 3 weeks ago) I had sent the keeper on an errand, it was about 9 o'clock at night, and my candle stood burning by my bedside, I heard upon the wall distinct rappings as if they had been upon wainscot; I anticipated your good advice. I recollect my spirits and resigned myself into the hands of the Father of Spirits under the protection of his blessed Son our Lord and Saviour Jesus Christ.

I knew very well that that was but the beginning, and lived in constant expectation to hear more of it, which I did frequently; and the reason why I gave you a particular account of Sunday night was because it was the most remarkable.

I was indeed of your opinion first. I took it to be an uneasy departed spirit, and thought it an act of charity to assist

it; but all my labour was lost; I had no remedy left but fervent prayer, in which I spent the greater part of the night.

Not that I was scared, for I defye any one to convict me of anything that ever looked like cowardice,* if I have any fault with relation to such matters it lies in the other extreme.

N. B.—So far as the asterisk was written as soon as I received your letter, since which time I have been under such a feaverish indisposition as has made me incapable of anything and perfectly listless. I slept well for two or three nights and began to recover my strength and spirits but they must of necessity decay again unless my troublesome guest, as you very properly call him, either leave this habitation, or I be removed to another. He is come back again as it were with double force; for these two last nights he has exercised me incessantly from ten till after four in the morning. Last night he gave near I believe an hundred strokes in the next room to me as loud as men make when they are rendering timber or breaking down wainscot! besides variety of rappings, hideous, hollow, inarticulate voices, besides several other inimitable sounds. This morning between three and four a'clock he was very busy in rubbing down a long table that stands in my room, and as he was whisking about, he now and then stumpt like one that has a wooden leg. You seem, Sir, to think that he is a ludicrous spirit, and that therefore he is never to be entertain'd or subdued in that way. I never did entertain him in that way, nor did he ever give me any reason.

I cannot yet be persuaded that he is a ludicrous spirit, nor the Soul of any person deceased. At present I take him to be a malignant evil Genius, of the same sort that I met with in Hand Alley, for the sounds and his manner are very much the same.

Nobody heard him but myself last night, and let me have been in never so great distress, I could neither have awakened any of them, nor have been able to gone out of my room.

I believe he would speak but cannot. I have thought sometimes to lay hold of some of his hollow tones but never could to any certainty. Whatsoever he is I do not desire to be farther informed by such conversation. If he is in any distress, nobody more ready than myself to serve him;

but I do not desire he should distress me, which he do's exceedingly by robbing me of my rest, and exercising and debilitating my spirits. I have spoken to him several times, but he never returned a syllable of answer—a week's more such exercise would reduce me to a very bad condition.

S. OCKLEY.

Soon after this the Professor was released and returned to his family at Swavesey. It is to be supposed that his liabilities were finally met thanks to the efforts of his friends, although a sentence in a letter of Dr. Keith's, presently to be given, would seem to imply that this was not so. Perhaps his release was on the score of ill-health, for it is certain that he was still very unwell on his home-coming. Moreover, the spirit appears to have followed him, as is witnessed in the next letter, dated July 6th, from Swavesey. It runs as follows:—

Dear Sir,

. . . . You ask me, Sir, whether my spirit has left me or not. I cannot say that he has. About an hour ago my second daughter and I sitting in the kitchen, I heard a very great noise above stairs. Now you are to understand that I am a man the most impatient of noise of any man breathing. I took it for granted that the maid had been cleaning the rooms or making a bed, and had flung something about by accident, but having occasion to go upstairs I found the coast clear, and upon enquiry was inform'd that the maid was sent on an errand; all the rooms were immediately search'd, no cat, no dog, nothing visible.

I cannot close my letter before I acquaint you with one memoir relating to the spirit in Cambridge Castle. One night when all the prisoners were lock'd up in their rooms except two or three innocents, I had occasion to go to the house of office. As soon as I sat down and placed my candle on my left hand, the spirit came down with such force as you would have imagined would have dashed the whole partition to pieces. Such things are so far from diminishing my courage that they encrease it, for immediately I summon up all my spirits, and make the most regular Christian opposition that I am able, but as I have told you before I am not able to bear the influence of their vehicles, and I owe my present indisposition to that malignant power (so much by way of

(parenthesis). I immediately snatch'd up my candle in one hand, and opened the door with the other, but nothing appeared.

I knew very well that there was none of the prisoners could or would impose on me, for tho' I do not design to make going to Jayl a habit, yet common sense taught me to secure the friendship of the most impudent fellow in the crew. I hate mortally to have a piss-pot emptied upon my head, and then be answered that nobody did it. He would not I'm sure play any tricks with me because I was his best friend; besides if he would he could not, for I defye all mortal powers to impose upon me in such a case.

The sounds that those spirits make are inimitable, and their accursed Influence insupportable. However, I went up and ask'd him why he made such a noise (tho' I knew it was not he, but I was resolved to be thoroughly satisfied). The poor man was asleep, but upon my awaking him he answered that he had made no noise but had been composing himself to rest ever since he came to bed. I then took more particular notice of the building and observed that it was impossible for any of the prisoners (considering the situation of their lodgings) to have made any such noise in that place. I wrapt myself up in my gown and went thither again on purpose to see whether he would return. As soon as I was sat down he came with the same force, and gave such a jar to the door as if a man had kick'd at it with the utmost force. I saw the door jarr, as I did the first time, and opened it as quick as I could, but finding nothing went to bed.

S. OCKLEY.

In reply to this letter Dr. Keith wrote on July 12th:—

Rev. and Dear Sir.

I received your very acceptable letter of the 6th and rejoiced to see it dated from Swavesey. I am sorry first of all to hear of your indisposition and listlessness and especially of the weakness and tremor of your nerves. I shall set down a prescription or two at the end of this, which I desire you would use for about ten days or a fortnight. You may send for the powders mentioned in the first in two little vials, and weigh out 15 grains of each in the morning and evening when you take them. They will be the more effectual if you will add 5 grains of the Sal Succini to them, and therefore you may get one dram

of this in a vial too. When you have weighed out of the powders mix them in a little conserve of Rosemary flowers, and take it by way of Bolus, drinking a cupfull of sage or sassafras tea after it. Tho' you don't mention any disorder in your stomach yet I think it fit to order a general litter for you in order to help your digestion, which I reckon to be one-half of the cure. If you hav't an honest Apothecary that's your friend your daughter may get the ingredients and boil them at home, and also the two waters to add to the liquor when it is strained out and cold. I pray God to give his blessing that they may be a means of your recovery. When you are in any tolerable condition to use it, I would recommend to you gentle exercise, and especially riding on horse-back.

In the next place I cannot but lament the negligence and imprudence of your friends both at Oxford and Cambridge, and indeed am at a loss how to account for either. In the meantime, you must take a good heart and do the best you can. And I hope you will especially since now you will be easier at home than ever. For I reckon the noise and disturbance that may come from the other spirit will be in all respects less sensible. cribed the whole of your three letters on the subject of the spirit in Cambridge Castle, and have here enclos'd them to be communicated to his Lordship at your leisure. I have not heard the least syllable of that of Hand Alley a great while. I often pass by the house and see it is still inhabited.

I remain very heartily,
Rev. Sir,
Your sincere humble servant,
JAMES KEITH.

This letter (Add. MSS. 15911, f. 33) does not tell us how Ockley's financial affairs were settled. The doctor may be lamenting either that it was not due to the efforts of his friends that he was released, or may be only deplored that they took so long to do it. The professor appears, also, to have thought that the spirit which was now troubling him at home was a different one from that which had plagued him in prison. Did Dr. Keith really consider the whole affair simply a delusion of his friend's temporarily unbalanced mind? This is a question which may well be considered. Ockley was doubtless uncouth and abnormal. He may easily have overworked his brain, for he was indefatigable at his

studies, allowing himself little or no leisure and working far into the night. The reaction which must have followed the completion of his history, coupled with his physical weakness, may quite possibly have deranged his mind for a while and led to a hallucinatory condition.

In spite of restored health, Ockley only had two more years of life left him. He died at Swavesey on August 9th, 1720, and was buried there, though I have searched

in vain for his grave. His widow, as might be expected, was left in great financial straits and was forced to appeal to Harley for the means to educate her children (Sloane MSS. 4253, f. 70). But as Harley himself died soon after it is unlikely she ever received any aid. Ockley's only son, Anthony, became a scholar of Gonville and Caius College, and his third daughter, Martha was the mother of his biographer, Dr. Ralph Heathcote.

ATHANASIA

My Witness to the Soul's Survival—V.

By F. BLIGH BOND

I THINK I have made clear to my readers that I hold the real and permanent part of man to be that immaterial Thinker within us whose powers of will, imagination, and memory are ever actively engaged in the discovery and creation of new and more perfect modes of self-expression and more plastic and obedient vehicles for their manifestation. The Thinker weaves garments for his Thought, using Life and all the vital powers of Nature for the embodiment of his perpetual ideals. These "garments" are organs of mental and emotional activity, and they constitute what we term "Personality," as the symbols which express the essential character of the man. But the true Personality lies within the external, and we need a word to assist us to distinguish between the real Entity and its external tokens which are the marks of Personality only but which, like all symbols, are liable to be confused with or, indeed, mistaken for the original from which they are derived. In all the most venerable systems of philosophy there seems a fundamental recognition of a three-fold constitution of man's being namely, Spirit, Soul, and Body. In modern thought, or at least in our popular terminology the distinction between Spirit and Soul seems to have become obscured: hence the fallacious and often absurd use of the word "spirit" when manifestations of a psychic or "soul" order are in question. To any who desire to clear their ideas on this subject I would recommend G. R. S. Mead's book "The Subtle Body." Or the Aryan doctrines collected by the Theosophical publishing houses may be studied. One may gain from the enquiry a practical idea of the related powers and functions of Soul and Spirit together with some notion of those less material vestures which lie in the planes of substance intermediate between

Soul and Body and partake of the nature of both.

I accept it as a proved certainty as well as a logical necessity that we possess within the body of flesh another which is its etheric pattern or counterpart. On both these bodies the real Personality of the man must leave its unmistakable impress. But as regards the physical body, this impress is confused, for it betokens much that is not individual but racial or of family origin. Hence it is but a fallible guide to the individual character. Probably the etheric body is a far more accurate symbol of the man, for the reason that it must be conceived to hold and to represent all the acquired experience of a lifetime and to enshrine all its individual memories. It would then reflect the real Personality in a higher degree than the body of flesh. But just as the earth-body even to the very end of life will exhibit the marks of its ancestry, and of habit (mental, passionnal, etc.) derived from its forbears, so it may be assumed that the psychic vehicle which lies within and animates it would be sensitive in a yet higher degree to the contact and impress of other personalities. In this view, the subliminal part of us would be the arena of activity of swarms of other personalities not in the strict sense our own at all, but entering into the orbit of our individual being through sympathetic relation or mental and emotional affinity. If my hypothesis be true, it must reconcile phenomena at present seemingly contradictory, and explain the relation between two opposed concepts of the origin of psychic phenomena, showing these to be essentially one: I mean, of course, the "spiritist" concept on the one hand and the "subconscious dramatization" theory on the other. It would mean a distinction of degree rather than of kind; a difference relative rather than absolute. To exemplify what I mean, let me try to give an

instance drawn from observed facts. I would recall first the well-understood distinction between "obsession" and "possession"—a distinction which may usefully be compared with Mr. Dudley's recent definition as published in this JOURNAL, January to March of a "psychic" versus a "medium." I am not proposing to controvert his distinction, which I hold to be a very salutary one, but this I would like to suggest; that the difference he observes is possibly not so much a difference between individuals as between states or functions which may at different times make themselves apparent in the same individual. In other words, a "psychic" is one in whom the contact of associated personalities remains an external one, and such impress as they may make upon her subliminal consciousness is of a superficial nature, and requires to be interpreted through personal channels of mental transmission. They need not even be of such intimate degree as to warrant the term "obsessive." They may—as appears probable in some cases of psychometry—do no more than create a mental relation akin to the impressions which reach us through the senses. The next degree would be also "psychic" rather than mediumistic, and it would be that which I indicated in my diagram of the magnetic field or "aura" of the individual, in which the obsessing influences are shown as other magnets whose poles of mentality are entering in upon the fringe of the subconscious pole of the "psychic."

But let the resistance of the "aura" be lessened, or the strength of the obsessing personality be increased and we should witness the actual penetration by another personality, and the subconscious "pole" of the "psychic" would be united to the "pole of mentality" of the other, giving rise to the phenomenon of "possession" and "mediumship" in the full sense of the word.

But so long as the associated influence remains too weak to invade the instinctive or mental barrier put up by the "psychic," just so long will that psychic remain the interpreter of all impressions that may enter the field of the "aura," and these will then bear, in a greater or less degree the imprint of the psychic's mentality as the mark of their origin. And it may well be understood that the visible tokens of the actual presence or influence of another and independent personality might be so faint,

so meager, or so distorted as to justify the belief that there was nothing more in the phenomenon than a mere subconscious or imaginative impersonation of the alleged communicating intelligence. Something of this kind offers, to my mind, a more adequate and comprehensive explanation of those fragmentary and imperfect manifestations of psychic contact than any whole-cloth theory of a personal "subconsciousness" at work in manufacturing the semblance of non-existent communicators and controls. I am of course speaking only of cases of authentic psychic gifts. There are no doubt, quite enough and to spare of those who pretend to them from various motives. On such, I do not propose to waste my readers' time or my own. Broadly, the principle which I wish to emphasize is this; that even as our physical body with its instincts and ancestral traits is a heritage of the race and nothing more than a temporary vehicle of the racial life—not personal, inasmuch as all its atoms are borrowed and perpetually being replaced,—so also the etheric body must be regarded as a racial rather than a personal thing, and because of this, to be regarded as a focus and vehicle of all manner of racial affinities, germs of personality innumerable in their power of subliminal contact and association. And herein would be the mainspring of the dramatic tendency so constantly seen in the psychic and in which the marks of non-personal origin would be overlaid by the accumulated deposits of mental experience.

So, in short I would present the idea of our subliminal being as the sphere of interaction between our own personality and other elements of personality countless in number, and nearer to or more distant from our consciousness in proportion to our affinity of thought with them and will remain normally submerged and unable to dispossess us from our lawful sovereignty and self-dominion.

I do not think there is anything of greater importance to psychic science than the enquiry into the true nature of that etheric body which is capable of materializing itself through the powers of the medium. There are three aspects under which we may make study of it. These are analogous to what we learn of the physical body and brain. The first is its aspect as a manifestation of force or immaterial substance, plastic to idea: the second its aspect

as an organ of the personal mind and memory, of the individual character: and the third would be the study of its racial traits. Now we know how any habit of mind will infallibly impress itself upon the physical body and make it a clearer symbol of character. Probably the etheric body may be a far more accurate symbol of the essential personal traits, inasmuch as we must suppose it to represent and to express all phases of experience and the memories of a lifetime. But it is clear that its temporal manifestation in the séance-room can give but one of these phases at any single time. We cannot therefore say that the psychic or etheric body has ever been wholly represented in a material sense. For such representation we should need something in the nature of a sublimated cinema record: but of course we have no such record.

There are cases in which more than one phase of the etheric body has been manifested. For example, there are at least two states in which the thumbprint of Walter Stinson has been reproduced, and these would appear to relate to two different periods of his life, one of them before and one after he had received a small wound to his thumb which has left a scar on its surface. In each case the record would probably be instinctive or subconscious, as there does not appear to have been any deliberate intention or choice in the forming of the symbol.

In this connection I recall a case of "psychic" photography in which there seems to have been a quite unintentional blending of two widely distinct memory-records on a single plate. This happened during a series of experiments by Mr. Stavely Bulford, an English psychiatrist. On one of the plates there appeared the fully-recognized image of a relative of his own who had died at an advanced age. The head was that of an old lady. But there was this peculiarity about it, that instead of the hair being dressed according to her custom in later life (and as he would have known her), it was represented as arranged after the manner of her girlhood's days, with little bunches of side-curls in the early Victorian fashion. In a subsequent communication it was explained that she had thought herself back into her image at that time. But this was quite unintentional and it might indicate a mental habit or preference. It is no mere coincidence that

the words "habit" and "vesture" are interchangeable. The garments we wear are symbols of personality in the habitual sense. I therefore see nothing illogical or absurd in the affirmation that the disembodied are "habited" thus in garments appropriate to their psychical status. As we do not in life habitually think of ourselves as unclothed, it is scarcely likely that our memory-body—so long as earth's recollections persist,—will have the character of nudity. I am not able to envisage the psychical body in its objective aspect save in terms of memory and habit, either conscious or subconscious, as a true record of life's experiences. The higher vehicles of Mind may have symbolic vestures of a less material pattern, but on this we can not profitably speculate. But there is another point I am desirous of introducing here, as it plays a part, I am sure, in connection with the phenomena of psychic control which must not be overlooked. We know in regard to our own mental processes that our thinking tends to become habitual and hence often very mechanical. We know how easy it is to let the mind wander relaxing the effort of attention and thus allow the automatic functions of the brain to usurp control, so that our thought becomes desultory and in conversation we may give vague and unresponsive answers if our interest be not sustained. This dream-like habit may arise from preoccupation or from other causes, and if we observe it in others to a marked degree, we say they are "Not all there." I believe that this dream-like state is typical of those communications which reach us through the avenue of the subconscious mind and that therefore it must be admitted as a factor in much of our attempted intercourse with psychic controls. There is at times a distinctly mechanical aspect to these communications, and a hypnotic explanation easily offers itself. But if we examine the problem more closely we must see that in the very nature of such control it is unlikely that there can be the same direct facility of communication as subsists between two living persons: for the avenue lies through the region of the subliminal, and it is through that dim and dreamlike channel that the mental contact must be established.

I conceive that such lapses may most easily occur in connection with the revival or attempted revival of physical memories on the part of the disembodied, for the

simple reason that they being one degree removed from the physical state must experience the need of effort proportionately greater than we. My suggestion is therefore that the vague and unsatisfactory quality of some communications may at times be reasonably explained on the ground that the person communicating is "not all there." In some of the best instances of messages from the "other side" received both by myself and others, this has been affirmed. There is a lapse of intimate association between the Self and its Memories and these have to be recalled and stimulated with much effort and sometimes with but partial success. The case of Johannes Bryant, monk of Glastonbury 1497-1534, seems typical of this condition. At times he could apparently collect himself and control his recollections so well as to be able to give me in precise and verifiable detail, the story of the buildings whose erection he himself witnessed in the reign of King Henry VIII. At another time, he would plaintively admit his inability to distinguish between what was actually existing and what was "in his dreme." And he would have us realize that his contact with us is limited to the "earth-memory" part of him and that the real and permanent Self of him rests from its labors and is in a sphere where the associations of earth do not linger or hinder his progress to superior states. Thus he breaks off in the midst of a rather painful reminiscence, to say:

"I dydde it not, God wot, not I! Why cling I to that which is not? It is I, and it is not I, butt parte of me which dwelleth in the past and is bound to that whych my carnal soul loved and called 'home' these many years.

Yet I, Johannes, am of many partes; and ye better parte doeth other things—Laus—Laus Deo!—only that parte which remembreth clingeth like memory to what it seeth yet."

Equally brilliant as an exponent of certain phases of the earth-memory is the Oscar Wilde "control" which is the more impressive of identity on account of its having manifested through at least three independent mediums. Yet even in this case it will be seen that there is room for doubt as to whether the *whole* personality is present or whether we are not rather in touch with a certain stratum of his recollections derived from the later phases of

his earth career. Where a many-sided personality of this order is concerned, such part of that personality as may find a sympathetic link with the mind of the particular medium or sitter engaged, may be expected to emerge and find expression. Thus the Oscar Wilde of Mrs. Dowden will not be *exactly* the same side of him as the O. W. of Mr. V's mediumship, and again the O. W. of "Margery's" script will vary from these. Yet all three will reflect the personality of Wilde in some one or other of its phases or moods. I shall give my readers a sketch of these communications as I know them; for I think it would not be an easy matter to discover a more interesting case of "associated personality" than this. I use the term advisedly, because I think we have here good evidence of the presence of a genuine independent personality who gives satisfactory proof of his identity. The record of the O. W. communications published by Mrs. Dowden under the title "Psychic Messages from Oscar Wilde" has, I believe, been endorsed by competent literary critics. As to that, I must rely on what those may say who are familiar with his works, for I cannot pretend to any extensive acquaintance with them. But as I have said, we must look very closely into the mental associations of medium or sitter or both before arriving at any conclusion on such matters.

Mrs. Dowden is quite frank as to her own knowledge of Wilde's work, and her book inspires confidence. But I have reasons of my own for regarding this as a genuine case of "control," even though it may appear that Wilde was not "all there." When I first had the privilege of sitting with Mrs. Dowden for experiments in automatic writing, she had scarcely finished with the Wilde control although the bulk of the material had been recorded, and the "Daily News" had given publicity to the matter. Now Mrs. Dowden had a definite plan in asking me to sit with her; and it had nothing to do with Wilde. It concerned my previous work in relation to Glastonbury Abbey.

I had not been a reader of Wilde's works, but had seen and appreciated one or two of his plays. Almost as soon, however, as our sittings commenced, there came messages from some who claimed to have been monks of Glastonbury. But Wilde broke through and was plaintive at having been ousted by these "pious" people, whom he

seemed to regard with a certain disdain. One of his remarks is amusing. His comment on my own mentality as the source of these intrusive associations was humorous if somewhat satirical. I quote it from Mrs. Dowden's record of a Ouija-board communication dated December 14, 1923. The "traveler" was pointed towards me and Wilde spelled out:

"A curious restoration this. Here I find a mind into whose intricacies I should like to plunge. Permit me, Sir, to probe your ideas."

Then, after a pause (during which I suppose he was doing his probing):

"This is a strange construction. Here I find the mediaeval mind, and on it is perched, like a pert bird, the spirit of the twentieth century. A poet could indeed make sport of you, but I have other feelings: for my deep pity is excited, that this intricacy of mind is placed in this dim age of toilsome work. Sir, will you permit me to discourse with you? It would give a shade who shuns the light great pleasure to share ideas of twenty years ago with you."

I said: "Surely, Oscar Wilde, the glimpses of the world which you obtain through this medium must be helpful and refreshing to you?"

"It is as if a rose had opened in my path: for what can such as I find in a world of shadows and of dimness? This is not punishment, as you believe, but a portion of my experience which floats by me like a grey cloud and which will consummate the full expansion of my soul. I know that ecstasy is mine; but here I am confined; and the rich day is hidden from me. Never can I gaze again upon the blue waters of the sea or feel the wind come whispering by me in the dim evening light. I am a shadow, and the life here the shadow of a shadow. Can you imagine what I am?"

My sittings with Mrs. Dowden continued at frequent intervals throughout the years 1924 and 1925 and were resumed from February to August 1926—shortly after which I left for America. But so far as I can remember, Oscar Wilde as a communicator, never again made his presence known in these sittings.

In October, 1926, I arranged to sit with "Margery" for automatic writing and at the first trial, which took place on the 21st of October, some very promising results

were obtained. On the following evening we had a private sitting upstairs in order to talk with Walter and to sound his views on the subject of these experiments. Walter approved them as they did not, he said, involve any *internal* control of his medium, but were subject to a very different law which operates from without. Thus, he explained, there was no likelihood of interference with his own control by any foreign entity. He desired that the trials should continue and he would assist them. But speaking of the monkish influences which were about the sitter, he said he would prefer that we should try for something definite in the nature of a play or novel dealing with psychic subjects and for this he said he would try to get help from his own side. And on the 23rd, when we held our next sitting Walter introduced his coadjutor. Who should it be but Oscar Wilde! Here is my record of the script. The writing seems a mixture of two or three different hands. In places, the Greek "e" is used. This was characteristic of Wilde's writing.

(Walter) "Hello, Bond."

(FBB. "Top of the morning to you, Walter.")

(Walter) "Top of the milk to you. . . O. W. says "Don't think. It is so unhealthy. Many persons die of it. It is like a disease."

(FBB. "What is a disease, Walter?")

(Walter). "Thinking. O. W. says this.

(Here ensued a change of control. O. W. speaks.)

(O. W.) "Bond. Death is such a distressing certainty, isn't it,—like marriage? Only one can avoid marriage, and not death. Never think about it! But one must—it is too certain. There's that distressing element, Time, again. Well, there will be no uncertainty about PLACE for some of us!"

"Write some very graphic descriptions about the old Abbey to have ready—especially the Well and Underground passages. Now proceed and may all the evil spirits speed you—they are speedier. There is a place for everything. List the names of your monks and get all the descriptions ready. You do the pious side of it."

OSCAR WILDE.

Sitting January 2, 1927.

"Hello, Bond. Some call me Wilde. I was really very tame. The familiar way

I am addressed in this harem! (There were two or three ladies present and this was *à propos* of some remark.) I am used to it. One becomes accustomed to almost anything. . . . Yes, I loved all women at a distance. . . . (Question asked here). . . . I have never been sad . . . just misplaced experience. Why don't they let me write? . . . these hands . . . one hand is sufficient. . . . No? Well, what am I doing?

(after some conversation among the guests)

"No, I am being appreciated. Madam, I fully appreciated myself on earth. Some have to die to do that,—not me! (Question here). . . . The same. I love the perfect liar. They are a necessity. If you are going to lie, acquire technique. . . . Are you a good liar? Try again. (Here FBB remarked as to an English play or scenes for a play purporting to be written by the shade of Oscar Wilde.) All right. If they are good, I wrote them. . . . The beauty of being dead. If your writings are no good, you didn't. If good, claim them. Someone else has to do the work."

"Bonne Mout. The moat around old Glaestinbury. It was a good moat, they tell me. Arviganus (This should be Arviragus, the name of the British king who granted land to Joseph of Arimathea, but this is quite unknown to medium) gave the marsh to Joseph, and he builded the church from the wattles of the marsh. How's that? My scriptarium! He built a little wooden church and on that church, later, two stone churches took their places. Both were destroyed by fire. See what a perfect fiction writer I have become!"

"How the high Church of England ever sprung from that, I dinna ken. The candles started from the monks lighting their way into misty cellars. The robes,—huge aprons to keep their food from slopping. . . ."

(in another hand)

"We bring to you great actors of the past. The Past—the Present—Future—all is one. No longer does there seem the Great Divide."

Good night."

The contact once established, Wilde was able to write through the hand of Margery when sitting alone. Thus, on the 25th of October, she received the following:

"I am coming to you through the mind

of another—perhaps it is just as well. Call it the subconscious if you wish, only thank God there is a mind at all. So many seem to have lost theirs.

"I am going to try and help you with an idea; part of it truth and part lies. I have told you, lying is an art. It requires the most careful study. Practice must precede perfection. Ancient historians gave us the most delightful fiction in the form of fact: the modern novelist gives us dull facts under the guise of fiction.

"Modern fictions and writers of poetry seem to be increasing. I would discourage it. We will go back to the ancient monks, in whose hands dramatic art becomes abstract and mythological.

"Let us not stick to life: it becomes so boresome, vulgar and commonplace. But rather let us enlist Death in our service, clothing it in strange raiment and resonant music.

"If people talk,—let them! You can't possibly stop them. I have told you there is only one thing worse than being talked about and that is, not being talked about: so let's proceed. We will revive the old art of lying and the old art of truth.

"I was not appreciated living: nor do I expect to be now that I am dead—dead!—what a beautiful word. It conveys the meaning that the end has come, —an end to everything. I was a great artist in my line: you will never find a greater one. With full appreciation of myself, let us proceed."

And he proceeds to sketch out the lines of a play in which the monks of old time are to perform their part anew on earth's stage. Had circumstances permitted, this play might have developed: but it was not to be. Yet strangely enough, the Oscar Wilde control of Mrs. Hester Dowden has found dramatic expression in a play claiming to be written under his control. Plans were made for its production at the New Theatre, London, in the autumn of 1927, but they fell through—as I understand—for reasons in no way connected with the merits of the play itself.

In assessing the value of the Oscar Wilde communications as evidence for the presence of an "associated personality" independent either of the medium or other persons engaged, the following facts may be borne in mind.

(1) Margery is totally unfamiliar with the details of the life, the works, and the opinions and literary character of Oscar Wilde, who would be nothing but a name to her.

(2) She has practically no knowledge of the details of Mrs. Dowden's mediumship: and as regards my own archaeological work she has only hearsay evidence and has not read my books. So far as her subconscious trend might operate in the results of this experiment, it would probably be the monastic atmosphere that would be apparent owing to her hearsay knowledge of the Glastonbury work. But the Wilde influence would be quite outside it.

(3) Assuming myself to have been the bearer of this contact, there may have been a subconscious stimulus of suggestion in Walter's remark on October 21st that he could get someone from his side to assist in the production of a play,—a suggestion tending to revive recollection of what Mrs. Dowden may have told me of his intention with regard to herself.

(4) But the script of October 25th, so characteristic of Wilde, as well as the outline of the play (complete with prologue and epilogue) were produced entirely in my absence from the neighborhood, and when I was in Minnesota. The scheme of the play deals with reincarnation and it is merely a bald outline without dialogue; practically a scenario only. Nothing in it suggests to me the genius or personality of the writer.

In spite, therefore, of the flashes of epigram and other marks of the genuine Wilde which distinguish the script received through Mrs. Dowden, the feeling has remained with me that we are dealing here not with the full and integral personality in its essential aspect, but with a certain "stratum" of that personality, embodying one or other of the later phases of his literary career and indicating a certain "habit of mind" reflecting some recognizable traits. This feeling impressed itself upon me when studying Mrs. Dowden's record, and in particular certain fragments among the unpublished material which seemed to me to suggest a state of "dissociation" in which he found himself, a state in which he was striving to co-ordinate and to unify the sundered links of memory and experience and to realize a fulness or com-

pleteness of being which had once been his but was now his no longer.

I shall now pass to a very different example of mediumistic control and communication, bearing the hall-mark of a genuine nature in the manner of its verification and in the identification of the person communicating, which in this case is absolute. But again, the individual who writes the message is not present in full consciousness and it is only a part of him, and that the dream-consciousness, which furnishes the link that enables him to speak. But he comes just as any other control might come, and were it not for the knowledge of his identity, this would constitute precisely, one of those cases which the psychic researcher would classify as a "subconscious dramatization" of facts telepathically conveyed from the mind of the sitter.

I had been about four months in America when this happened. On New Year's Eve, 1926-27, at 9.30 p. m., I was sitting with "Margery" for automatic writing. She was holding the pencil and I was placing my hand lightly on hers as is my usual rule. I had nothing special in mind and said "We will ask them to give what they wish."

"Yes, you are kind. Old friends have changed: old manners gone. Imagine a dry New Year's Eve! Take a few of these busy folks and chop their heads off on the Tor . . . (like) the last Abbot."

This, Margery did not understand. I explained it to her as a humorous reference to the fate of the last Abbot of Glastonbury. The "Tor" is the hill overlooking the Abbey. The writing went on:

"Yes, if they could see your ugly posts, they would weep salt tears . . . the ones you put in to show the old Abbey . . . and you an architect! Hang you from the thornbush!"

Now who was this person who objected so forcibly to the tarred stakes which I had inserted to mark some of the foundations that I had discovered there? The thornbush has historic associations of which Margery is ignorant. There was further badinage on the part of this facetious communicator and he informed me in reply to my question, that he was a friend whom I knew well. I assured him that I had not the least idea who he might be and all I got in reply to my request for his name was:

"A good New Year's puzzle for you,

Bond. . . Ask me no questions and I shall tell you no lies."

As I am not permitted to give the name, I shall here use a pseudonym. My friend was at last persuaded to respond, and wrote this:

"I am from the Isle of Apples. I will keep my eye upon you.

FLOHR."

Again, Margery is ignorant of the fact that "The Isle of Apples" means "Avalon"—otherwise Glastonbury in Somerset. "Flohr" then proceeded:

"The Blessed Isle of Avalon
Upon a marsh they built a kirk.
I am your friend—a monk—your worthy friend.

You know me well."

Once more I tried to get the name with some means of identification, and this time Margery wrote:

"FLOWER."

This I recognized as the name of a man with whom I have done a good deal of business in that part of the country. I said "Tell me, Flower, are you talking to me in your sleep?" "Not so," was the reply. Then I said "Well, you must be travelling in your dreams. . . . Now Flower, listen to me. I want to you to remember all about this dream when you wake. You have been dreaming true. Mind you remember all about it." ("Yes") . . . "And be sure to write it down. You will promise me this?"

"Yes, I will act as your adviser . . . adviser."

I said: "Do you fully realize that you have come to me here?"

"I am here."

"Do you realize that your body sleeps?"

"I do not know."

"Will you make an effort to remember everything?"

"I will, if I can."

"Now, once more, give me your name. The lady holding the pencil does not know it. I want you to sign your full name through her hand: then I shall be quite certain that it is yourself and no other."

Margery then wrote slowly and in long sloping letters the name (pseudonym used here)

"HAROLD A. FLOWER."

The name was perfectly correct and in the style of writing which seemed to me characteristic of the writer. I transcribed all this communication, made a careful

tracing of the signature and posted them to Mr. Flower within a few days of the event. I received from him shortly afterwards an acknowledgment. This was followed later by a fully explanatory letter, delayed owing to a pressure of business. It bears out Mr. Flower's assurance that he was *not* talking to me in his sleep. From his reply, I quote the following:

"Your letter written at New Year came duly to hand with enclosed copy of automatic script. This interested me greatly as it so happened that at the time it was received by you, I was sitting up late with my brother-in-law who is much interested in architecture and was discussing with him the topic of architecture in America; your name being mentioned many times in the conversation. In order to make certain of this, I asked my friend to give me his own recollection of what we discussed on that night, and he at once confirmed my remembrance.

"I should further say that the signature is so nearly a facsimile of my own (earlier) form of signature that at first sight I thought it had been copied from one which appears in my personal records. There has been a change in the style, the method of forming the 'H' being notably different now.

"I would add that the spelling 'FLOHR', first given for my name, is the original way in which my father's family spelt their name. Probably this is unknown to yourself or anyone in G. . . . I think the 'ugly posts' alluded to in the script are your tarred stakes which I certainly do not admire except for their utility. Altogether I think the episode remarkable as I was undoubtedly thinking of you and your American tour that evening in connection with architecture. As you know, I followed your plan of visiting America with considerable interest. It makes the episode the more remarkable when you realize, as I have told you, that I am strongly averse to the teaching of your doctrine."

Yours sincerely,

HAR. A. FLOWER.

Quite true. Mr. Flower has no liking for the discussion of psychic subjects, and our personal relation has not led us much into that field. But the Abbey and its historic antiquities have attracted his imagination and this has naturally centered

around myself as their principal exponent. Also he was always specially interested in my plan to visit America and often said how much he wished he could come over with me.

According to difference of longitude, it would seem that on the night in question he and his brother-in-law sat up well into the small hours, and I daresay they got a trifle somnolent towards the end of the session. His thoughts are turning to me, but he recalls nothing of the strange excursion which has carried that subliminal part of his mind across three thousand miles of ocean to offer New Year's greetings to an absent friend.

Apart from the giving of the signature in the correct style used by Mr. Flower two or three years before, perhaps the most remarkable feature is the revelation of his German ancestry in the first name given. I do not suppose that there was a soul in the place who knew this. I only knew that he had—or his family had been in Aus-

tralia, and that he had come to our neighborhood and set up business there within recent years. He is quite a young man. And whilst we have been always friendly and there have been several business transactions between us, I should not say that he was an intimate friend. But in some way it would appear either that his personality has impressed itself on me, or mine on him, so that a subconscious link has been created and this link has shown itself in this unanticipated manner. The occurrence has provided me with much food for reflection. But there is one consideration which emerges very clearly: and that is, that had it not been for Mr. Flower's ability to give his name through Margery's hand, the case would have been just one of those which orthodox psychic research would describe as the product of subconscious suggestion on the part of the sitter, since the real personality behind the communication would have remained undiscovered.

CHIPS FROM THE WORKSHOP

BY THE EDITOR

FOllowing my optimistic remarks in the February issue with regard to the publication date of the JOURNAL, we have just had the most serious delay in its appearance to which we have been subjected during my tenure of the editorial chair. Postcards have been sent out to forestall a deluge of inquiries about the non-receipt of the April issue, but it seems as though a little more explanation is due our members than could be got in the space which was available on these.

The new printer for 1929, who started a bit haltingly and got down to good work with the February and March issues, was in reality a sort of Siamese-twin corporation. Just after the March issue of PSYCHIC RESEARCH had gone into the mails, the two members of this combination fell apart with a loud detonation; and it became necessary for me to decide which of the two should continue to do our printing. I chose the less obviously responsible and well-established one, because it was he who had solicited the job in the first place; and his responsibility and degree of establishment seemed sufficient to insure that he would do the work satisfactorily.

Everything that happened after that contradicted this assumption. The identical type-font which we had used for the first three issues of the year was not available; and instead of telling me this and showing me samples of the fonts that he had, he made a selection on his own initiative. The type he chose was appreciably smaller than what we have been using, which is itself open to criticism, if on any ground at all, on that of smallness. No proofs were shown me until sufficient matter had been set to fill about forty pages of the JOURNAL. Being a rather good-natured and easy-going person, I refrained from forcing him to the expense of resetting all this; but I would of course have required something different for the May issue.

Work proceeded with objectionable slowness, and after everything was set and read

and OK'ed there was an appalling delay in getting on the press. The climax came, however, with the delivery of the advance copies to me. The presswork was sloppy; the white paper was not even a good approximation to that we have been using; the cover stock was of a color similar to that used in the January emergency, only a little worse; and as the final straw to break the poor old camel's back, the copies had been trimmed to a size one full half-inch narrower than that established by the previous issues. This, of course, would have made it impossible to bind the year's volume without trimming all the other issues to the same size; which would have cut right up to the type on all pages and into it on some, to say nothing of the odd-sized volume which would have been thus brought into being. So the printer was gently but none the less firmly informed that he might have the entire edition back to sell for junk, and that he was through, both as regards the bill for this issue and as regards further work for the A. S. P. R.

The other half of the dismembered original concern that manufactured the first three issues of the year has reset the April issue and reprinted it, and our subscribers have by now received it, rather later than I had anticipated by virtue of the fact that this not inconsiderable order came into the composing room at a moment when there was already a congestion of work. In all details of typography and presswork the advance copies which I have seen bear out the assurance given me that the member of the firm who got me into the jam with this issue, and who is no longer with them, was the one responsible for whatever poor work they did on previous issues; and the promise that we are going to have from now on a first-class job of composition and printing.

The May issue, in which these remarks appear, will of course be delayed by the necessity of allowing the April re-issue to get out of the way. That for June should not be materially late and in July I expect to get the issue in the mails on schedule—

which is to say, by the 15th of the month of dating. I hope that those readers who have some knowledge of the printing industry will be in some degree amused by this account of my troubles—they have sat lightly enough on my own shoulders, in all respects save the one rather critical item of the demands on my time made by the necessities of proof-reading the issue twice.

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The present issue contains the first of a new series of studies by Dr. Burns of the work being done by Dr. Bull. It is very easy to get a distorted viewpoint toward that work. His patients are persons who may be definitely diagnosed as insane, or who may be merely suffering from mental disorders of insufficient severity to justify the use of that term. They may or may not present a *prima facie* aspect of duality or possession or obsession or dissociation. Provided they display no organic brain lesion and no syphilitic infection, and provided in other definite respects they meet the prerequisites which Dr. Bull regards as defining his field, they are treated on the assumption that their trouble arises from possession by a spirit personality, which may or may not be of definitely malign intent. In a good percentage of cases this treatment is successful; by which is meant, that the obsessing entity is dealt with in terms of face values, that he is persuaded to go away and let the patient be, and that the patient is then cured or at least relieved.

Now it is almost impossible to get anybody but a trained psychical researcher to regard this series of statements unemotionally. Those who have an initial predilection toward the spirit hypothesis find that hypothesis brilliantly verified to the point of proof by Dr. Bull's work. Those with an urge against spiritism are equally positive that the entire series of cures is easily explained on psychological bases, the general idea being that the patient becomes convinced of the reality of his state of possession and of the efficacy of the proposed curative procedure, after which the cure proceeds automatically as a matter of auto-suggestion or auto-hypnosis. We are very familiar with the fact that among primitive peoples all over the world there exists an enormous amount of sorcery of the general type that involves casting a spell over the victim; that this is feasible only where the victim believes it to be so,

and that when he stops believing in the process this ceases to occur; and that when he continues to believe in the possibility, if some exorcistic mummary can be set up in which he will also believe, it will "cure" him. It must be a matter for proof rather than for assumption that Dr. Bull is not using precisely this sort of benevolent imposture upon his patients.

Any study of the work which Dr. Bull is doing, then, must proceed free from all assumptions. His obsessors and his mediumistic controls who aid in their expulsion must not be arbitrarily believed in or arbitrarily disbelieved in. They must merely be carefully studied for whatever they may turn out to be, with the hope that when the facts are sufficiently marshalled, what they really are will be evident. Dr. Burns brings to this study an admirably correct viewpoint of precisely this nature. The present study is the first of a series of six or seven that will run through the JOURNAL during the coming months; and we plan a more detailed presentation of one or more of the longer cases, to be issued later in the form PROCEEDINGS.

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Mention of PROCEEDINGS brings me to say a word or two about the second volume of the double-barreled PROCEEDINGS for 1926-27. Those who have received and read the first of these two volumes will appreciate that at many points it leaves open certain matters of controversy, which rightfully should not be left open. This was feasible, for the very reason that the second volume was coming along. But everything that is started and not finished in the first volume must be finished in the second; for it is not to be followed by a third. It turns out to be a more long-winded business than I had anticipated, this winding up neatly and tightly of all the loose ends left over from the first volume; and so it turns out that the second volume will be somewhat later in making its appearance than I had hoped.

* * * * *

Some years ago, in a couple of paragraphs dashed off under some pressure to fill an unexpectedly vacant corner of the *Scientific American* editorial page, I expressed the idea that a regular reader of a serious publication like that one must occasionally wonder what particular element of editorial psychology leads to the selection of topics discussed on that page. In a given issue there might well be a dis-

cussion of the latest proposal to weaken or strengthen the American battleship fleet; a word or two of advice to the reader on some little-sensed but rather annoying aspect of motoring; some remarks upon the possible relationships between a changing weather cycle and a changing public habit; a humorous account of a highly abstruse treatise just appearing on some homely topic such as the best shape for the mold-board of a plow; a philosophical inquiry into the state of the popular mind, based upon the wild mania which the intellectually feeble have displayed for seeking to understand Einstein; and a little essay upon the Fine Art of Translating. I was sure that the thoughtful reader must conclude that this range of topic inevitably represented a cross-section of the editor's interests and experiences during the month. When I write a little skit under the head "*Natural Selection Made Artificial*," pointing out that if we go on multiplying our hard roads and the traffic thereon, and if we fail to educate the wild animals to keep off these broad smooth lanes, we shall ultimately exterminate the species who have the greatest difficulty with this lesson, is it not obvious that I have, over a period of a week or a month, from my seat behind the wheel observed more crushed turtles and cats and chickens on the highways than normal experience calls for? Is it not as inevitable, in the general case as plainly as in this specific one, that the things the editor hits upon to write about are the things he is thinking about, and that these must be the things that his reading and his daily life bring to his attention?

All of which has nothing whatever to do with psychical research save in so far as it affords a key to the *raison d'être* of the next few paragraphs. These paragraphs, as will be abundantly evident from the context, are based upon experiences of my own of recent date, which seem to have some bearing upon our subject or at least some interest to one interested therein. These are all nice chatty little items, which seem eminently suitable for this department, the nearest approach we have in the JOURNAL to a page of psychical and near-psychical gossip.

* * * * *

There are, as we all know when we care to think about it, a great many so-called mediums in the world whose performance, as given commercially, is totally fraudulent.

We know what the attitude of these persons usually is to the general idea of research; however it is brought to them; they shrink from it and shun it most heartily. We have not, I imagine, given much thought to a slightly different aspect of this matter: what must be the viewpoint of the totally fraudulent medium toward the Research Officer?

I am just recently come from an experience which has shed a good deal of light on this, rather unexpectedly and to my keen amusement. The picture has for background a performer all of whose phenomena are done by normal means, some of which are sufficiently clever to have intrigued my keen interest. This "medium" will inevitably be a distinctly cynical person. If you confront him with the claim or the suggestion that some of the phenomena of some of the other mediums are valid, you take him completely outside the field of his experience. Much more probably than in the case of the intelligent layman, he will be confident that his own experience exhausts the possibilities; and that these things so contradictory of human experience in general, and of his own in particular, are not possible. In other words, the totally fake medium is usually firmly fixed in the honest conviction that all the other mediums are necessarily fakes, too: and any suggestion to the contrary he is pretty apt to meet with the most scornful derision.

Consider then what must be his thoughts about me, the Research Officer—always assuming, to begin with, that he is moved to give me any thought at all. If he does this, it is because for some reason I arouse his interest; and being a person whose watchword is thoroughness and the effective embracement of every opportunity, he is going to give me his careful consideration. He will find that I have a background of combined academic activity, journalistic success and business contacts making it extremely difficult for him to conclude that I am anything other than a person of at least average intelligence and keenness. From this starting point, if he proceeds to reason about me, his mental processes must run about as follows:

Here he is, nobody's fool, obviously. He's been in that job now for going on five years, going through the motions of psychical research. In that time he's seen plenty. He must know, as well as I do,

that it's all the bunk. But he sticks around, "researching" and drawing a salary for it. He writes articles solemnly and seriously discussing these phenomena and tying them up with all sorts of wild and woolly explanations and all sorts of deep stuff like relativity that nobody understands. He goes through all the motions of taking the stuff seriously; but he *must* know that it's all a fake—he's seen so much of it, and he *can't* be so dumb that he hasn't got wise to it. Well! *He* must be a fake, too, like all the rest of us!

Having got thus far in his reasoning, what does he do about it? Well, he arranges to test out the Research Officer: to seek means for learning whether the above reasoning is valid, or whether against all the probabilities the Research Officer is just plain dumb. First of all he arranges to meet the Research Officer in the seance room; and there observing that the Research Officer knows abundantly well how to stop fraudulent phenomena but does not always choose to stop them, the first diagnosis is adjudged to be supported. Next he arranges to meet the Research Officer socially, to learn whether he is a scientific icicle or a "regular fellow." The facts here are found to be in favor of the latter alternative; and the Research Officer, being one step ahead of the fake medium throughout all this, has gone out of his way to make them evident. So the next and final step is boldly taken: the Research Officer is honored with a proposal for his active confederacy, in and out of the seance room. All of which I found of extreme interest as a matter of psychology, quite aside from the amusing aspects, which in the bare outline here given and in numerous unrecorded details were quite sufficient. I really think that the state of mind and the series of deductions which this "medium" displayed are quite inevitable, to any one who starts where he started and takes for granted the things he took for granted. And certainly if all the phenomena of psychical research *were* a monumental fake, I should much prefer to be the sort of intellectual pirate which I am here credited with being, than to have realized the other alternative of being too stupid to appreciate the facts after seven years exposure to them!

* * * * *

Another recent experience of mine seems to me to merit chronicling here. Actually it is a series of experiences, stretching over

several years, and completely lacking the statistical background which alone would serve to give them rigor. None the less, I am confident that I have not made the familiar errors and failures of observation that explain so many reports of a series of remarkable coincidences persisting over a long period.

The field is the wholly unscientific and frivolous one of the cross-word puzzle. Every person who is in any degree addicted to the solving of these will have noticed that when he meets a totally strange word in today's puzzle, or a word of sufficiently special character or sufficiently small usage to make him acutely conscious of its presence, there seems to be a most extraordinary tendency for that identical word to crop up immediately in another puzzle. I have long been conscious of this, and have found no cross-word addict who is not equally conscious of it. I am provoked to these remarks by a particular density of occurrence during the past week.

During this week, the words *mileage* and *edging* occurred in the regular matutinal puzzle that appears in the New York Herald Tribune. My mental life revolves much more about words than does that of the average person, they interest me keenly, as words, and I am constantly doing mental tricks with them and finding myself interested in slight discoveries about them, and generally allowing them to constitute my mental recreation. So I make with much more confidence than most persons could make it, the statement that I *know* I had never before met *edging* in a puzzle and that I am almost as positive about *mileage*. My interest in the cross-word pastime, I ought to remark, is sufficient to lead me to work about twenty of them per week (mostly on the trains), and has maintained this fairly constant level for about four years.

The word *edging* recurred in another puzzle, in another paper, by another contributor, within two days; and *mileage* in another production by another contributor in the same paper within a week. If these were frequent cross-word friends like *tiara*, *tsar*, or *alone*, there would be of course less than nothing to this observation. If it occurred but twice over a long period there would be nothing to it. But I am very positive that it occurs sufficiently often to be very distinctly a matter for comment. Again, these two words are,

after all, common; and if the coincidences of this sort were confined to words like them, I should not probably comment upon them. But they are not so confined.

Not long ago, the word *seriema* occurred in the Herald Tribune puzzles on two consecutive mornings. The seriema is a member of the cross-word zoo, being a South American bird of some sort. Here is certainly a word which one has not heard at all and which one will remember when one meets it again. One met it again, as I have indicated, the very next day. The editor of the Herald Tribune's puzzle corner was herself moved to comment upon the coincidence, which rather disposes of the idea that the puzzles were of common origin. Incidentally, in commenting, she indicated very clearly that she had observed these coincidences, too.

Several weeks ago, a Herald Tribune puzzle included the word *Oriente*, one of the provinces of Cuba. The same week I met it again, with of course the same definition, in another puzzle. Most positively I had never seen it in a puzzle before, though it was not a total stranger to me.

Another example arises out of the Sunday papers of May 19th. The Herald Tribune had a puzzle with a word defined as a fish of some sort, which intersected another unfamiliar word in such fashion that without a dictionary one could hardly arrive at their common letter; and I did this puzzle on a train. Laying it down, I turned to the World, and presently found a definition, "a food fish." This time all the intersecting words were familiar ones so the strange one worked out completely. It was *robalo*, and I picked up the Herald Tribune puzzle and supplied the *o*, and there it was again as large as life. This is another one that I had never met before in the puzzles or anywhere else.

I am perfectly certain that this type of coincidence occurs very much more often than one would expect it to occur on any basis of intuition, or of calculation from any easy set of initial assumptions. Of course there are those who would immediately leap to the conclusion that there is some psychical element governing the minds of the constructors in their choices of words. As a matter of fact, waiving the inherent absurdity of this, they do not deliberately choose words like these. They lay out their patterns of squares, start with two or four familiar words intersect-

ing at some point of the diagram, and build about these. Words like *scriema* and *robalo* and *Oriente* enter for the same reason as atrocities like *rerevere* and *havers*: because careful combing of the dictionary or careful examination of their component parts reveals them as letter-combinations which can be defined and which will therefore serve to get the constructor out of a jam, in which it has not been entirely evident that he was going to be able to complete the design without numerous changes in the words already set down.

If the puzzles were supplied by a syndicate of any sort, one could infer that they were got up on a quantity production basis, and that certain combinations having been found to lead nicely to completed diagrams, were used again and again. But the cross-word has apparently not been syndicated to any such degree; the names and addresses of the contributors published by most of the papers that carry puzzles are indicative of this.

The whole matter is of interest to us here, because the situation so closely parallels one that constantly comes up when we attempt to appraise the results of mediumistic experiment. Certain things have been said by the medium which turn out to have complete or partial correspondence with fact. When we attempt to place the results on a statistical basis of probabilities, we usually find them to be of such complicated and unsystematic nature that we are obliged to make arbitrary assumptions of wide range before we can proceed to calculate probabilities at all. What, for example, is the probability that I am acquainted with a person whose initials include the letters G. and K., and who is a cripple of some sort? Who is going to answer this question without making an assumption that to some degree is a mere generalization from his own experience, and that is therefore open to attack?

It seems to me that my experience with the cross-word coincidences suggests a systematic tendency to under-value the probabilities of chance coincidence, where these are not easy to assign an exact numerical rating. It is quite idiotic to suppose that, conceding my observations to be valid, what I have observed arises from any other factor than accident; yet it is abundantly clear to me that it happens much more often than one would easily conclude that accident should cause it to happen. What

is the answer? What bearing has this upon the results of such compilations of probability as those of Mr. Breaker in the JOURNAL for December, 1927, or of Dr. Prince in the Mother of Doris incident? Or if, as seems plausible, extreme cases like the latter one are not affected, what is the bearing upon a multitude of less individually conclusive episodes?

I would point out particularly that the question cannot be answered by showing that the calculations are correct and that the assumptions on which they are based are valid. The trouble goes deeper than that. If the chance of a thing's occurring in a given week is one in ten, we know that the chance of its occurring in two consecutive weeks is one in a hundred, and in three consecutive weeks is one in a thousand, etc. But it *can* occur every week, indefinitely; ultimately it *must* occur for any number of consecutive weeks you choose to specify: therefore, observation of a single series of weeks over which it does or does not occur is never adequate. Test must be made upon a sufficient basis to meet the objection that we have dealt with the single occasion or the few occasions on which the highly improbable *did* occur, or with the long run of concurrent improbabilities which must sometime occur. And if we were to find that in all sorts of unrelated human activities, coincidences as impressive as the cross-word examples which I have cited were occurring quite regularly and with a frequency far greater than we should naturally assign them, we should have something to worry about. Many readers will feel that this is actually the case; I would, however, caution them against the very general tendency to forget the coincidences that did not happen and remember only those that did. And I make no attempt in this wholly anecdotal narrative to draw conclusions; I confine myself to the asking of a question.

* * * * *

Routine message phenomena soon bring the psychical student to the point where he seriously questions the scientific value of continuing to observe and record them. In every feature they are so wholly the same in case after case that their continued cataloging can hardly lead to a new light on their nature; and if we have not enough records now to prove their occurrence as valid supernormal phenomena, we never shall have.

But just as the most light upon the processes of clairvoyance and telepathy is got from instances where the subject's statement has been wrong in whole or in part, the error being of such sort as to indicate where and how it originated, so we get from time to time isolated seance-room episodes which present some factor of critical divergence from the norm. One such episode that occurs with reasonable frequency but that is still sufficiently a divergence to be of interest and importance is the communication, couched in conventional message terms, from one who is not dead. Especially if the sitters' knowledge is deficient on the point so that such a communicator may without mendacity be treated precisely as though he *were* dead, he is liable to develop into an episode of great importance.

Another type—the general type, in fact—of message departing from routine is the one in which for some reason or other, on an anti-spiritistic basis, the source is not evident of the information which on that basis the medium has supernormally cognized. In the most common case the point is merely that no sitter knows it; and as we are forced to go further in space and in time from the seance room in search for a living person who does know it, by just so much is the conventional anti-spiritistic explanation rendered more complicated and more indirect.

A case in which the psychometric or telepathic origin of the data is unusually far from easy location has just occurred in an informal seance reported to me most informally by Miss Haven, the Business Secretary of the A. S. P. R. No record of this seance was kept, but it will be seen that the episode is one that suffers little from this.

The psychic was Miss Barit, who has been doing excellent work in sittings for members of the New York Section. The communicator was a friend of Miss Haven's who had died during the week, and whose body had been shipped from New York to relatives in Chattanooga, Tenn., on the Friday morning. The seance was held on the Sunday afternoon. The corpse, being shipped on a passenger train in the usual fashion, was due in Chattanooga Saturday morning or noon. The communicator stated that it had been delayed in transit, and was not arriving until approximately the hour, on Sunday afternoon, at

which the seance was being held. A letter from the consignees in Chattanooga, who wrote without knowledge of the seance episode, was received on Tuesday or Wednesday, and stated that owing to the non-arrival of the corpse until late Sunday afternoon, the funeral had to be put over until Monday.

On a spiritistic basis this episode is very easy of rationalization; one has only to think of the decedent as being sufficiently interested in the history of her own anatomical shell to follow it, as being able to do this, and as being able then to report through Miss Barit. On a non-spiritistic basis slight possibility of utilizing telepathy as a solvent exists; for as it happens the relatives who were awaiting the corpse knew only that it had not arrived, and not at all when it would do so; and it is perhaps of some significance that they did know of the seance. One would in this connection have to think of the psychic as getting information of non-arrival from the family, and then going on a telepathic still-hunt for train employees whose minds could be tapped for information as to the probable hour of arrival! The relativistic alternative, under which the medium does not get in contact with external *knowledge of facts*, but rather with the external *facts themselves*, is not nearly so helpless; but even it suffers somewhat from one circumstance: the absence of anything which can with the usual degree of clarity be recognized as the physical or psychical link between the medium's mind and the external fact. Mr. Dudley in his recent interesting and important study of mediumistic types has stressed this factor and M. Sudre is equally convinced of its importance. When the facts delivered in the seance are those which the sitter knows, or which especially relate the deceased to him, it is easy, and conventional, to regard the sitter himself as constituting this link. When the facts have nothing whatever to do with the sitter or with the relations between her and the deceased, as is here the case, it appears to me that even in the absence of any clear notion as to how the (hypothetically) relativistic process of supernormal cognition works, there is here an additional operating difficulty. The present narrative is of course, like the one about the cross-word puzzle coincidences, on a wholly anecdotal

basis; but even on this basis I think it worthy of presentation here.

Speaking of Mr. Dudley, it is my painful duty to record the fact that the January, February and March issues, containing his serial *Psychics versus Mediums*, are in the first two cases completely exhausted and in the latter instance approximately so. There has been extreme interest in Mr. Dudley's text, and a much heavier demand for these issues than is normal with our back numbers. Mr. Bond's series telling us, under the title *Athanasia*, why he believes in survival, has also been in much demand and has contributed to putting the January and February numbers out of print.

Orders for these issues or requests to date subscriptions back so as to include them cannot, therefore, for the present be filled. There is a considerable probability that we shall either reprint the issues, or get out a book in which these two serials, with certain other matter from our issues of the past and the immediate future, will be included. When we decide what we are going to do about this we shall let you know in this place; until we do, you will not be able to get Mr. Dudley's paper or the back installments of Mr. Bond's.

We're sorry, and we'll try not to let it happen again. In the meantime, we shall appeal to you for assistance in making up our minds what to do about it. The fact is, numerous inquiries have come in, indicating that the inquirer, if it were available, would perhaps order several copies of Mr. Dudley's article or even a more considerable quantity than that. One gentleman feels that it ought to be in the hands of every student of the psychic. If we knew just what the demand would be, we should know better what to do about it. So:

What we have most in mind at the moment is the issue of a large pamphlet or small book, as the case might be, containing Mr. Dudley's entire paper and the entire primer of psychical research for laymen, by myself, of which the first installment follows immediately after these bits of editorial chat. We should very much appreciate a word from our readers, indicating a desire to have one or more copies of such publication, when as and if published; or, if you know you shan't want it, a line to that effect. If you have any pro-

bounced feeling whether Mr. Bond's series *Athanasia* should be included in whole or in part, tell us that, too. The price will presumably be somewhere in the neighborhood of a dollar—hardly more, most likely less. It is not the intent to make any profit on the publication, but merely to make this important material available and to get the Society out whole on the manufacturing costs. And if the response to this query indicates a reasonably sure market for as many as a thousand copies, we shall certainly put them out.

There has been some doubt in my mind regarding the suitability for the JOURNAL, of the survey of our field directed at the layman, which I have just now mentioned and of which the opening installment is given on page 278. The subject matter evidently is one having to do with psychical research, but after all, our readers are not supposed to be laymen. They are however interested in the subject, and there seems to be no reason why they may not be interested in what is after all an essay in the fundamentals. Further I know for a fact that many of our readers are more or less frequently placed in some embarrassment for the most effective answers to questions

asked by well meaning persons, or to gibes advanced with not quite such good intent; and I imagine that on this account as well as on more general grounds, a statement of the fundamentals that has been so often tried out and found effective, may be of some utility.

So I have finally decided that while it cannot by any means rank as one of the more important features of the year, this serial is worth the space that it will occupy. In starting it in this issue, I can also hold out promise of something else to the reader who feels that this one is not quite up to his depth. Such a reader will read this essay, if at all, with more or less the feelings of the expert swimmer in the shallow end of the swimming pool. He will perhaps feel a little better if I tell him that I am also at work on a survey of the scientific achievement of psychical research during the past ten years or so, which will start in an early issue. It is necessary for a science holding the uncertain position that ours holds, thus to stop and take stock at intervals. And the result of such stock-taking will be a discussion which I hope no student of psychical research, however qualified, will find beneath his dignity to ponder over.

A LAYMAN'S SURVEY OF PSYCHICAL RESEARCH

I.—Psychical Research in its Relations with Science as a Whole

Amplified from Material Presented in Numerous Public
Lectures

By J. MALCOLM BIRD

DURING the winter of 1923-24 it was that, for the first time, I was invited to lecture upon psychical research. The audience was that afforded me by the typical Sunday evening church Forum. What I had to tell them was mainly from the literature and little enough from my own experience. Since that date, I have lectured on this subject upon approximately two hundred occasions. More and more it has been possible for me to base my talks upon what I myself have seen, referring to the literature only in support of the thesis that my experience is typical. More and more, as this has been possible, I have done it; for other things being equal, the lecturer interests his audience in direct proportion to the living contact with his subject which he has shown. My own contacts with the phenomena of psychical research are neither more extensive, more important or more interesting than those of other observers; my own remarks may, however, by all means best be clothed in terms drawn from those contacts.

Occasionally I have talked, upon some more or less specialized topic within the field of psychical research, to the sophisticated audience afforded me by a group of psychical researchers or spiritualists. Gatherings of the members of the A. S. P. R. and general audiences at the Lily Dale summer camp are typical here. Such episodes have little to do with what I mean

to bring out in the present remarks, and of them I need speak no further. More usually my audience has been a popular one, in the sense that it has consisted of persons having no more than an intelligent layman's contact with the phenomena and the philosophy of metapsychics. Such audiences have come my way through church Forums, endowed public lecture courses, University foundations for curricular or extra-curricular exposure of students and faculty to living topics of the day, Rotary or Kiwanis or Chamber of Commerce luncheon or dinner groups, intellectually elite organizations such as University or Engineers or Physicians clubs or societies, socially elite ones of the sort found singly or sometimes dually in all our medium large cities, the common or garden variety of Woman's Club, the Y. M. C. A. and the Y. M. H. A.; etc. I have met these audiences all over the country from Boston and Richmond (Va.), to Memphis, Salt Lake City and Winnipeg. I have been obliged to compress my remarks into the twenty minutes which was all that a long-winded predecessor on the program had left me before the fixed hour of adjournment; and I have on three occasions in as many different cities stayed on the platform for more than four hours for the pleasure of meeting the persistent and intelligent questions of an audience that remained substantially intact throughout that period. I think that all this citation of experience and of extremes quite

justifies the generalizations which I have drawn in my own mind as to the widespread interest in the subject. The current verdict of the large publishing houses to the contrary notwithstanding, everybody is interested in psychical research.

Inasmuch as I am constantly having new psychical experiences and constantly formulating new ideas about the machinery and the philosophy of these, the material at my disposal for these talks is by no means constant. In my mind there exists no more than there does on paper any set pattern for them; and that no such pattern exists on paper can be attested by numerous reporters in numerous cities who have sought this cheap and easy way of reporting me without staying to listen to me. And on this accidental note I am tempted to stop for a moment to record my impressions of the low order to which the fourth estate has fallen. Since I returned from my European adventure of early 1923 on the same ship with Sir Arthur Conan Doyle, I have again and again been the center of public interest in our subject and have again and again been the hub around which an important newspaper story centered. I would not attempt to count the number of times I have been interviewed or dealt with even more extensively than this by newspaper people. I am confident that no less than a thousand individual reporters have during these seven years attempted to act as intermediary between me and the reader of the morning news. Of this entire number, there has been exactly one who had enough shorthand to take down what I said while I was saying it; every other individual has had to rely upon longhand or memory. Of the entire number, just four stick out in my recollection by virtue of their ability to listen to what I told them, get their minds around it, and reproduce the gist of it in their stories with any degree of accuracy. With this experience, I can well appreciate why it is that my audiences always seem to leave me with the feeling that my subject is far more straightforward and rational than they have been led to believe; and why many a Chairman, in thanking me for what he insists is the most successful event on his year's program, has said that if he had only known how interesting and intelligible and lacking in sensationalism my talk was going to be he would have had it years sooner. The journalistic practice of

making reporters overnight out of ignorant office boys, and of encouraging these men to write down to the level of the greatest mass of readers, is responsible for more misunderstanding of more things than it could conveniently plead guilty to.

In my mind, as I was saying when I was shunted off on this side-track, there exists no set pattern for a popular lecture on psychical research. Nevertheless there are certain fixed points about which my lectures always revolve. There is always in my mind at a given date a rather definite body of material constituting the reservoir upon which I draw in presenting my subject to a popular audience. I suppose that if I had the time to cover the ground for any one such audience as it might be covered, and assurance that the audience would remain with me to the bitter end, I should empty the reservoir. For no single audience have I ever emptied it, of course. But for some time I have had in mind the notion of emptying it for the general audience. For some time I have wanted to digest this lecture material and set it down in printed form. The motive behind this desire is I suspect largely a selfish one; I have wanted to do this thing as much for my own edification as for anybody's else.

Nevertheless I cannot feel entirely selfish in the premises. We have it is true a sufficiency of primers of psychical research, but with none of these am I wholly satisfied. None of them presents the material with what I regard as the most advantageous viewpoint from which its consumption may be attempted by the intelligent layman; none of them makes what impresses me as a particularly happy choice of the material thus to be presented.

Aside from this general dissatisfaction, it has seemed to me that the reactions of my audiences to this, that and the other specific narration or specific feature of my general discussion have afforded me the most valuable indication of what does and what does not go across. In presenting an introduction to psychical research compiled from the material used in my lectures I present something that has been tried out on the dog; and what portions of it I here employ, my readers may be sure the dog has found acceptable. I need not of course emphasize that the text which follows is not at all what I have told any single audience; rather, from among the

things I have told to any of my audiences, it is a compilation of those which seem to have best hit the mark. The structure, the viewpoint, and the sequence are those which I employ in my lectures when I have as much as an hour and a quarter at my disposal for direct remarks. But much that I withhold in my direct remarks and produce only in response to those standard questions which I know will be asked if only the audience is given opportunity thus to react, is here woven in at appropriate points. And naturally the material which I present to a reader who can stop reading and go away and come back again to resume his attack, is far more complete and receives by far a more complete discussion than when I deal with auditors who must absorb and digest in the one sitting what I have to tell them.

My lectures are given under a variety of titles and even under some variety of subject matter. If an audience, for example, seems to be one which will not draw unduly general inferences from a lecture on "Fraudulent Mediums I Have Met," I have not the slightest objection to talking under that title and on that subject. Indeed, I have found that after I have spent an hour or so displaying in detail my acquaintance with the technique of mediumistic fraud, the ten minutes of closing insistence that there is another side to the picture goes over with peculiar effect; and I am by no means above playing this little trick upon a difficult audience.

More usually, of course, my title is something about the *Present Status* of the subject, or *My Psychical Investigations* or *Experiences* or *Adventures*, or the *Scientific Side*, or something of one of these general natures. In such event the major topic is the genuine phenomena and their place in the universe, and the seamy side gets mention only to such degree as may be necessary to satisfy my auditors that it is not being overlooked or ignored. And always, whatever the precise title given my discourse in the printed matter, this presents me to the audience, in advance, as a person who has had university training, who has taught mathematics in a leading university, who has served for some years as member of the editorial staff of one of the world's foremost periodicals of popular science, and who has now for several years been at the head of the scientific work of the A. S. P. R. Even though

the announced title does not emphasize that aspect, it is then invariably anticipated that I am going to speak as a scientist and am going to deal with my subject matter from a scientific viewpoint.

This circumstance defines my opening attack. It is most important that the person who seeks light upon psychical research shall get that light in such fashion as to bring him to realize precisely what is and what is not implied by the words *science*, *scientist*, *scientific*, etc. For the layman is as prone to be over-awed here as the scientist is prone to be over-awing. The latter presents and the former accepts the scientific method as something very special and complicated and recondite; something fundamentally different from the methods which ordinary folk apply to an ordinary task; something for which there exists a very special, altogether abstruse, almost occult, formula.

This viewpoint is wholly erroneous. There is no scientific method that differs in any such fundamental respect from the procedure through which any intelligent person assures himself of the best and most sensible attack upon any task that confronts him. The business of science is the observation of the phenomena presented to our senses by the universe in which we find ourselves, to the end that we may formulate general principles which shall exhibit the relations existing among these phenomena. The purpose behind all this is not a single one. It is a characteristic of the human mind that it seeks always to gain the best possible understanding of anything presented to it, and that it will do this for the mere sake of understanding, without thought for any utilitarian aspect of the matter. This is one of the driving motives of science: the purely esthetic desire to get to the bottom of things. It is another characteristic of the human mind to seek always to put to the best possible use all the things that are presented to it, the tangibles and the intangibles alike. This motive characterizes applied science or engineering and distinguishes it from pure science, and affords another of the motivating influences that drive the scientist to his work. Of course these characteristics, either or both, are not present to equal degree in all human minds, any more than are other likes and dislikes, other instincts and tendencies; and in particular, it is rather easy for a dominating class to educate the mass

of its underlings into disinterest, distaste, even fear, of the pursuit of knowledge. But I speak in general terms, and in general terms what I have said as to the character of science's program and its generality of human appeal remains valid.

Now some jobs are easy and some are hard. The one that science assumes as its mission is among the most difficult of the tasks presented to any human person. But this added difficulty merely means that the scientist must take greater pains in arriving at his goal than those taken by workers in most other fields. In particular, while it means that he will employ tools quite unknown to these other workers, it does not at all mean that his tools are fundamentally different from theirs save to such degree as their work is fundamentally different from his; and within the same limitations, it fails to mean that he will seek fundamentally different methods of approach toward his goal. Inasmuch as by virtue of its very definition scientific work has to be done with precision and rigor, the common sense method of doing it is one that carries precision and rigor, and it should not be necessary specifically to use the adjectives *precise* or *rigorous* in characterizing the scientist's methods; the character of his work plus the statement that he is going to exercise common sense in his attack thereon covers this ground. Whether we speak in broadest generalities or in connection with a specific attack upon a very specific problem, scientific method consists in absolutely nothing more than the application, to this business of examining the universe and seeking to learn the facts about it as completely and positively as in us lies, of the ordinary methods of common sense. The necessity for rigor and precision arises by virtue of the fact that the work of science is work of investigation and determination; and whether in science, in law, in business or in any other field of human labor the determination of facts calls for precision just as automatically as the lifting of heavy loads calls for strength and a sure grip.

In so far as common sense is constant in its outlook upon all things, there is a general scientific method available for all scientific work in all fields. But this is merely the method of common sense. To every question of procedure or to every problem of factual determination which science faces, there is a common sense answer:

and this is the scientific answer. If there are several answers, all of them sensible, common sense seeks the most sensible one; so does science. "Most sensible" may at one point be judged to mean "most rigorous;" at another, "least laborious;" at another, "cheapest" or "quickest." In scientific work it is apt to mean "most precise" or "most rigorous" more consistently than in other fields; but this is a function of science's subject matter and not at all of its method. Common sense tells you to be sure you have the right tool, and then to proceed with its use; science in its more pompous moments may seek to give a more verbose dress to this principle of "be sure you're right, then go ahead," but no amount of polysyllabic disguise can conceal the fact that it is the same old hard-headed, common sense principle.

I have just now pointed out a bit implicitly but none the less emphatically that the business of science consists wholly in determining things, whereas that of most other fields of human activity is mainly in the making of things or in the physical finding of things or in the moving of things. In terms of race history, the last of these activities to which the human mind comes is that of determining things. Coming to this activity, the human mind sees that common sense has now to be applied in new ways; that its application to this business of determination leads to pronouncements peculiar to the newly discovered field of science, which pronouncements may then be made to appear as elements in a special, occult, abstruse scientific methodology. But is it anything more than common sense that tells us that many witnesses to many repetitions of a new fact or experiment are better than one witness to one occurrence? Or that we know more about a fact when we are able to provoke its occurrence (to experiment) than when we can only go where it is occurring, and watch it? Or that we can learn more about a new manifestation of the universe by provoking its occurrence under a variety of conditions than by merely repeating it over and over under identical circumstances? Or that things occur that lie beneath the threshold of our senses, and that instruments which aid these senses and lower that threshold may perhaps be made, and if they may be made will lead to new observations of new phenomena, and may then properly be regarded as part and parcel of our sensorial

equipment for observing the facts of the universe? Or that if a phenomenon can be explained by calling upon a familiar theory, we must do this in preference to inventing a new theory? Or that if a thing happens at all there must be some cause for it this side of a miracle, and that if we do not know what this cause is we merely have it to seek? Or that the bare occurrence of phenomena must be examined with some greater degree of care when we do not know any general principle that will cover them than when we do, and that even greater caution must be exercised in their acceptance if they appear actually to contradict some definite element of existing knowledge? Or that if after A has happened B sometimes happens and sometimes does not, B cannot be a necessary consequence of A? Or that a change in the magnitude of the cause ought to produce a change in that of the effect? Or that, if some suspected new causative agency is under examination, we should employ in experiment two identical sets of objects, one of which is exposed to this agency and the other insulated against it?

One might go on indefinitely formulating these little quirks of scientific procedure and describing these tools of science. When one were through, if one ever were, what one would have would not be a cabalistic system, but rather a mere formulation, as it applies to the scientist's work, of that solid background of common sense that is the rightful domain and heritage of every intelligent human mind. The sensible and effective way of moving toward any goal that is properly included within the domain of science is the scientific way; and any method that lacks directness or certainty or any other attribute of common sense procedure is an unscientific one. Appreciation that all this is in accordance with the facts is made considerably more difficult by the loose use of the expression *scientific method* to define the *common sense method* of doing anything, from digging ditches and planting corn to running a big business or solving a murder. In point of fact this way of speech is no more (and, if we understand what we are saying to begin with, of course no less) illuminating than to speak of business-like procedure by the scientist or the detective, or efficiency of action by the ditch-digger. If there is a general scientific method applicable in all fields, it is

again nothing more than the common sense procedure of using the best and most direct and in every way most sensible attack; and I think precision of thought would be promoted if we stopped the confusion between dissimilar fields of endeavor which over-use of such words as *scientific* implies.

Well, then: the scientist is going to seek the facts about the universe, and as a matter of course he is going to employ the most sensible means of seeking them that he can master. One very fundamental feature of this job is that it is never done. We dwell in a universe which if not infinitely complex, at least presents to us an extraordinary variety of aspect, and one suggesting that an infinite vista of discovery lies ahead. Starting with the first rude observations of savage races, science has advanced to its present high estate. The process has been a dual one, of accretion and of correction. The savage thought lightning was the mark of an angry God's wrath and he knew nothing of the explosive qualities of a suitable mixture of gasoline and air. The first of these marks of ignorance was a misconception which had to be corrected, the second was a perfect vacuum in knowledge which had to be filled. Coming down to later times where we may more obviously speak of an existing state of scientific knowledge, we may think, say, of the year 1800; in which conventional orthodox geology followed the doctrines of catastrophism while the role played by bacteria in infection and putrefaction was unknown and unsuspected. A Lyell arises to tell orthodox geology that it is wrong; a Lister and a Pasteur to tell biology that it is incomplete.

Now we have suggested, a little way back, that science is apt to be over-awing. It is not the fact that a true scientist is ever over-awing, ever dogmatic as to the immutable character of what he thinks he knows. But unfortunately, scientific advance and pedagogy have for some centuries been carried on by the same group of persons. And unfortunately, the scientific and the pedagogical disposition are in proper truth as far apart as the poles. The pedagog must insist upon the current state of knowledge; the scientist must regard this current state merely as the basis from which the next state is to be worked out. When the scientist is confronted, as now and again he inevitably is, with the statement that under certain conditions,

certain phenomena occur which either contradict one of his pronouncements of theory or fail to be explainable on the basis of any of these pronouncements, the scientist's procedure is always the common sense one. He will say, in effect: "Very good, we are perhaps about to learn something. We shall examine these new phenomena with extreme care and reach the best possible judgment as to their reality. If we find them to be real we shall then seek to formulate a new theory or reformulate an old one so that they shall be explained and made a part of our systematic knowledge of the universe."

The pedagog is something else. When he is confronted with any such claim as we have outlined, his reaction is always one of metaphorical bristling and of very real resistance. He says in effect that these claims are absurd because they contradict or go beyond something which he has been teaching, and that it is therefore his duty to resist them to the bitter end. As a means of crystallizing this resistance, he lays down what he chooses to regard as an axiom of scientific procedure: namely, that you may go as far as you like in unreasoned and irrational formulation of a negation of occurrence, so that you need not ever prove or seek to prove that a phenomenon does *not* occur; but that if you choose to say that it *does* occur, you must build up in behalf of that statement a demonstration of *absolute rigor*. But absolute rigor is to be found only in mathematical processes where no question of factual observation is involved and where the assumptions with which one starts are by definition not presented as intrinsically true and hence are not open to attack; while we deal here by very definition with questions of factual observation, and cannot insist upon the axiomatic character of anything whatever. Accordingly, it is always possible for the pedagog to escape an unwelcome fact by imposing a burden of factual proof which it is impossible for the true scientist to meet or by attacking some assumption that is too fundamental to permit of proof. Always, of course, the pedagog in doing this poses as the defender of the sacred precincts of science against profanation by error; always when he does it he forfeits the rank of true scientists and stamps himself ineradicably as a mere school-teacher. No true scientist ever would meet Mr. Voliva, for instance,

with the statement that the earth is not flat because we know it to be round. Rather he would point out that with a flat earth we could not get curved edges to the shadow thrown upon the moon at the moment of its eclipse, could not get the Foucault pendulum experiment, could not get various other phenomena which we do get; and that therefore the earth is not flat as Mr. Voliva alleges. No true scientist would have met Galileo with the statement of pedagogical theology (the deadliest combination of viewpoints known to man) that a legend handed down to us from an obscure and ignorant Syrian tribe of three thousand years ago prevents us from assuming that the sun stands still while the earth rotates, whereas the concept of a perfect assemblage of seven major celestial bodies illuminating the earth forbids the possibility that Jupiter has a satellite. But in all ages a majority of so-called scientists have been nothing more than pedagogs, and often theologians in the bargain: and so in all ages there has been a resistance to the acceptance by organized science of new facts—a resistance that has been irrational and unscientific in exact measure with its departure from common sense.

The whole business of science is in fact the dealing with such new questions. The moment a phenomenon becomes accepted or a theory proved, it is no longer a part of living science, any more than the house which he finished yesterday is within the province of the contractor's work today. As science makes its new advances, it embalms them in that structure known as "accepted scientific doctrine" and passes them over to the pedagog, of whose world they now become a part; just as the contractor, having finished with a house, turns it over to the tenant. The tenant may find the house unlivable and may then recall the contractor to make good its deficiencies; just so the pedagog may call upon the scientist for further light on questions of new or of old dogma. But every householder knows what happens when he tries to do for himself some job for the doing of which he really ought to call in a regular mechanic or contractor. And when the pedagog seeks to usurp the role that properly is the scientist's, we get quite as much of a mess.

Of course the hard and fast line of demarcation between pedagogs and scientists which this implies does not really exist,

any more than does one between householders and mechanics. Just as some householders are by nature more or less apt at some or at many mechanical tasks and just as many real mechanics own houses, so there are pedagogically minded scientists and scientifically minded pedagogues, scientists who teach and pedagogues who do valid research. This is the reason why the confusion of viewpoint which I have stressed occurs—this, and the tradition that every pedagog must do something to advance the scientific répute of the institution that employs him, while every scientist must earn part of his daily bread by giving instruction.

The net result of this confusion and interaction between two fields that ought to be distinct is that in *all* departments of scientific thought, there is always a greater resistance to the infiltration of new ideas and the acceptance of new phenomena than there ought to be. A thing that is alleged to occur, either does occur or does not; and a determination of the facts should not be difficult of attainment. There should properly be, at all times, some slight suspicion that if a thing really occurs, its occurrence should have been observed before this. In the light of this, when new occurrences are claimed, some showing must be made in behalf of the proposition that they have always been observed or some good reason must be indicated why they have heretofore escaped observation. Again, there must always be a greater inclination to scrutinize alleged new phenomena with care and suspicion, in direct ratio with the degree to which they appear to go beyond a mere addition to knowledge and to involve actual contradiction of something previously accepted. But with these proper safeguards against senseless attack upon what science has already learned, the claim that something is being presented for it to learn is not one that is inherently absurd and not one against which undue obstacles should be reared. The only reason why it has been more or less customary to rear them is that which I have indicated: the confusion between science and pedagogy.

Psychical research deals with a rather large and quite poorly delimited group of phenomena for which no orderly arrangement under existing doctrines or hypotheses of orthodox and accepted science is possible. If these things really occur, science must in

some degree be enlarged or made over. The bare occurrence of the phenomena will therefore inevitably be disputed, be violently controverted; and unnatural obstacles will be placed in the way of one who seeks to show that they do occur. This is the history of every scientific advance; I need make no citations in support of this familiar fact. But in most instances, either the new claims are very easily shown to be fallacious and are then dismissed from further serious promulgation; or they are without too much difficulty shown to be valid and are ultimately accepted, the existing scientific structure being accommodated to them as economically as possible.

Now most of the principles and theories of science are of comparatively narrow scope; and the discarding of an old one in favor of a new one does not involve serious disarrangement of more than a small fraction of the entire field of science. When, for instance, we make the rather extraordinary discovery that in fundamental construction electricity and matter are identical, we revise the very ultimate foundations of science without at all disturbing the superstructure. All the highly specialized facts and principles of physics remain unchallenged and unaltered; so do those of electricity; it is as though the foundations of the Woolworth Building had been found slightly inadequate, and caisson work had been successfully prosecuted, a couple of hundred feet under Broadway, to relieve the deficiency without in the least disturbing the business of the tenants or the architectural features of the structure itself. But the phenomena whose alleged occurrence forms the subject matter of psychical research raise a vastly more serious question, and one that strikes at the very roots of everything.

Organized official science for several hundred years has been on a materialistic basis, and has constantly been coming to a more circumscribed viewpoint of what it means by materialism. Nothing can have external reality unless it can be reduced to terms of matter and mechanics. The process of thought is a chemical and electrical reaction in the brain, consciousness is reducible to the same terms, the human personality is wholly dependent for its existence upon the physical instrument and the mechanical processes through which it functions. Psychical phenomena, whether we seek their

rationale on a spiritistic basis or an anti-spiritistic one, certainly defy explanation in materialistic terms. We can accept them only at the price of admitting the occurrence of causative factors that make no appeal to our senses and possess no common factor of reality with the physical and mechanical causes to which materialism restricts us. And this is a far different thing from merely saying that we have gone a little deeper into certain aspects of material reality which have seemed to be fundamentally different and have found them fundamentally alike. It involves throwing away the entire scheme of philosophy on which science has built, the entire justification for most of the present viewpoints of science. To the pedagogically minded person it seems impossible that the accepted system can be as wrong as that; it is as though you asked him to blow up the Woolworth Building and replace it from the bottommost foundation because the windows on the forty-seventh and forty-eighth floors did not match those in the rest of the building. It would be much more economical and much less disturbing to the even tenor of his way to smash the offending windows, or even to ignore them.

Nevertheless, to the true scientist there can be no question what the proper procedure is in the presence of the claim that these things occur. If he asks why their occurrence is only now being claimed, he may be informed with emphasis that this is not at all the case: that from prehistoric times every literature and every body of tradition constructed by any human race has ample indication of their occurrence, and that in most states of civilization preceding our own severely materialistically-based one this occurrence has been freely recognized. After a little reading has satisfied him that this is truly the case, he can have but one viewpoint if he be a true scientist. He can take no other stand than that the question of occurrence must be given full examination, and if it is decided in the affirmative, whatever revisions that are necessary in the general structure of science must at once be undertaken. And any objection to this on the ground that the revisions are too extensive to be attempted and that it is therefore much cheaper to sit back placidly and insist that the phenomena do not occur, if he be a true scientist he will dismiss at once as wholly and pedagogically out of order.

Do these things occur, in whole or in any part? This is the sole question which psychical phenomena present to the scientist whose attention is called to them for the first time. This question he must dispose of to his complete satisfaction before he does anything else. After he has disposed of it, if his answer is negative, he is through: the subject presents no further problem. But if the answer to the question of occurrence is that some of these things do occur, the scientist then faces a second and far more knotty problem. He must now answer a second question: Why? What is the cause; what natural law governs these newly recognized phenomena?

Now it is a matter of perfectly straightforward common sense that the scientist is not going to give any attention to the second question, the question of explanation, until he has answered the first one, that of cause. Of the numerous reasons for this that come to mind I mention only two. If the phenomena turn out not to happen the second question never arises, and it were folly to waste time with it until we know whether it does arise. Further, if we attempt parallel consideration of questions of occurrence and of cause, we are, despite our most earnest efforts to avoid it, going to be driven into the fallacy of resisting more strongly the occurrence of phenomena that are evidently going to be more difficult to explain. All this is as I say nothing but common sense but it is surprising how many alleged scientists fail to be sensible to this degree.

The materialistic philosophy that underlies the science of the past century or so is all very well. In particular, it has served very nicely as an interpretation of the universe so far as this has been known to us, and has actually pointed the way toward many far-reaching advances. But the whole experience of four thousand years of more or less well recorded history drives home the fact that philosophies of the universe are in their very nature not finalities. They cannot possibly be more than systems of interpretation—they are distinctly secondary to the observed facts. A given set of facts may always be rationalized under various contradictory systems of philosophy; the very reason why philosophers are always quarreling among themselves so much more bitterly than are experimental scientists is that they deal with something that in its essential nature

is a matter of individual judgment quite lacking in intrinsic finality.

So we may be entirely content with the general outlook upon the universe which we have got by broad generalizations from the accepted scientific facts of today. But we should always remember that these facts will support equally well other systems of generalization; and that presently we are very likely to unearth some new facts that require a different generalization. Objecting to a group of alleged facts because of the havoc which their acceptance would play with the things we think we know about the universe would be bad enough, on any basis. When the things to which we thus blindly offer our support are not even themselves observed facts but are simply the ideas which a certain school of thought has derived from the observed facts—well, what more need one say? Is it not evident that the cart is being placed altogether in the wrong position with reference to the horse? Facts come first, always. And a fact is always a fact; a mere conclusion which we draw from a fact can never approach the fact itself as one of the fundamentals of the universe.

Now it just happens that orthodox biologists and orthodox followers of other scientific threads are being pretty well jarred loose from their hide-bound materialism, these past ten years or so, by new facts coming in from widely divergent fields of observation. This accumulation of evidence from many quarters has

assumed a degree of formidability which new evidence from the one quarter of psychical research could never attain. Even though in the confession we make it plain that scientists are not always entirely scientific, and that this large parcel of apparent facts has been refused a decent hearing, these forty years, because certain of their implications were considered along with the question of their cause and were not relished—still we must confess. Science *has* committed this error, quite systematically; science *has* confused the question of occurrence and that of cause, so far as the phenomena of psychical research are concerned. Today science is fast recovering from that confusion and we find a constantly increasing disposition to accord the facts of mediumship, clairvoyance and allied fields an unprejudiced hearing on their unconfused merits. When this consideration is given, I think it no exaggeration to say that the answer is invariably in the affirmative. I know no single case where a person of scientific ability has succeeded in divorcing himself from all prejudice against the notion that these things happen, has examined carefully into the question of their occurrence, and has failed to find that in considerable variety of type they do occur. Just what types present themselves, just what conclusions as to the occurrence of this, that and the other type may be reached, will constitute the point of continuation into a second installment.

[*To be continued*]

International Notes

BY HARRY PRICE

I HAVE just returned from Munich after an interesting, if somewhat depressing visit. I went to Munich for three reasons: in the first place, I wanted to ascertain the exact position of affairs as regards German psychical research; secondly, I wanted to know what was happening to the late Karl Krall's laboratory; and thirdly, I wished to inspect Count Carl von Klinckowstroem's collection of works on Nostradamus—the most important in private ownership—which was for sale.

I arrived at Munich on Tuesday, March 19th, and was met at the station by Dr. Gerda Walther (the late Baron von Schrenck's secretary) and Count Klinckowstroem who entertained us at dinner not only at the same restaurant, the Weinhaus Schleich, but at the same table at which the Baron and his friends had always held their nightly *Stammtisch*, or convivial gathering. The fact that we were sitting at the same table where for many, many years Schrenck had entertained his friends, cast a gloom over our little party and, assuming the spirits of our friends are able to revisit their haunts, I am sure that Schrenck must have been with us that night. After dinner I was the guest of the German Magic Circle, and certainly no gloom was apparent in the particularly jolly evening which they had provided for me.

The next day, Wednesday, Dr. Walther, Karl Amereller, Rudi Schneider and I motored out to Muenchen-Harlaching, about forty minutes' drive, to examine the laboratory of the late Karl Krall, which had been opened up specially for me. Some few years before he died Krall built himself a large house, the *Dreilinden*, outside Munich and more recently added a wing which he fitted up as a laboratory, workshop, dark-room, etc. Karl Amereller, a very clever mechanician, fitted up the laboratory for him and we spent a very pleasant afternoon there examining the various "gadgets." We wandered all over

the large house, inspected the fine library and again I could not help thinking that the spirit of the late owner must have been silently watching us. Though intensely interesting, it was a somewhat depressing afternoon. Everywhere we were reminded of death and decay. On the walls were the skulls of Krall's famous "talking" horses; in sealed glass jars were their brains, carefully preserved. In the grounds, as we left, the servants were netting the pond for dead goldfish which had perished during the intense cold spell. I was very glad to get back to the lights and sounds of the city.

On Thursday, March 21st, I had the pleasure of lunching with the Dowager Baroness von Schrenck Notzing and her daughter-in-law, the Baroness Elizabeth Schrenck-Arco, the wife of the late Baron's elder son, who succeeded to the title. General Peter, very old friend of the family, spiritualist, and well-known writer on psychic matters, was invited to meet me. It was at Schrenck's house, many years ago, that I first met General Peter.

Over the coffee and liqueurs our conversation naturally turned upon the future of psychical research in Germany. I understood from the Baroness that Schrenck's séance room, etc. (which was specially unlocked for my inspection—the first time since his death) would be retained *in situ*, and perhaps General Peter would work there sometimes. The fate of the late Baron's library is still undecided; the Baroness may present it to one of the German public libraries.

Of course, the future of the Schneider boys was discussed. Willi is quite established at Edersberg, about thirty miles from Munich. He passed the necessary dental examination and went as assistant operator to a man who, growing old, was on the point of retiring. Willi has entire charge of the establishment and is doing well. He has finished with mediumship.

Rudi Schneider is—for the time being—staying at the house of Karl Amereller;

but later he hopes to go to Braunau (his home town) to start work as a fully-trained motor engineer. On the Thursday evening we had a sitting with Rudi at the home of Karl Amereller—the first séance he has given since the death of Schrenck. All the sitters were strangers to me, and several were unknown to one another. I rigidly controlled the medium and we got excellent phenomena of the usual telekinetic type. Either the phenomena were genuine, or they were the work of the rest of the circle, acting in collusion. If fraudulent, Rudi has the amazing gift of being able to obtain confederates in any country, at any time, and on the spur of the moment. The sitters at my most recent séance with Rudi were Dr. Gerda Walther, a young woman school teacher, another doctor, and Amereller himself. We employed a good red light and I held Rudi, as in a vice, for about three hours. We had the usual billowings of the cabinet curtains, levitation of the table, raps to order, etc., etc. Whatever was the "prime mover" on this occasion, it was *not* Rudi; who it was, or what it was I hope to discover some day soon as Rudi is flying to London on April 10th for a series of séances at the National Laboratory. If Rudi succeeds in obtaining good phenomena there, it will do much to disperse the cloud that is at present overshadowing the Schneider mediumship. Karl Amereller is accompanying Rudi to London.

I heard—quite unofficially—that by his will Baron von Schrenck had left Rudi a few thousand marks. The Baron had provided Willi with a good education and a start in life, so—I gathered—he was not mentioned in the will. From two independent sources—and perhaps both equally false—I heard that Schrenck had left property valued at sixty million marks (something under \$15,000,000). Personally, I do not believe it, though of course he was very rich. I understand that provision has been made for the continuation of the *Zeitschrift fuer Parapsychologie* in which he was financially interested.

As regards Schrenck's successor, no information was forthcoming. I believe that Dr. Rudolf Tischner tried to form a new society for psychical research in Munich, but the necessary financial backing was not forthcoming and the scheme collapsed. Personally, and taking a long view, I believe that Leipzig will now become the chief focus of psychic activity in Germany.

I was unable to visit Leipzig during my German tour but Professor Hans Driesch recently informed me that they were endeavoring to found a great German *Gesellschaft fuer Parapsychologie* if the money is forthcoming. And as Dr. Driesch tritely remarks, "money is necessary!" But as I remarked previously, I think Leipzig will become the chief psychic center in Germany. Besides being one of the seats of learning, Leipzig has psychic traditions which are not yet forgotten. Some years ago, on my first visit to Leipzig, I happened to visit the Thueringerhof *weinhaus* and was shown the table at which Zoellner sat and worked. Professor Driesch has accepted the honorary vice-presidency of the National Laboratory, in place of the late Baron von Schrenck Notzing.

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When I was in Germany I heard a good deal about a "psychic home" or "house of magnetism" which a Herr Joseph Weissenberg is "running" in Berlin. Stories of semi-religious rites and wholly-magical incantations, miraculous cures, etc., are current and people (except those in the "inner circle") are wondering what is happening there.

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Mr. T. H. Pierson, the secretary of the American S. P. R. and Mrs. Pierson are expected in London on April 8th and a reception, to be held on April 11th, is being arranged for them. Speakers from the National Laboratory, the London S. P. R., and the "College" will each say a few words of welcome to the visitors. The reception has been arranged by the London Spiritualist Alliance. The reader will note that the meeting will be in the nature of a psychic family gathering, and (unlike many families) we have all promised to bury the hatchet for at least one evening!

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The short-title descriptive catalog of the library of the National Laboratory of Psychical Research is now in the press and will be ready by May 1st. The work will contain about 7,500 entries, about 400 pages of text, 41 full-page plates of rare books, title-pages engravings, etc., and a frontispiece of a colored aquatint (1820) by J. J. Chalon, reproduced by the four-color process. The volume will form Part 2, Vol. 1, of the Laboratory's *Proceedings*. Non-members can obtain copies of the catalog for 15 shillings net (or \$4.00) post and pack-

ing free. As the library is unique, we expect a big demand for the catalog. The latest addition to the library is the Klinckowstroem collection of works on the "prophet" Nostradamus, mentioned above and which I purchased while in Munich, books ranging from 1555 to 1928 being included in the collection. The earliest work in the National Laboratory collection is *circa* 1490, and a very early manuscript, *temp.* 1450. The Laboratory collection embraces every phase of the occult from psychical research to witchcraft, and includes the largest collection of works on pseudo-phenomena, charlatanism, and books for the scientific examination of phenomena extant. The catalog is the result of many years' collecting, collating and arranging of data concerning the books, and it has taken two persons three months to prepare the lists for the printer.

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Professor Dr. Hans Driesch sends me the second edition of his *The Science and Philosophy of the Organism*, which Messrs. A. & C. Black, Ltd. (London), have just published at 20 shillings net. The original edition was in two volumes and formed the Gifford Lectures for 1907 and 1908. Though the work has been condensed somewhat, this second edition has been brought up to date and all newly established problems have been discussed. In the section on biology and metaphysics, Dr. Driesch remarks:

"I must confess that the theory of so-called personal survival becomes more probable from year to year, even if we intentionally put aside all stories of apparitions phantoms, etc. It is within the realm of mental psychical phenomena that the strongest support comes to the hypothesis of so-called spiritualism. I do not say decision, but support—animistic explanation, though not absolutely impossible, is yet very artificial . . ."

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Sir Oliver Lodge has sent me a copy of the short memoir of Lady Lodge which he has had printed for his friends. It is entitled "Mary F. A. Lodge. In Memoriam. By Her Husband." Sir Oliver says:

"None of us is lamenting her departure unduly. We knew how ready she was to go, and we knew how eagerly and lovingly she would be welcomed when the time of her release came. The period of helplessness was painful to her, and none of us

wished to prolong it. Our faith in continued existence is absolutely secure; not a shadow of doubt troubles us. The funeral was indeed a thanksgiving service for a long and beneficent life, a peaceful end of the illness, and a happy reunion with those who had gone before. She was interested beforehand in the funeral arrangements, she begged that it should not be gloomy, and hoped that we would walk from the house to the church, a distance of only half a mile, singing selected hymns all the way . . . The coffin of unpolished English oak was draped in a white embroidered silk shawl, an heirloom in her family . . . Tears were absent in spite of the inevitable pang of temporal separation; the keynote of the service was thankfulness in the sure and certain hope of immortality. The whole was carried out in accordance with her wish, as a sign to the villagers that only her discarded body was being committed to the ground, that she herself was only there in spirit, and that joy rather than sorrow should herald her promotion to a happier sphere.

"She often recited portions of the 23rd Psalm and 'Crossing the Bar' while she was lying weak and helpless. We are not presumptuous enough to expect that the ineffable meeting with 'her Pilot' has yet occurred,—all in due time;—but we know and already have information that she was met and welcomed by her beloved son and daughter, and she was allowed to send us a characteristic and evidential message before being taken by them to rest and recuperation."

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At the monthly dinner of the Ghost Club on April 3rd I sat next to Mr. C. Ashton Jonson who, with Mrs. Jonson, accompanied Sir. A. C. Doyle's party on his South African tour. They appear to have spent an interesting if strenuous time and, as we know from the press, the tour was not entirely devoid of "incidents."

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Mr. John McLaughlin of Atlantic City sends me a piece of what he calls "trick paper as used by a Coney Island freakshow Indian psychic." Apparently the faker handed round pieces of note-paper, which were signed by the recipients, collected them again, placed them in a large test tube and to the amazement of the victims the sheets became covered with very ambiguous answers to their very general

questions. Mr. McLaughlin kept his piece of paper and at his leisure tried to develop the writing. He found that a fairly intense heat developed the writing but he was puzzled by the fact that the "psychic" (actually a Mexican Indian) applied no heat and yet the writing quickly appeared when the papers were placed in the tube. So he sent the paper on to me.

Mr. McLaughlin witnessed one of the very oldest pseudo-psychic tricks known to investigators. There are scores—in fact, hundreds—of so-called sympathetic inks which develop out when heat is applied. Milk, onion juice, a very weak mixture of sulfuric or other mineral acid and water—to name only a few liquids—are invisible when used for writing purposes and can be developed out by heat.

But the Coney Island faker was using an "ink" which developed upon being exposed to the fumes of a powerful reagent, in this case strong ammonia. What Mr. McLaughlin did not see were the few drops of .880 ammonia at the bottom of the test tube. The writing or printing on the paper may be done with a number of highly-diluted chemicals such as copperas or sulfate of copper. On unglazed paper the writing is quite invisible but develops up a deep rich blue when exposed to the fumes of ammonia. The Indian faker used a chemical (perhaps galls) which developed out brown under the fumes. Solutions of the chlorides of cobalt and nickel develop upon heat being applied to them, and fade as they cool—and there are hundreds of other combinations.

Writing with rice water and developing with iodine was a common device in the Indian mutiny. The iodine turns the starch in the rice water a deep blue.

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Under the title of "Modern Witchcraft" Sir Richard Gregory, the editor of *Nature*, has a long and important leading article in the issue of February 9th on the present position of spiritualism and psychical research. Sir Richard discusses the symposium on spiritualism which appeared in the *Daily News* recently, and which has been mentioned in these Notes.

Sir Richard's plea (and I believe it is the first time such a plea has originated in a scientific journal) is that the time has arrived when orthodox science must investigate the whole subject of psychic phenomena—exactly what I and many others

have been emphasizing for years. It will be noted that Sir Richard Gregory insists that the "first necessity is a thorough knowledge of the art of mystification," which, says Sir Richard, the ordinary physicist "does not possess."

I make no apology for quoting this epoch-making article *in extenso*. To paraphrase a well-known British political slogan, what *Nature* says today, official science acts upon tomorrow. The ball has already been opened by one of the faculties of the University of Leipzig inviting Ottokar Fischer (the well-known Austrian illusionist and psychic investigator) to deliver two lectures on the art of deception and misdirection as applied to psychic phenomena. Here is Sir Richard's article:

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The symposium on spiritualism which, as already noted in *Nature*, the *Daily News* has been publishing, is of some importance even though it be merely an indication of the deplorable and sometimes almost pathetic attitude of prominent laymen towards the scientific method of approaching obscure problems. From the great majority of the articles submitted, it would seem that not only are the methods of science wholly misunderstood, but also that there is little appreciation of the meaning of evidence when applied to physical and psychological matters. This is the more surprising when we remember that prominent legal writers have contributed to the series, and aptly illustrates the fact that the human mind finds it difficult to apply the same standards of evidence to subjects which differ both in their general content and above all in their emotional significance.

The terms of reference under which the symposium was conducted were grouped under three heads. First came the question of deciding if the claims of spirit communications made by spiritualists are proved or disproved, or indeed if they can be proved or disproved. Secondly, the evidence of experience on which the writers' opinions were based was requested; and finally, a reply was sought to the question whether the growth of spiritualistic practices was likely to prove a menace or otherwise to mind or body. Apart from the confusion between "spirit communications" and "spiritualistic practices," the terms are simple and, whilst not well adapted for scientific discussion, are broad enough for popular opinion. Moreover, the elasticity

of the terms might have given the writers good excuse to present some of the evidence in detail, which would have been of interest to the general reader.

From this point of view, however, the symposium cannot be called a success. It must be clearly remembered that the scientific method is the only one properly applicable to these alleged supernormal phenomena. Theories based upon theological or philosophical speculation have little real value until the facts which underlie them are found to be so far related to the known that they can be properly described, and the phenomena concerned repeated at will, or at least adequately and repeatedly observed. Until this is done the alleged facts are themselves suspect. The believers in early witchcraft would have provided better evidence for their faith than that which the exponents of the modern variety have contributed to this symposium. Statements are made and stories related without any sound evidence being adduced in their support. Similarly, the opponents of the spiritualists have to a great extent contented themselves with arguments which leave untouched the kernel of the problem. We are not concerned, for example, with whether alleged spirit communications are trivial or profound, sublime or ridiculous. To assert that, because in so many cases they are trivial and ridiculous, *therefore* they cannot proceed from spirits, is to assert that we have knowledge as to what spirit communications *ought* to be like, and no such knowledge exists. Again, when it is asserted that certain of the phenomena are explained by telepathy, the statement has no meaning. Telepathy does not explain anything. It is merely a name invented to describe a supposed process concerning which we know nothing, not even that it exists.

Attempts have been made repeatedly to demonstrate experimentally the existence of telepathy. Probably the best known trials were those undertaken with Prof. Gilbert Murray acting as percipient. One might have supposed that, with so distinguished a collaborator, experiments would have been devised which would have had at least some relation to ordinary scientific procedure. Such, however, was not the case. The tests partook much more of the nature of parlor games, and we understand that suggestions for further and properly controlled experiments have been rejected.

The same story echoes down the ages. The writers of the *Daily News* symposium have little to add to the questions of Porphyry and the answers of Iamblichus; the stories of St. Augustine and the caustic satire of Lucian. The problem was the same then as now. The excuses and subtle methods of the medium Alexander of Abonutichus were identical with those used today in the séance rooms of West London. In the circumstances, it is difficult to be surprised at the general attitude of modern scientific men who are apt to regard the witchcraft of today in the same light as they regard the witchcraft of yesterday, as a belief based upon fraud, delusion, and hypocrisy.

Now, whatever may be the truth underlying alleged supernormal phenomena, there is no doubt that an increasingly large number of persons believe in their reality. Even if such phenomena have never occurred, it is indubitable that human beings of all ages and times have reported them in terms of such remarkable similarity that it is difficult to believe that similar sets of circumstances have not originated them. For example, the stories of haunting phenomena have been so similar for hundreds of years that we cannot doubt that certain events do take place in certain houses which lead the occupiers to describe their experiences in the same way and to maintain that they are inexplicable. Now, apart from the question of the normal or supernormal character of the phenomena of haunting, these facts alone are worthy of the attention of science. What are precisely the circumstances which lead people in ordinary life to describe in detail the appearance of phantoms which are not rarely seen by more than one person at the same time? What are the conditions which lead persons widely separated in time and space to describe the appearance of showers of stones which seem to fall out of the air (the so-called stone-throwing poltergeist)? Again, how can we describe adequately those abnormal psychological mechanisms which result in cases of multiple personality, where certain of the so-called secondary personalities betray knowledge of persons and events which careful inquiry fails to prove could at any time have been within the normal content of the subject's mind? Precisely the same problem is presented regarding the beliefs of primitive peoples. Phenomena, inexplicable to the natives themselves, and also

to European observers, have been reported from all parts of the world.

The Daily News symposium is some slight indication of how superstition and credulity are fostered on account of our ignorance of the origin and basis of these world-wide tales. We cannot doubt that a more complete and systematic investigation is desirable, but at the same time it would seem that it is not the duty of the ordinary scientific man to undertake researches in this field. The first necessity is a thorough knowledge of the art of mystification, and this implies a good acquaintance with those psychological factors underlying conscious and subconscious deception, pathological lying, false memory, number preferences, and similar conditions. The ordinary physicist does not possess any of these qualifications, and the results of lacking them can be observed if we study the amazing history of the N-rays to which Mr. Campbell Swinton alluded in his article in the *Daily News*.

The subject is at present outside the range of competent scientific inquiry, and thereby a mass of valuable information is being lost. Whatever may be the explanation of the belief in supernormal phenomena, we can scarcely deny that it has had an enormous effect upon the happiness and misery of mankind. Belief in these occurrences appears to be increasing, and the only method of checking its progress or confirming its basis is the application of impartial, unemotional, and rigid scrutiny of the alleged facts by men trained to detect sources of error and possessing some knowledge of the history of the problem in its relation to human thought. Such inquiry, we think, cannot be much longer delayed. The symposium we have been considering is a fair indication of the chaos in the mind of the public, and the recent prosecution of a "medium" [Mrs. Cantlon, of London] by the State shows the same uncertainty and hesitation in the mind of the Government. An inquiry conducted on scientific lines would be a task of great magnitude and considerable difficulty. On the other hand, if the only results were to fail to find any evidence of "supernormal" activity, a very important body of material would have been collected which must throw a good deal of light on the psychological questions involved in malobservation and error, not only in civilized peoples, but also among the inhabitants of

countries which have not at present wholly absorbed the culture of the West.

* * * * *

A curious sequel to the death of Mr. F. W. Percival (recorded in last month's *Notes*) has been reported to me. Just before his death he booked a séance with Mrs. Mason, a trance medium, at the L. S. A. When Mr. Percival died, his companion, Mrs. Wyatt took the séance. Mrs. Wyatt writes me: "To my surprise, Mr. Percival came through at once, and *none* of my own people during the hour I sat. I need not recount the many unmistakable pieces of evidence, but quite out of the blue, and no connection before or after, came the sentence: 'Tell Price I am a living man!'" It is, of course, possible that it was really the *ego* or personality of Mr. Percival who communicated but the evidential value of the message is lessened because (a) the medium knew both Mr. Percival and Mrs. Wyatt; (b) she was aware of the fact that he was a member of the National Laboratory and therefore knew me; (c) she knew my guarded attitude towards evidence for survival and subconsciously she might have been trying to impress me. But all the same, it was an interesting incident.

* * * * *

Professor A. Hamilton Thompson recently delivered before the Lincoln Historical Association a most interesting lecture on "Medieval Ghost Stories." He pointed out that Horace in a well-known passage referred to the sceptics who derided "dreams, magic terrors, tales of wonder, witches, night-walking specters and Thessalian portents." This catalog included most of the subjects which could be classified under the head of ghost-stories, and of these, none was peculiar to any one age of history.

No doubt the sources and material of the medieval ghost story were of unmeasurable antiquity. It had no special merit as a form of literary art, being often told in bald prose without any natural grace and style, but it had this characteristic which differentiated it from the ghost stories of later ages. There was no conscious attempt on the part of the writer to compel one to suspend disbelief, nor was he arguing against the sceptics on behalf of a cherished opinion. He wrote simply of what was to him a matter of fact, inexplicable to him on grounds of human reason, but familiar to human experience.

On the one hand one missed that atmo-

sphere of romantic excitement with which the greatest tellers of ghost stories, and Sir Walter Scott in particular, had so skillfully produced an atmosphere in which one was almost constrained to echo the cry of Mr. Bartholomew Matthews in *The Suicide Club* "Envy me! I am a coward!" On the other hand, one was freed from that anxious environment of proofs, and attestations signed by Justices of the Peace, which left the reader cold to the tale of the *Drummer of Tedworth*, and the other remarkable incidents related in such a repertory as the appendix to Glanvill's *Saducismus Triumphatus*.

The foundation of the medieval ghost story was the belief in a supernatural world of spirits, good and evil, which was ready to answer the call of the magician, or, on occasion, to make its existence known without any intervention. The normal ghost, the disembodied spirit revisiting the scenes of its earthly activities, naturally found its way into folk lore and popular narrative; but the conception was not countenanced by medieval theology.

"No angel," said Aquinas, "has the power of changing matter from one form to another, but they can so use certain seminal essences which are found in the elements of the world that they can take apparent forms, whether for good or evil purposes." It was from this point of view that most theologians explained the most famous Scriptural ghost story, the apparition of Samuel to Saul at the invocation of the witch of Endor. Yet the belief in the art of demons was so strong that Aquinas rather leaned to the opinion that the apparition was merely a phantom or trick of imagination played by the devices of the devil, who assumed the semblance of Saul for the time being.

The orthodox doctrine, while making allowance for exceptional cases of genuine apparitions, was that ghosts were illusive appearances due to the prevalence of demons in the atmosphere.

The medieval world was full of such manifestations of the occult. A very thin veil divided the seen from the unseen. Be-

lief in a supernatural world, in hierarchies of spirits commissioned to protect or suffered to molest human beings in a perpetual warfare between the powers of the air for man's soul, was held with matter-of-fact conviction.

To a more sophisticated generation, medieval ghost stories often seemed to require working up. The object of such tales was pious edification. The forlorn ghost walked to gain the suffrages of mortals, to obtain a pardon without which it could not do its necessary task of expiation in purgatory.

They were tidings of a supernatural world, and amid much that was grotesque and childish, they partook of the supreme merit belonging to most medieval stories of the miraculous and marvelous in that they admitted one to a close acquaintance with the life of the age in which they were composed.

* * * *

Mr. Bernard Shaw is the latest recruit to the ranks of the writers on occult subjects. Concerning dreams, he says in the *Sunday Dispatch* for April 7th:

"I have found that the dreams of other people generally come true, but, singularly enough, I have never had a dream that has come true.

"A dream once provided me with information that I was seeking. When my play *Arms and the Man* was produced in 1894, the identity of the person who financed the production was kept a close secret. Ten years later, however, it was revealed to me in a dream.

"I dreamed that I was in a sitting room, and presently Miss Horniman came in, and I remarked, 'So it is to you I am indebted for the production of *Arms and the Man*?'

"The next day I called on Miss Horniman, and she confirmed my dream."

Mr. Shaw said that he had never been influenced or aided by dreams in his writings, and added:

"Please do be careful when listening to scientists' views on dreams! You know they are the most credulous people in the world!"

BOOKS RECEIVED

PRESENTED TO THE NEW YORK SECTION BY DR. WILLIAM S. THOMAS

The Survival of Man	Sir Oliver Lodge
Proofs of Life After Death	Robert J. Thompson
Immortality—A Rational Faith	William Chester
Human Immortality	William James

PRESENTED TO THE SOCIETY BY DR. L. R. G. CRANDON

Psychical Science and Religious Belief	J. Arthur Hill
True Ghost Stories	Cheiro
Telepathy and Spirit Communication	L. Margery Bazett
Die Physikalischen Phanomene der Groben Medien	Union Deutsche Verlagsgesellschaft
The Mystery of Space	Robert T. Browne
Haunted Houses	Charles G. Harper
Byways of Ghost-Land	Elliott O'Donnell
Man Is a Spirit	J. Arthur Hill
Border Ghost Stories	Howard Pease
Ghostly Phenomena	Elliott O'Donnell
Modern Mystics and Modern Magic (with biography by Arthur Lillie)	Rev. William Stanton Moses
The Vanished Friend	Jules Thiébault
Bygone Beliefs	H. Stanley Redgrove
Animal Ghosts	Elliott O'Donnell
The Mysteries of Hypnosis	George De Dubor
Spirit Psychometry	Dr. T. D'aute-Hooper
The Banshee	Elliott O'Donnell
World Cognition	William Danmar
Vocies From the Void	Hester Travers Smith
The Queer Side of Things	Mary L. Lewis
A Scientific Demonstration of the Future Life	Thomas Jay Hudson, L. L. D.
Haunted Places in England	Elliott O'Donnell
The One Way	Jane Revere Burke
The Bright Messenger	Algernon Blackwood
Materialized Apparitions	Edward A. Brackett
Haunted Houses of London	Elliott O'Donnell
Life Beyond Death, with Evidence	C. Drayton Thomas

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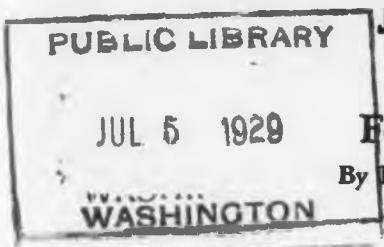
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1. The investigation of alleged telepathy, visions and apparitions, dowsing, monitions, premonitions, automatic writing, and other forms of automatism, as speaking, drawing, etc.), psychometry, coincidental dreams, clairvoyance and clairaudience, predictions, 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.

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FEDA AND WALTER

Cross Correspondences between the Mediumships of
Mrs. Leonard and of Margery; Brought out in a
Sitting with Mrs. Leonard

BY L. R. G. CRANDON, M.D.

AT several points in his recently published history of the Margery mediumship for the years 1925-26 (Proceedings, A. S. P. R., 1926-27, Vol. 1), Mr. Bird has made it clear that when other mediums attend Margery's sittings or she theirs, there is usually witnessed an interesting and at times an important interplay between the two mediums, the two sets of controls, and the two series of phenomena. What happened when George Valiantine was brought into Margery's seance room (described by Dr. Richardson in this JOURNAL for May, June, July and September, 1928) is but an extreme instance of this rule; exposure of other mediums and of psychically inclined sitters to the Margery phenomena has almost invariably produced interactions quite as interesting as in this case, though of course in no other single instance has the ultimate result been so important as in this one. And it is equally a fact that when Margery's friends and frequent sitters go to other mediums, they sometimes get material bearing upon her mediumship. This is not so invariably the case as it is with other

mediums in Lime Street or with Margery in the presence of other mediums; it is nevertheless a sufficiently frequent occurrence to merit comment.

Perhaps the outstanding British mediumship is that of Mrs. Osborne Leonard; certainly hers is the best known and the most important case of purely subjective character in the British Isles. I need not here dilate upon the results which Mrs. Leonard has given to the Reverend Mr. Thomas or to other sitters; these results have been again and again made the subject matter for reports in the publications of the (British) S. P. R., and Mrs. Leonard's position in European mediumship and in European psychical research will hardly be attacked. Her validity and the extreme importance of her work are conceded in all quarters save those in which it continues to be maintained that all mediumship is necessarily fraudulent or illusory.

While I was in England during December, 1928, I was most anxious to secure a seance with Mrs. Leonard; partly because of her outstanding place among the world's mediums, but even more, I must confess,

because of the considerations of the first paragraph above. It will be understood that my desire to get communication from Walter through Mrs. Leonard, or if not that then some other type of action referable to the mediumship of Margery, was not in the least degree dictated by the thought of strengthening my own conviction of the validity of what goes on at 10 Lime Street. But there are those who are in some more or less convinced state of mind, short of total conviction; and there are those who lack any conviction at all, and who continue to maintain that Margery's phenomena are produced by normal means. The addition of Mrs. Leonard's name to the list of other mediums through whom verification of some sort has been obtained would be of value in the ultimate conviction of such persons.

As a matter of fact, the reasons for seeking cross-correspondential material through Mrs. Leonard particularly were somewhat more definite than that. There seems no profit in concealing the fact that the London S. P. R. has not been impressed by the Lime Street phenomena. There has been the utmost unwillingness to recognize the existence of the case, and when its existence could not be ignored, what has appeared in the Journals and Proceedings issued from Tavistock Square has invariably presented Margery in the worst possible light. Space has been given to broad imputations against her validity and space for response to these has been ruthlessly denied. It is evident to any person who has followed the literature of psychical research that the powers that be in the S. P. R. do not believe that Margery is a genuine medium. Inasmuch as it is equally evident that they *do* believe in Mrs. Leonard's mediumship, material from her bearing upon the Margery case and presenting that case in a favorable aspect would be something for the London skeptics to explain away.

Now the details of Mrs. Leonard's case are sufficiently well known. All of us are aware that her "spirit control" is a slightly mischievous little-girl personality going under the name Feda; that usually a Leonard sitting consists of an hour or two of conversation from Feda, uninterrupted save as the sitter interrupts, and given over to describing the spirits of the sitter's dead who Feda says are present from her side of the veil. Occasionally Feda steps aside

and there is direct contact, but this is rarer with Mrs. Leonard than in the general case of pure vocal trance mediumship. The sitter who goes to her ordinarily expects only conversation with Feda.

We need not in this place discuss Feda's true character. We may and indeed I think we must reject any imputation that she is a conscious impersonation by Mrs. Leonard or that her cognitions are the result of Mrs. Leonard's conscious prying, in or out of the seance room, into the sitter's affairs. We may regard Feda as a true spirit; or we may look upon her through the dark glasses of the prosopopetical hypothesis, under which she becomes a mere subconscious dramatization of Mrs. Leonard's psychical faculty.

Under either of these hypotheses, slight passing reference to Margery and Walter would not necessarily mean anything. I go into Mrs. Leonard's presence as sitter, and with me I carry the whole atmosphere of my past and present. My connection with the Margery mediumship is normally known and with it much about that mediumship. Whether Feda belongs on the other side of the veil or in the medium's own mind, we should not expect her to refrain from all reference to these matters; and referring to them, we should expect neither that she would be wholly without supernormal knowledge, nor that she would come out openly in my presence with denunciation of Margery as a fraud.

Under either hypothesis, however, if instead of mere passing references to Margery and Walter and the Lime Street phenomena, we get an entire seance revolving about them, this is something quite different. Suppose that I go to Mrs. Leonard. Suppose Feda comes through and immediately gives me to understand that Walter is present with her. Suppose that she talks with me for some two hours, with Walter and Margery constantly in the background of her speech and often constituting its major topic. Suppose that throughout this there runs the constant direct statement and the constant implication that Walter is Walter and that his alleged role in the Lime Street phenomena is a valid one and that all therewith connected is as it is presented. Suppose that throughout this complex there runs another complex of the most extreme degree of supernormal knowledge by Feda of things about Margery, about me, and about our seances.

Suppose that Feda as an incidental to her chatter retails much of Walter's philosophy underlying his seance-room activities and suppose that this is in entire accord with that philosophy as we get it from him direct in Boston. Suppose all these things: what can be the answer of the critic who would accept Mrs. Leonard and reject Margery?

If Feda is the spirit she says she is, it is impossible to think of her as being thus deceived by a spirit who is not what he claims to be. I believe that few or none at all of those who support Mrs. Leonard's mediumship and reject Margery's would credit me with being an innocent dupe of my wife; I believe they would be unanimous in assigning me the role of conspirator and accomplice. So for Feda there would not then be even the tenuous plea that she got all this Walter stuff out of my mind and gave it back to me in the form in which she got it. If Margery were not valid, I really would have to be part of the fraud, and when I went to Mrs. Leonard with this knowledge in my mind, and talked to Feda with it in my mind, surely it would be too much strain upon the traditional spiritistic tendency to explain away all things, to explain away her complete acceptance of this structure of hypothetical fraud. Nor can I see that the case is any different under the prosopopetical interpretation. If Mrs. Leonard gets supernormally a large array of facts about the Margery case, many of which I know and some of which I do not, surely knowledge on my part of the fraudulent character of the case, or even the fact that it were fraudulent without my knowledge, would be among the things she would perceive.

No: random reference to Walter and casual failure to denounce him as a fraud would mean nothing, if occurring as an incident of a seance aimed largely in other directions. But a Leonard seance given over completely to matters relating to Margery's mediumship and to her own and Walter's affairs outside the mediumship cannot be thus explained away. If such a seance is given, and the Margery mediumship is presented therein as valid, there can be but two alternatives. Either Margery is valid as represented, or Mrs. Leonard is not.

A seance of precisely the sort about which I have been speaking was given to me on December 17th, 1928, from about 10:25 to about 12:25, noon. A full stenographic

record was made. When the transcript of this came to me, I gave it my careful attention and was not at all impressed. Outside the liberal reproduction of the Walter philosophy, there was hardly anything in it that I recognized as valid. So I concluded that the seance was a failure—such failures with Mrs. Leonard are not unknown; Mr. Bird had one, as described at length in his *My Psychic Adventures*. When I got home with the record, therefore, I did not present it to Mrs. Crandon for her perusal, and it was only accidentally, after a lapse of several months, that she discovered and read it. Immediately she informed me that it was teeming with hits, having to do with factual matters occurring during my absence in Europe or in some other way remote from my normal knowledge. Careful collation of the text of the record with what she was able to tell me and what in every instance I was able to verify from other sources bore this out, and it became clear that the document in fact constitutes a very remarkable cross-correspondence between the Margery and the Leonard cases. It is here presented in full, with all necessary comment. And to every member of British psychical research who has remained on the fence with respect to Margery, or who has come off the fence with a definite pronouncement against her, I respectfully dedicate this record with the very pointed invitation for an explanation that will damn Margery without damning Mrs. Leonard.

Mrs. Leonard knew who I was; this was quite necessary. Her dates are always filled for months in advance, and even Mrs. McKenzie's kindness would have availed me nothing had she had not told Mrs. Leonard very frankly who the sitter was for whom this very unusual concession was asked. As are all of Mrs. Leonard's sittings, this one was held at her residence in Purley, Surrey. A complete stenographic record was made by Mrs. Muriel Hankey, and it is this that I give—in full, despite its repetitions and prolix spots. My own comments during the seance I carefully held to an absolute minimum, preferring the risk of being insufficiently responsive to that of being unduly so. These comments appear in *italics* enclosed within ordinary parentheses; the extra-seance comments which I make upon the factual values of Feda's remarks are found in square brackets.

ets; and Feda's asides directed to the supposedly present Walter, which are found here rather more freely than in her usual dealings with more usual communicators, are placed in regular parentheses and in the regular Roman type.

Mrs. Leonard got herself into trance with what I judge to be approximately her usual technique, and presently Feda's voice became at first audible, and in a moment intelligible. The record then starts:

1. Yes, I come. Good morning. Good morning Mr. Margery. (*That's fine.*) Yes, but I been to see you before. (*Have you?*) I been across the water. (*Really?*) [The personal identification and the recognition that Feda would have to cross the water to see me would be within Mrs. Leonard's normal knowledge. I of course cannot speak positively but I judge it to be outside her normal knowledge that Feda has occasionally appeared with Walter through George Valiantine. As the record immediately makes clear, it is Feda's knowledge of what went on in certain Lime Street seances rather than her claim to have been there present that is evidential; we did not recognize her as present at the time.]

2. Yes; didn't you know that I come with Raymond? [Raymond Lodge; who purported to be presented in Lime Street at several of the thumb-print seances.] (*Oh, we didn't know that.*)

3. Yes. Well, I was trying to say so, but I couldn't quite get through. (*You must try again.*) I am going to try again, because we have got some work to do there, and I think you know what it is, too. (*Yes, I can imagine.*) Yes, we got to do some work with S'Oliver. [This is Feda's usual designation for Sir Oliver Lodge. The whole passage is evidential to the degree that we have often discussed with Walter the possibility of his bringing with him to our Lime Street seance-room some British soldier to make a thumb-print, in the subsequent identification of which we might enlist the aid of Sir Oliver. There has been some correspondence about this matter but it is hardly thinkable that Sir Oliver has not kept it secret.] You know S'Oliver? (*Oh, yes.*) Yes, we got some to do with him and with Raymond. [Raymond was represented by Walter as of possible help to him in the project.] (*I understand.*)

4. Yes. Raymond came over. He came

twice, and did you know that he got a mark? [A print was actually delivered in a Lime Street seance, differing from any of the Walter or John or Mark prints, ostensibly that of a British veteran and ostensibly with Raymond's assistance. Walter made a definite statement of the identity of its maker; proof remains pending and may fail through lack of a lifetime print.] He got one, and he is going to get another one.

5. And there is somebody with Raymond that S'Oliver—I don't think he has quite thought about, who is going to get one of these. The gentleman is what I call Mr. Freddy. (*Mr. Freddy?*) Yes, Mr. Freddy; you know, the man you call Myers—Myers. (*Yes?*) You know, he was a clever man like S'Oliver when he was here, and he was working with Raymond. (*Oh, fine!*) And do you know that Mr. Fred wanted to get his thumb? (*So?*) That's what he wants to do, so will you remember that? (*I will remember that.*) Yes, remember it because you know, Walter has been trying to tell you so. He been trying, and he is going to bring him with Raymond again and try and get one through. (*Splendid!*) [All this about Myers means nothing in terms of Lime Street experience. Walter has said nothing about his participation; and this means, to us, that he has not tried to say anything. The notion put forth by Feda that Walter has been trying to tell us, implying that he has tried and failed, is quite foreign to our experience with Walter. I have no doubt that it is a reflection of Feda's more usual experience with other controls and with her own medium; but the whole idea of Walter's being unable to get across to the sitters any such simple thing as the name Myers, with which he and we are acquainted, is absurd. It is however true that when Raymond "came" with Walter, the claim was advanced in general terms that they had quite a distinguished gathering of the dead at work on the problem from their side.]

6. They have got much more wonderful things to do than they have done yet. (*It seems hardly possible.*) It doesn't seem possible, but it will be. I like Walter; I like him; he jolly. You know; doesn't he move about quickly? (*He certainly does.*)

7. In one end of the room once, and

in a quarter of a second he at the other end of the room. He is all over the place, and sometimes he go up to the ceiling. He jump up like that, what you call, a grasshopper. That's what he do, but he always jolly, and he call Feda "Kid." He say, "Come on, Kid." But I isn't a kid, but that what he call me. [This characterization of Walter's actions is brilliantly in line with the seance action which he engineers and with his temperament as this impresses his sitters. The only name that he ever has for his sister is "Kid"; but this is quite generally known, and for that matter, a really clever person reading between the lines of our published reports might well derive the picture of Walter which Feda presents here and which I so easily accept.]

8. Oh, he wants me to tell you, that *he's here now* [my italics, to stress Feda's complete acceptance of Walter]; and do you know that his sister [this relationship is of course within everybody's normal knowledge] has just been doing something—writing in a book about him? (*So?*) Well, he wanted that put down because she has been doing something, putting something down with a big thing in front of her, and she has been writing down; he thought it was his name and some note about him just now—at once. [I maintain a scrapbook, now in its sixteenth volume, in which all short published matter relative to the mediumship is collected. During my absence in Europe, Margery made a business of bringing and keeping this up to date, in so far as she could. The present passage in the record I take to have reference to this.] And he says: "You know what I am trying to do. I am trying to prove myself both sides of the Atlantic." [Walter's very words as delivered in Lime Street.] (*Excellent.*)

9. Oh! Did you know that while you are away she is arranging a trip? (*No.*) No, he [Walter] didn't think you did. (*I had better watch her.*) [She went to New York for a day or two, with Dr. and Mrs. Edison W. Brown, old friends and sitters whose names are familiar to readers of the case. As indicating the absence of all plan, I remark that Mrs. Brown called Mrs. Crandon by 'phone and invited her to go with them, at a moment when there remained less than two hours for her to pack and meet them at the train. No one unacquainted with us can possibly appraise

properly the rarity and improbability of her being away from Boston.]

10. Yes; Got to keep an eye on her, but he says, he is just telling you this so that you can find out after. She hasn't gone once [I assume that the record is a bit out of kilter here; what Feda actually said I do not recall. Unless this paragraph continues to refer to the New York trip, which *had* been completed on the date of the sitting, we do not identify anything to which it may be pertinent. If referring to the New York trip there is evident confusion.]; but she is arranging something rather unexpected, something that she wasn't going to do before you came away. He said she hasn't definitely settled it yet, but she is considering it and looking into it, and she is going to consult you about it. He says, "Oh, she need not," but she is going to consult you. (But she ought to, Walter, because he is husband to be obeyed.) (*But that is America, where a woman is free.*) Isn't it a good thing that you only got one wife? (*At a time!*) That's all. When Feda was on the earth a gentleman like you could have forty wives. (*Dear! dear! what a wonderful time that would be.*) Walter says, One woman is more than enough for you. One is a handful for you now. He says he always hits nails on heads. [The expression is distinctly evidential in view of its constant use by Walter and the sitters in Lime Street.] That is what he do.

11. But there is somebody with him, a lady; not a young lady. This is a lady that has passed over. She look to Feda as if she be an elderly lady, about 60 to 65. That is her age or even a year or two older. She is not tall; she is medium but she has been rather nicely built lady. Well-built lady. Good-looking. Nice, straight, rather regular features. It isn't quite a thin face and it isn't fleshy, and yet it well-shaped: well proportioned. Firm; very firm for a lady; nice firm chin. Firm mouth, and lot of what you call character in her face. She would be in coloring a bit on the dark side, but she was going grey in the hair so that she doesn't show. Most people looking at her with her grey hair would call her medium color, but before she went grey she was a little bit on the dark side. She has rather a straight nose, and the mouth a little wide, but very firm and nicely shaped lips; not full; a little almost on the thinner side, but all the same nicely

shaped. She has got her hair parted in the middle, and she has got it drawn down to each side plainly. Her whole dress and her appearance is not fancy; not fussy and smart, but well dressed a little bit on what you call the plain side. [This entire description is wholly applicable to my grandmother. It is of course not possible to insist too strongly on the identification in the absence of all indication of name and relationship; but my grandmother's picture in my house will bear living witness to the accuracy with which the description fits her. She would of course have no connection with Walter save that she has come to Lime Street with him.]

12. I feel that she has been to see you before. [She did in fact purport to communicate several times during the early days of Margery's mediumship.] She has been trying to get into touch with you before now. She was a very good woman when she was here; kind to people; nice to them; unselfish and patient and yet very sensible and very practical.

13. She is speaking of someone called—it sounds like Anna or Annie. I think that must be someone with her, and she is bringing also an initial M, but she doesn't mean for Margery. I feel it a different name that begins the same way. A name very much connected with her. [My only deceased sister was named Mary and called Nanie. I need not emphasize the brilliant character of the present passage in the record.]

14. Oh, and there is a man standing by her too. I think he is related to her, as if the two of them come together. An elderly gentleman, but not clean shaved. He got a beard and moustache. The beard is grey, quite grey, and rather full. His hair too is rather thick at the side but a bit bald on the top. He got a high and broad forehead. He got straight eyebrows, very strong, well-marked. The eyes are rather deep-set and I think they would be grey, but deep-set and not very large and he got a good-shaped nose, a bit Roman. His lips are rather full under his moustache but you can't see much of them because of the hair on his face.

[For some time Mrs. Crandon and I were agreed that we did not place this man at all. Later our thoughts turned to my deceased cousin, Edwin Crandon, on the same side of the house as the grandmother who has apparently started this series of

my relatives. The description is in all respects accurate, save that for years before death he did not wear a beard; and I am not entirely clear that when he wore one the present terms would apply to it. With regard to the collateral matters mentioned in the following paragraphs, he was for many years on the editorial staff of the *Boston Transcript*. The statements of paragraph 16 seem especially brilliant, in view of the fact that he had compiled, and had in his possession for years prior to his death, a genealogy of the Crandon family. It was never printed; there is just the single copy, in a hand-made and handwritten volume; and this volume I have in my home. I have also a set of Dickens inherited from him, on which both he and I set great store. In the genealogical compilation, in addition to its occurrence at the appropriate point in the text, Edwin's name is written in ink on the title page. The generalities of paragraphs 15 and 17 are within my best judgment correct.]

15. He is what you call a benevolent looking gentleman, and he knew you well, because he comes forward as if he was trying to go like that to you on the shoulder. He was a clever man when he was here. I feel that he had got something to do with books. I see so many books round him, many, many books.

16. Oh, he has mentioned books especially because at home you have got books connected with him,—books that have something to do with him. Wait a minute: Oh, he is giving me an idea of one special book that you have got at home that is connected with him, one, and it is a large book too, with a dark cover. I get a feeling it has got his name written in it, not printed in it, but written in it, but I feel you have got several books besides this one that is a link with him, but this special one he is giving me amongst them has got his name written in ink in it.

17. Oh, he didn't believe in spirits. This gentleman didn't know much about them and I don't think that he would have liked it very much. He knows about them now, but I don't think he did when he was here. I don't feel he did, but I feel as if he is wanting to work now, and he will be with the band that is helping Walter.

18. You know, it isn't only Walter helping. There is a big band helping Walter. Walter says "Some of the scientific set," working with him and around him.

[Strongly in line with Walter's own statements in Lime Street.] This gentleman I have described to you was not scientific. [Correct; he was not.] He was clever in his own way, but he wasn't like S'Oliver and some of the people that is working with Walter on the other side.

19. But he says (Wait a little, Walter), Walter is saying, "Some of the people who haven't understood and haven't wanted to understand the phenomena at home are going to be made to" (to what?) "to eat it"—eat it! There is something going to happen soon that is going to make them have to retract. (*Excellent!*) Retract! And two of them will be people who would have sworn they never would. They would have *sworn* that they never would. He says, "They don't understand the conditions. They don't understand, and they don't want to understand them, and they don't intend to understand them, but they will be made to. They will be forced to." And he says, "We have got a scheme on our side that will surprise some of them." [I have excellent ideas as to what this is all about but in view of the fact that verification lies with the future I refrain from comment.]

20. Oh dear! What a nuisance. Do you know, the Margery one wasn't awfully well a little while ago. It is nothing that matters, but Walter always keeps eyes on her and looks after her. He's awfully good that way. He's looking after her, and he says that she just wasn't up to the mark, as if she had got something rather tired and wasn't feeling at all well inside her, but she is better just now. This is only just a little tiny while ago, and it soon went. [While I was in Europe, Margery took to her bed for a week with a throat ailment of which there was no indication when I left and of which I knew nothing until my return.]

21. (What did you say? Oh, but I don't like him, Walter. I don't know what you want with him. I wouldn't have anything to do with him, if I were you. Yes? Well, then, I will tell him.)

22. Look: do you know who he has met on the other side? He met that man—I don't like him very much—the man who, you know, did the jackets and things, and handcuffs, and was always wriggling out of them. Walter has met him. (*So?*) [The connection of Houdini with the Margery case is of course widely known, and

this passage is evidential only in that it coincides with Walter's statements, made in Lime Street.] And he keeps saying to Walter—(But Walter, you musn't say that!) Well, what he said to Walter when he met him was: "What a damn fool I have been!" But Walter said: "Of course you have! What else could you expect to be?" [This remark simply exudes the personality of Walter as we know him in Lime Street, and is about as far from Feda's usual vein as well could be.] And yet, do you know, Walter has been kind to him because the man *does* see now how stupid he was. And Walter says: "It has been rather satisfactory to me, but also rather amusing, to notice how he has completely turned around and keeps asking what he can do to undo the mischief he has made." (*Excellent!*)

23. Walter says: "What I tell him is, that he wasn't powerful enough to make any mischief." [Where the reaction accredited to Houdini seems perhaps fictitious and a product of the spiritualistic desire, and where Walter's statement closing paragraph 22 seems more like Feda than Walter, the present quotation is again a perfect hit as an expression of Walter's attitude and ways of speech.] Didn't want him to have satisfaction of thinking he had done much. He says, "You know, it was his insufferable egotism that made him act as he did." He says. "He wouldn't admit that anyone could do something he couldn't easily do to order himself."

24. (What is that?) He says, "Now" (what's that?) "Caved in" he calls it. [This expression, "now caved in," may be of very great significance. It may refer to a fact known to me and to only a few others in America, but in all probability not known normally to Mrs. Leonard. This fact is that Houdini did not die of appendicitis as reported in the papers, but of a blow. To exhibit the firmness of Houdini's abdominal muscles, a student was invited to strike him over these. Through Houdini's momentary lack of attention resulting in his failure to tense the muscles or through some less easily defined cause, he was literally "caved in" by the blow, and a few days later died of ruptured intestine.] He says, "Perhaps we will make use of him. He keeps asking, but you know, I am making him see we don't trust him even yet. He wasn't trustworthy here, where he had——" (Oh, Walter, say that

word again!) Oh, I can't get it. But he means where he had stupid ideas against things. He wasn't just, and yet in other ways he was quite a good man, and kind and helpful to some people, but where he didn't feel like it, or wanted to be, then he could be very unjust, and he wasn't to be trusted. So Walter says, "I let him know that he has got to prove himself before I have anything to do with him."

25. He says, "Do you know that there is going to be a sharp controversy almost immediately at home? Yes, a sharp controversy in which we shall come off best." (*Good enough!*) Oh, are you going—No, you are not going to have a fight. It is some other people going to have to fight for you, not you. But Walter says, "I want you to remember what I am saying now, because it is something in which I am very interested. They were working it up a bit before you left, but it didn't come to a head. It will do a great deal of good, but you may be a little bit annoyed about it, at first, and I wanted to mention it today so that you would know that it would be all right, that it is what we want." (*That's very good.*)

[This, and the following, seems evidently to refer to the now celebrated Houdini message delivered through Arthur Ford. There has been much controversy about this, and the facts are still widely disputed. Walter in Lime Street insists that in some part at least Ford is a genuine medium; and in terms of Mr. Dudley's distinction between mediums and psychics, that he is actually the former. He implies strongly that the Houdini message was valid; and I and my immediate friends feel the same way about it, and feel that a signal victory has been scored. To this degree, the present passage is highly evidential, whatever the reader believe about Ford and the Houdini message. The message was delivered in January, about a month after the present sitting; the present reference can hardly be to anything else; the verification of this prediction is then unusually precise and clean-cut. What follows is strongly in line with my viewpoint of the significance of this Houdini message.]

26. He says: "It might look as if we are going to be a bit worried. It might look like it, but it won't matter. It will work out all right. It will work out for what will be best for all of us. It is like two lots of people having a tug-of-war

about us, without us actually having to come into it, and it will do a great deal of good." [I am confident that all this is in accord with the facts.]

27. (Oh; what did you say then about it afterwards?) He says he is going to stand by and help on the right side with it, because there will be an important issue connected with it. It will be most important, so he does want you to keep a lookout for it, and Margery will be pleased. She will be very pleased about it, too. It will really be one of the best things that has happened for us for a few years. "Set the work on a different footing," he says. "We don't want it on a different footing, but just in certain people's eyes it will be."

28. Oh, Walter says he doesn't like it though when people try to set up impossible conditions for experiments. Now he says this: "Everyone must admit that we have done some remarkable things, but at the same time have you noticed also what much more wonderful things we can do when we do the things on our own suggestion or our own initiative?" (*Very good.*)

29. He says, "Sometimes would-be clever people have proposed something to us. It may have been a comparatively simple thing, but it has been made more difficult to accomplish because it has been thought out on your side than when we ourselves evolve a plan among ourselves and carry it out." He says, "We have often surprised you, haven't we?" (*You have.*) "But what have we surprised you with? Always nearly with the things you were not expecting." (*Right you are.*)

30. "The things were evolved knowing what we could do and could not do." He says, "Then some"—oh, a "stupid idiot" he calls it—"some stupid idiot on your side comes in and says, 'Yes, but can't you do so and so?' and it may be a hundred times less difficult than what we can do, but they try to insist on our doing it because they want it."

31. He says, "The phenomena should, if possible, be left to us. The choosing of the phenomena; we know what we can do. We know what she can do." He means Margery. "We can do far more wonderful things than any of those people would think of for us, but the selection of those things should be left to us. Several times when we have tried to bring off

something that has been proposed to us by a sitter, or so-called investigator, we have sometimes done what they asked, but we have often done something else with it, something that has made them sit up and say, 'Oh, they have not done what I said, but they have done something else far more wonderful.'" He says, "Sometimes we haven't done quite what they asked for but something more wonderful than they asked."

32. He says, "We have got to make them understand that *we*, on our side, are manipulating and working with materials that are not, strictly speaking, of our plane at all, of our own plane, but of yours. We are handling stuff that belongs to you, not to us. The force that we use partly belongs to us and partly to you. The mentality with which we guide and use the force belongs to us. There are three factors: the physical material or semi-physical you might call it; the force that molds and guides and uses it, and the intelligence that uses the force, and that is ours."

33. "But," he says, "sometimes it is difficult for us because we are not using the material of our own world, of our own condition. Of course we are to a certain extent making ourselves for the time being of the same degree as the material we intend to use. We are functioning on the same plane to which that material belongs, but there again, it is foreign ground. It is not our usual ground, but," he says. "I think I am, without undue conceit I can claim that I am, particularly well able to function in that plane of what is called matter." He says, I don't agree with that word at all. You don't know what matter is, and we don't yet, but we will call it that. But," he says, "I can function on it better than most people from my side. I have proved it, and I am learning how to function in it still better." [All these last paragraphs are brilliantly in line with what Walter tells us in Lime Street. Aside from this, they are of extreme value in Feda's complete acceptance of Walter and her complete entrance into his role.]

34. Oh! And he wanted you to tell Margery not to be afraid to be true to her own impressions. (*That's good.*) Do you know, sometimes she has had an impression of what Walter wanted, or thought she had better do about something, and she has thought that perhaps it might be

her own idea. [This is in accord with the facts, as we interpret them.] Isn't it naughty? Oh, no, Walter says it isn't naughty, but it is that bump of conscientiousness that she has got too much of.

35. You know, he says often he has given her a splendid impression, but because it is against what she calls her common sense or her reason she will say, "Oh, I don't know; I don't think that can be right; I had better leave it; I don't suppose it is right, and so-so-so-so." And afterwards when they have proved it is right, he has heard her say, "Oh do you know, I thought that; I got it, but I was so afraid I thought it wasn't so-so-so-so." He has heard her say it, and he says, "Tell her that she has begun to learn the difference between my impressions and her own. She has done that, and if she would only have a little more confidence to catch hold of them clearly they would often save a certain amount of confusion, but, you see, she is extraordinarily sensitive. She is more sensitive that she will admit herself, and when people are coming, or she knows she is going to be with people, she is really more inwardly sensitive than anybody understands, and she is always so anxious, you know, to give them the conditions they want." [These three paragraphs (34-36) evidently refer to Margery's experiences and behavior in the cross-correspondence experiments, the technique of which calls for automatic writing and drawing by her while she is in a condition permitting and indeed requiring her full conscious observation of the work of her pencil. She has what she describes and what others believe they recognize as precisely the difficulties here outlined by Feda.]

36. And Walter says, "I have often impressed her with something that isn't perhaps quite what they want, but if she had acted on it, it would have made things a bit easier for her and for us." So he says, "Explain all this to her; I expect she will have a word or two to say about it." He says, "She usually has, but anyhow, explain it to her and tell her not to be afraid of the impressions; not to be too conscientious, because often I have known that she has half got it, a little afraid to act on it for fear it is not right, and afterwards has known it to be right by what has happened after."

37. Do you know the boy that is with

Walter? A boy that passed over very young. I think he would be related. (*I don't know.*) He has not passed over lately. He has been passed over a good many years. I think you had better ask Margery, but it is a long time ago, many, many years ago, and it is somebody that I feel Margery would know about, and you could never have seen. He would have passed over years and years ago, and you would never, never have seen him, but she, I think, would know about him. I am not sure whether she actually saw him but she knew about him in the family. He was quite a young boy, and will you ask if she knows who Harold is, because there is someone called Harold with Walter, that Walter has met there that she would know, or I [We are completely unable to place any of this] think she would know better than you would.

38. She has got a lot of friends there helping her, a lot! Not all connected with the family but people that knew her when she was quite young, like a child or a girl. (Wait a minute. Oh, that is awful funny.) Will you ask her whether she remembers someone whom she knew when she was very young, a man. He was an elderly man when she was quite like a young girl or a child, and he had got some deformity, which affected his back and his legs. [All this refers to Henry McFeeley, nephew of Margery's father, but much older than Margery herself. The entire narrative is one hundred per cent correct. He was crippled in a sled accident when a small boy. Henry was a very successful dowser and located all the water used on Margery's father's farm, on which she was brought up. The supply, unlike that of the adjoining properties, never failed. Margery feels that after the physical description, nothing could be more telling in connection with this cousin than the persistent idea of water.] It wasn't something that he had just a little while. He must have had it a long time, if not all his life or nearly all his life, and it made one leg not the same size as the other, as if one leg was longer than the other, and it made him walk in a very curious way. In fact, it made walking very, very difficult for him, but there was something wrong with the back as well. Perhaps people wouldn't have noticed that so much as the leg, but there was something wrong; seems to be down the spine. Margery knew this man. I get a feeling he must have lived near

her, and I don't know what this means. No; Walter says he [there must be a confusion of pronouns here, the "he" referring to myself, the sitter] doesn't know what it means, and he doesn't want you to know either. He says, "I am trying to give something that is not in your mind, you see." He keeps getting the word "water" with this man. I get an idea that this word "water" is being given me symbolically for a name—a name like meaning water.

39. This man passed over rather suddenly. [In fact he dropped dead; and Margery's dominant impression of him today is of her sympathy for his crippled condition.] He hadn't had a very happy life, and Margery, young as she was, used to be sorry for him. You know, your Margery has got great sympathy. (*There's no doubt!*) Oh, yes, she does feel suffering. She feels suffering or worry or grief in other people terribly, just as much as if it was her own, and she used to feel it as a little girl; she would have been awfully sensitive when she was very young and she used to notice this man and be sorry for him because she knew so many other people were careless or cruel and thoughtless in what they said and did about him. [Correct, as already stated].

40. I keep getting that word "Water." I feel it is rather important, but do you know the reason that Walter is able to bring this man is because he knows that Margery is getting a letter. She has either got it just now or she is just getting it, that will remind her of the place where she knew this man. [This means nothing to us.]

You see, the place where she knew the man isn't where she is living now [correct of course], and Walter says, "I ought to tell you; I ought to explain that I get the idea of a letter; I may be getting that from the thought of the person who is writing the letter; she may not have actually received it yet. I rather hope she hasn't, or else she will say, you know, it is her thought being sent to us here." So he hopes she hasn't; that letter already has what you might call revived a condition which made it easy for Walter to speak of that man—the man with the leg. That is all he wants to say about him just at the moment, but he says, "You know later on I am going to sit with you again here." (Oh; fine.)

41. He says, "I want to work up one or two things, you see, so as to prove that I get things that can't be explained by your idea of them." (*That's good.*) And also he has got an idea that he will be able to speak about some of the experiments that are going to be or are being carried on with Margery,—speak of them here, do you see? (*Fine!*) And before anybody here knows about them. That is what he is going to try and do, so as to make people know that the information about what is happening there can be conveyed here; that is what he is going to try to do. (*Highly desirable!*) Oh! This won't necessarily be to you. It may not be you sitting here they will give that to. He has got his eye on one or two people to whom he will give the inflammation—oh, not the inflammation but the information.

42. One is S'Oliver, he say. (What other one? Mrs. Nellie?) Then there is the lady that Feda calls Mrs. Nellie, but you call Salter, like salt and pepper. He was wondering whether he couldn't give something to her, do you see, if she come for a sitting. He says she is one of the people he want to sit up, he says. It is no good arguing with Walter. 'Tisn't a bit of good arguing. If he gets an idea into his head it is no good. You got to let him have it. [It is our experience that you by all means do!]

43. Oh! Would he do any tricks with anybody's hat? Was he doing it a little while ago? Was he taking anybody's hat and hiding it, or something? He says you ought to know, like that! It is something he has been doing with a hat. It is just as if he was lifting one up and doing something with it. I don't think somehow it was improved by what he was doing. I get a feeling it wouldn't be good for hats, but he has been doing something that he thought you would remember about. (*That's pretty good!*) [Without any slightest indication of where or how it could have gone, I lost my hat on shipboard, en route to Europe for this visit. Without trying to take too seriously the idea that Walter was actually responsible, we may see in this paragraph a humorous reference to the incident.]

44. Oh, what has he cracked? The woodwork. He says, "I have done it, you know. I have done it at home, and I am awfully sorry," he says. (*I will look that*

up when I get back.) There is something he has done at home. Now look. It is something that stands against the wall, and it is a piece of furniture that is fairly heavy. You will have to just go round and pull the pieces of furniture out from the wall. He is pushing against it tight, because it is the back that is cracked. (You oughtn't to have done that, Walter!) Oh, he very pleased with himself. He says he is apologizing, but at the same time he is rather pleased. (*We will look that up.*) It had got a back sort of opening down, and it used to be quite solid, plain right across. It is a big piece of flat, quite straight wood, like that; quite a big piece. I don't know why it is, but the back of the thing seems to be a lighter color than the front. You will notice that when you pull him out, and he made this big crack nearly right across it, as though the thing will want a sort of new back to be put in. [If all this has any meaning, we have not yet found what it is.]

45. And Walter says, "Have you guessed so far what there is about —. Now," he says, "how can I explain this? Not about the material itself but the force that we use in using the material? There is an explosive quality." (*That's good.*) He says, "There is an explosive quality and occasionally it has results that we haven't quite anticipated ourselves." Sometimes when he has been directing the force round the room, do you see, when he has got it near to people, it has had a sort of effect, he has had to keep it away from them a bit, and he says, "There's a few of them I wish you could get it nearer to them," but he says, "As a result I have to keep it away from them in case it interferes with them or they interfere with it." And he says he has noticed that sometimes there are what he calls "pops" with it—pops. That's right. He says, "Haven't you heard them, as if something was going rrrrrrrr—like that! Making such a sound. Will you listen for this more particularly?" (Yes.) Because he says it is like a little muffled explosion, but perhaps you would only notice it if you were told what to look for, but it is a curious sound. [All this is nicely in line with Lime Street experience and with Walter's philosophy as revealed in Lime Street. Most certainly we have curious noises in the house for which we have no normal explanation!]

46. Oh, and that accounts sometimes for the sort of creaking sounds that Margery sometimes gets often when she is alone. Yes, she has often had a kind of creaking sound. [Correct.] Oh, even in her bedroom, but Walter says, "You know I am fairly careful. When she is not actually working or doing anything I don't try to worry her, and you know what I often try to impress on you both, don't you? There are times when I like her to be absolutely cut off from any phenomena at all, from any work or discussion of it." [Entirely in line with what he says and practices at home.] I think what he means is, he likes her to go and play, to really play, do you see? What you call in the Bible "skips as young goats." (*Good gracious!*) You know it says it in the Bible. I was trying to tell the Psychical Researchers here they ought to do it more, do you see, but they didn't seem able to manage it. (*Sooner upset Parliament!*)

47. But you see, it was a very good thing in the Bible to tell people that, because it's good for people to be like young goats, but the Psychical Researchers said they didn't think they could manage it but they would try. But Walter says, "Oh, I would like to be there." (Well, perhaps you will be.) "No," he says, "I shouldn't survive it." But he says that is what he wants Margery to do sometimes. He says, "I haven't thought of it in that particular language, but I do know it is awfully good for her to throw everything overboard, and just do anything she fancies." ("*Kick up the heels*" we call it.) Well, that is skipping! He says, "We can leave the young goats business out, but she could certainly kick up her heels," and he says "She can!" (*No doubt!*) Oh, she can do it, he says, but the great thing is for her to be able to do it when she feels like it, because sometimes she hasn't been able to, and there has been a certain what he calls a nervous strain. It has come round about her because she has not been able to do the skipping and to be a young goat when she ought to have been.

48. (What do you say, Walter? Is she going to, do you think? Oh, but would she like going there?) Is she going to go over water, or go to France? Is she coming later on to go to France? (*She likes Paris,*) [but there is no present plan for her going there and no present probability of her going.] Because he thinks that she

likes France. (*She does; she likes the champagne.*) (She likes the champagne, Walter.) Walter says, "A few other things, besides. But anyhow it seems as if she is going to.

49. Oh, has Walter been making something that is rather new? A blue light? A blue one, because he is showing me a sort of violet or bluish light, and he says, "Hold on a minute. You haven't got my idea quite, yet." He says, "I want it recorded that I said this about the blue light here today because there is something I am going to carry out soon in which the phenomenon of a blue light will come in, so I wanted to say it here before I do it." It is a funny looking blue. It is a curious blue that he is showing me. It isn't a dark blue, and it isn't a light. It is like a medium blue, but oh, so clear, almost like what you call an electric,—that clear blue light like an electric bulb, and I feel he is going to do some phenomenon. [All this is without present meaning to us.]

50. He says, you know, he has got some new things to do. (*Good!*) New phenomena to do; quite different ones altogether, and he thinks that he will be able to do it and carry it out. He is full of hope. He is full of what you call "*optimism*," and he feels so sure of himself he does like new phenomena,—that is what it is like. (*I am very glad to hear it.*) [This may refer to a project to send Dr. Hardwicke to Europe in the hope that certain of Walter's phenomena may be there produced through him. If not this, we do not place it.] It is employing the same forces in a slightly different way, but he says, "I tell you what I will do; I will make people know who is doing it. I want you to remember that. I shall be bringing some of myself into it." (*Excellent line.*) "My personality into it, so that they will see, feel and hear me to a remarkable extent." He has had it in his mind that he wanted to give them something else. He says "They have had enough but I will give them more." (*That's like him.*) "Yes," he says, "I will give them more, and I will keep on giving it them till I have stuffed them so full of it they can't stand any more." That is what he is going to do. (*Good.*)

51. (What do you mean, Walter?) Oh, do you know, did Walter interfere with anybody's whiskers? He has got some joke about feeling somebody's whiskers

(*Hair?*) No, no; he says: "You haven't got what I mean. I did pull someone's hair, like that," but it is someone with whiskers that he knows he is going to pull. (*Fine! We will look for that.*) Yes, he says it will be fine, but perhaps more fine for you than the one with the whiskers, but he is not going to really hurt him, but he is going to make him know two facts, he says. One, that he has got whiskers, and one that his whiskers can be operated from the spiritual world. He is going to make him aware of the possibilities. [*We make nothing of any of this.*] Do you know, this is somebody that you have already been in touch with, but it is somebody who doesn't believe and doesn't understand, and he has got whiskers. (*We will look for him.*) Yes, will you keep look out for man with whiskers? Walter says he deserves a punishment for having them. Yes, I don't like whiskers much myself. I don't think Walter does, only S'Oliver's. S'Oliver has got nice whiskers though, but perhaps I think his whiskers is nice because he is nice. (*That's it.*) Oh, Walter says "The man I am referring to has got an inferior brand of whiskers, so I am going to do something with them, experiment with them a little." (*They are very rare in America.*) Yes, there isn't many people got them. That is why I think America is sensible country, but Walter says, "Well there are one or two uncivilized people still left." He says, "Who have got the prehistoric sense still strong within them?" (*Excellent!*) And so he knows that you will recognize this by the whiskers. (Are you being naughty, Walter?) Well, he sounds naughty, doesn't he? He says, "No, I will treat him gently only I wanted you to know just what I was going to do. There is more in this than I can explain to you, because the man who possesses the aforesaid whiskers, he is important, and it is rather important for us to do something that he will know. So I think you will recognize him from my description. Don't let anybody know what I am going to do until I have done it. Then," he says, "you can produce the records." (*Good enough:*) [but still of course with no correspondence in fact that we can isolate.]

52. (Wait a bit; what did you say about that then, Walter?) Oh, Walter was very pleased to see that two lots of people who had been rather troublesome to you and

to him a little while ago are now getting a lot of trouble in their own camp. [I might make a rather reasonable identification here but prefer not to do so publicly. The matter is in any event too general to be of importance.] "One lot especially. I really ought not to say two lots because one of the two lots were for us, the other against us, but they are having trouble in their own camp now, and I couldn't help being rather pleased, because I think it might teach them a lesson." He says, "Nothing vindictive in my character." (*Not at all.*) "I never want to be vindictive, only I felt it is something that is going to teach them something. They are coming up against something which will teach them a lesson and be better for them in the end, as well as for other people. You will hear about that when you get home again. It is just beginning now."

53. He says, "Isn't it funny, your coming for this sitting just now, because I expect you haven't thought of this, but do you know, there is an anniversary connected with me just about now?" (*No, I don't know about it.*) "No," he says, "I don't think you would have thought of it. I am not talking about my passing over." You will have to ask Margery about this, but it is something very important that happened in his life on the earth. She will remember it but he doesn't suppose even that you have heard of it, or if you have you wouldn't think of it. (*No I never met him in life.*) No, but even if you had heard about it you would not have known about the time, but he says, "She will know so I want you just to remind her of that." [Margery has not the least idea what this might refer to.]

54. (*They had a sitting Saturday night. I wonder if we can get any intimation of what happened, if anything?*) Yes. . . . But there was some alteration about the time of it, too. Ah! It didn't come off just at the time; there was some alteration in arrangements for it. Will you remember that? [Entirely unknown to me, this sitting, definitely scheduled for the 15th, had been postponed.] (*That is news to me. I haven't heard a word.*) It didn't matter at all, he says. It didn't matter, but there was something that was altered in the arrangements. (Wait a minute, Walter. What was that?) Somebody, too, made a difference in it. (*Any idea who was there? I don't know.*) There was some person

forced the alteration—compelled the alteration. Not Margery but a man who made the alteration. [Correct.]

55. (Did you upset anything, Walter? Did you turn something upside down that you hadn't quite intended to?) Well, I think that is what he means. Look! He is pretending as if he was upsetting something, like turning something upside down, not a little thing but something rather heavy. Will you ask them about that? Now he walked across the room there. I think he is really trying to show me because he knows showing will get his idea better than just words. He is walking across to where that thing is that you call a piano, over there, and he is pretending to lift something, which he is carefully carrying across the room and putting down there, but I don't know if he is trying to get it through the door or to the door, but I get a strong feeling he has something in connection with the door of the room, something he was trying to put down by the door or take through the door. I think that is rather important, so will you remember? [We identify this with nothing in Lime Street.]

56. Were they talking of sickness? Were they talking about someone being ill at the beginning? Will you ask them whether they were talking about somebody being ill at the beginning, because he says, "You know, very often early in the proceedings I am busy, you know. I am busy with my own affairs, getting things ready and so forth, so I can't always pick up a thing, but I felt certain I was hearing something as if someone were talking rather seriously about an illness, and somebody was very"—I don't know if he is joking, but he says, "Somebody was very concerned about a watch." There was something rather curious happened about a watch. Do you know, I get a rather naughty feeling from Walter? (*I don't doubt it.*) I rather think he had something to do about a watch, so I think you had better ask them that, because I think he has done something about it. [The illness is not identifiable, unless it be Mrs. Stinson's, of which all the world knows. The mention of the watch is apparently pertinent to the fact that on the evening of the postponed seance there was discussion among the Lime Street sitters about Walter's watch, and the possibility of getting life-time finger-prints from it.]

57. (What you doing now, Walter? Are you pulling something in half?) I can't see what this is, look! But he is going as if he was bending or pulling something in his hands like that, not very carefully going like that, as if he was using a lot of strength to take something into two pieces. He says, "Yes, that's right." He did do that, but I can't see what the thing is except that it is long shaped not round or square, but long-shaped, because of the way he held it. [This means nothing to us.]

58. (What are you saying about 5? What do you keep showing me the figure 5 for?) He says, "Don't try to interpret. You and Feda just take it as I give it." He is building up a large figure 5 which is very important, he says, Saturday night. Most important that five was, he says. Was there someone there who had the initial "B," because he is showing me up a big "B." (*I don't know who that is.*) [On December 15th there were to have been exactly five sitters besides Margery, and one of them was Mr. Bond.]

59. I feel it is someone he was rather interested in whose initial was "B." I think Walter must have done something rather specially about this person "B" that is making him mention it just now. He made some funny sounds; but I don't think you would ever do that, Walter, would you? It wouldn't be polite. Does he ever . . . don't like to ask him that. Does he ever do little grunts? (*That's not bad!*) Something like that, because I feel that sometimes he goes like that, making some sort of funny little noises. Well, he says, he just wants to say that he did some very funny noises the other night. He made some very funny noises that were rather surprising. He says, "Of course no one ought to be surprised at anything I do, but this was something rather different to the usual, and it was commented upon." Oh he is going a funny noise. He is going Oook. I don't know whether Murul can write it down, that noise, but it was oook! like that!

60. (Pulling something?) Did they have to pull something rather heavy about the floor, like straining and dragging something? Walter didn't do this; I think the people on the earth did this. They were moving something heavy, like pulling and pushing it. [During my absence from America, there was delivered in Lime

Street the special edition of 110 copies ordered by me of the A. S. P. R. Proceedings for 1926, containing the Margery history for 1925 and part of 1926. Mrs. Crandon and her son John were at home, and did not know what the very large and heavy package contained. They moved it about a bit and opened it, with great labor, after which they carried the contents upstairs at even more labor, to store them away in a closet.]

61. (What is that you have got in your hand, Walter? Is it a key?) He pulled out his hand, and in his hand I saw a key, and I feel that he has been doing something on Saturday about a key—something rather clever with a key. He says, "No; no." He says "That not right. Feda hasn't got it quite right. I didn't do something clever about a key; something was done by the people of the earth that I didn't think was clever at all with a key, not done by me; done by someone on the earth there. I didn't think it was clever. Well," he says, "I heard a lot of talk; 'the key's here; the key's there; the key! The key! The key!' And I felt they had done something about the key that was perturbing them somewhat." (What did you say about that, then?) That is all he can give us at the moment about Saturday. But he says, "Never mind; I think you will be able to verify it, but I am particularly anxious for you to find out if there wasn't some alteration in the time of when it was intended to be. I don't know why it turned out to be so, but it was." [While I was in Europe, Margery had a very curious experience with her ring of keys. They had become lost and she had no remote idea where they were or how she had misplaced them. Of a Saturday night, in response to a nameless urge for which she had no explanation, she went to the top shelf of a little-used closet and there found them. She indicates that her excitement at this result was considerable, and that Walter's exclamatory remarks above are fairly descriptive of her conduct. And this occurred on the December 15th from which a seance was postponed: "some alteration in the time."]

62. Oh! Has he been trying to say something through another medium, because I feel he has been trying to. (*Of course we hear a good many such stories.*) He says, It isn't always so. Isn't it □

nuisance? (*It is indeed.*) But he says, "Perhaps the one time I do try to give you something there will be ten other times I am supposed to have done." (*True enough, all over the world.*) [My comments during the seance sufficiently cover the facts here.]

63. But he says, "I do appear to be rather an idiot in my spiritual position from some of the things I am supposed to have said and done." Oh! He is mentioning this now because he says you are going to have one or two more letters telling you Walter has been to such a place, and he has said this and done that, but he says, "I am not claiming any responsibility for it at all. If I go anywhere I will say something that you will verify. I won't go and give them a few platitudes. I will go and say 'I have been doing so and so; write and tell them.'" He says, "That is all I want to do."

64. Oh, that has something to do with Australia. Will you remember this? He has been to Australia. (*So?*) He paid a visit to Australia, but he says, "Of course I don't know what they are going to say I did. It is quite true I did go to Australia because I am interested in a condition there." (*Can he give me a date?*) Yes, he will try to give it you, or about the date. He says, the apologetic date—no; no; the approximate date; he will try to. He says, "There is a condition there that has got power. I thought I would go and look it up and see if I could get in, but you see, I have done that before, and instead of being able to send something that might be evidential or helpful you get one of the rigmaroles, so I want you to notice carefully if they say anything. Now the time that I went is, as far as I can tell about your time six weeks. I may be a couple of days under. I don't think I am over it. I think it would be six weeks, or a little bit more, as near as I can get it."

65. "It was a circle, and they evidently had got some evidential matter, and I tried to send a message through. I gave my name, but," he says, "they were fairly cautious. They didn't seem to jump at me. I don't think myself that"—wait a minute; I can't quite get it. "I don't think at first they knew who I was, but I kept saying 'Walter,' and I was mentioning the fact that I had come a long distance to see them, in their earthly calculat-

ing distance, and that I was trying to help them with their phenomena, or I was ready to if they would give me the opportunity and a little time, and if I could spare it.

66. "The phenomena they were getting was similar in some aspects to our own at home, but they were getting not so much voice but more materialization, but they were getting a certain amount of voice, but it seemed to me they were working up that to get more, as if they wanted more voice, and that is what I think they are wanting the help for, but I kept on giving my name, and I tried to give 'Margery' in the hope they would couple the two together. I don't know if they did at the time. I doubt if they did, but probably they will have thought of it after, and let you know. So," he says, "pay attention to any communication from Australia."

67. He says, mind, he wouldn't be surprised if those people didn't do it very quickly, because, you see, he wasn't at all sure when he left them whether they really had got in their heads who he was, though he did give the names, so he says, it might be left to someone to suggest it to them, and then they would send it on. [If Australia was really meant, these paragraphs are without significance so far as we can today say. If something may be thought of as having gone wrong with Feda's transmitting facilities, so that Australia got substituted for a Canadian location which I shall not specifically identify, the whole affair would be recognizable. One of our frequent sitters has visited the place to which I refer and has sat in the circle to which a *soi-disant* Walter comes; and from what he reports, I should judge that Walter's version of the whole matter was quite as close to the truth as the one which we get through the mails, from the sitters.]

68. Oh! Do you know the gentleman I call the Professor on the other side, called James? Well, do you know, he has seen Walter and talked to him, and been to his sittings. (*So?*) Yes, he has been there, and he is one of the people that Walter approves of. (*Good enough.*) Yes, Walter likes him very much. Walter doesn't like everybody. (*No, indeed he doesn't.*) And he says, he likes them if he thinks they have got sense. (*Fair enough.*) If they haven't got sense he has got no time for them, either on our side or yours, he says.

69. (Wait a minute. Oh!) Is he want-

ing to knock somebody on the head whose initial begins with M? He is on your side. (*I think it's quite possible.*) [I could in fact make two alternative suggestions here; one of them would come within the normal knowledge of anybody who has read the Margery literature, the other would not.] Because he had a feeling as if he would like to give him a tap on the head, that way. (*At least with a crow-bar.*) Do you think it would be with a crow-bar Walter? "Yes," he says, "Half a dozen." That's what he say. He says, "I think I am going to bring him to his senses." (*It is a large order.*) He says, "I know, because you think he hasn't got any sense; he hasn't got much, but I am going to try to make him realize for his own good." Oh, but you see, he is turning up again. He is turning up again. He says, "You would think he would be tired of it." (*Quite!*) But he says, he isn't exhausted yet, but there is going to be something cropping up about him. He says, "You know, he is not bad, but he is such an idiot. He doesn't know what he is talking about. He hasn't the faintest sense of what he himself means, yet in his own life he is not a bad sort of man; "but," he says, "he is taking it out of other people mentally."

70. And he says, "You know I feel something has got to be done with him for his own sake, because you know, he will have something to swallow over here. It is not too easy and plain sailing over here when people pass over." He says, "You know, in a way I am justifying myself by the work I am doing on your side. I am developing; I am progressing by the work I am doing. I hear some people saying, 'Oh dear; is that all he does? Is he always groping about in the material, doing this and that, always on the physical plane?'" He says, "No, I am not, but I am a good deal there. It is my work, and I am progressing in a spiritual sense through what I am doing in a physical one, and I want you both to know that I am getting on well in my life. I am perfectly happy. I am thoroughly enjoying everything, even the crow-bar business." [Brilliantly in line with Walter's Lime Street conversation.]

71. (Wait a minute; what did you say about that, then?) Has Margery been making at—(well, it isn't the right time of year for doing anything like that, Walter.) I think he is making a mistake

—(at gardening? At growing things?) Because he gives me a feeling that there is something she is trying to grow. And he says, "You know, she is impatient," and he is chuckling, like chuckling inside his waistcoat. He often chuckles. Do you know that? He doesn't always say "Ha! ha! ha!" but he does a sort of chuckle [a brilliant hit.] He says, "Sometimes I do the 'Ha, ha! ha!' too, but he says, there is something she has been trying to grow which has rather amused him, making efforts, and she isn't quite so successful about it as he is going to be. It is something he is going to do, to try and show her how clever he can be with it. [For about two years Margery has been working quite hard at a backyard garden in 10 Lime Street, and has just got it nicely going. This of course was within my normal knowledge, but hardly could have been known to Mrs. Leonard.]

72. Do you know, there is somebody with Walter who is called Annie, passed over to the other side, who is very close to Walter. Margery knows who that is. She knows it, because it is someone who was waiting for Walter and helping him when he passed over. The Annie that he means passed over some years ago, and I feel she was related, and she wasn't just a friend. There is a funny name connected with this Annie, beginning with the letter "S." I can't quite get it. "S" it is. [Annie Stinson: Margery's aunt.]

73. Who is it Margery knows on the other side called Watson or Watts? Someone goes to see Margery sometimes and it sounds like Watts or Watson, but again it is connected with some years ago. It isn't connected with lately. It would be a good many years ago. I think she has had some communication before about this person. The name may not have been given but other indications connected with the same person were given from somebody over there in America [All this is entirely valid of a boy with whom Margery went to school. The name was Watson. She has no suggestion why he should turn up, unless in response to Walter's search for elements of her life that would be unknown to me.]

74. Do you know that there is an Indian who is awfully interested in Margery? (*I must watch out!*) Well there is; I don't mean on the earth, but an Indian that has passed over. I think he is what

you call "told-off" to take care of her health. She came in contact with him through another medium; she got in touch with him and he said he was going to help her, and he would help her with her health and with her own conditions. A red Indian, not an Easterner. Walter says, "he has kept to his word and I rely on him a good deal for helping her, so tell her to be conscious of him when she feels that she needs him, because he has got a great deal of what you might call magnetism, that can give to her back what she gives out, and help her. But she was in touch with this man through another medium a little time ago, and it is as if she sort of rather forgot about him, didn't think about him. But Walter says he is still hanging about you, and he is useful. [We do not place this guide.]

75. "Of course," Walter says, "we have sent some of them [our many sitters] home to think, haven't we?" (*True enough!*) But he says, "It is nothing to what we are going to do, because we are not just going to show what we can do on your plane, but we are going to show them that on our side we have got personalities, forms, bodies if you like to call them, just the same as you have. He says, "We don't want people to say, "He is—'" what he call a dessicated thought form. (It is only coconuts that is dessicated, Walter.) And he says, "We don't want to be thought of that way, something intangible, something indefinite except in thought." He says, "I have got a body; I have got a brain." (*I believe it.*) He says, "And I have proved it, but I am going to prove that that brain functions in a body that is very similar to my earth one. I have proved it to a certain extent, but I am going to prove it even more. I want people to understand there isn't such an extraordinary difference between the two worlds and the two conditions. It simply is that it is a different degree of matter, a different class of matter, and that one can affect the other, and yet not be of it, not belong to it; be connected with it and not be of it."

76. What does he mean "that the bars are getting stronger?" the bars? He is showing me something like bars of light, but it isn't bright light; it is like sort of misty, material, and it is something that he makes, that he creates, when he is doing phenomena, he says, and it is just

like bars, and he says, "You will be able to see them working soon." Will you remember that? It looks like thick bars like that, thick bars of misty light, and he says they are very nearly strong enough to be visible on your side. He says, "When we get them a bit more visible you will know we have almost converted or transmuted our matter into yours, into the terms and conditions of yours, so I want you to remember that, because I feel it will be an important step forward."

77. Oh dear! He is losing the power a bit. Isn't it a nuisance? (*Well, we have had a good sitting.*) I couldn't hear him, and he suddenly said "I am losing it," but he says he does send his love. (*Good.*) Oh, he sends his love to you both, lots and lots of love, and he says, there were other people wanted to come but he wanted to monopolize this sitting. (*I am very glad.*) "Because I wanted to give indication not only of what we have been doing, but what we are trying to do. (*Good enough.*) And he says: "I shall be with you close the next day or two." He will be with you closely because there may be some rather interesting things to do with you. So remember that, and keep a look-out for him. (*Good fellow!*) He says: "Good fellow, you!" And he says: "I am going to impress them to do all I said this morning." Oh, he is going. And will you give Feda's love to Margery? (*I shall certainly be glad to.*) Because I have been to see her, and I am coming again, because I know I got something to do with her. (*We shall love to have you.*) I got something to do with her. (*You are the most famous ghost in the world.*) Yes, isn't it funny? I don't know whether I am as famous as Walter. I think Walter is a bit more famous. (*We won't fight on that.*) Walter is saying nothing; isn't he polite? But I think Walter and Feda is famous. (*Always he has his hat off to Feda.*) Yes, but he very nice. (*Feda must look out—he is a great flirt.*) Oh—perhaps he be interesting. When I get outside her [Mrs. Leonard] I will ask him if he is. (*Keep your fingers crossed!*) All right; I see about it. Perhaps I won't want to cross them. Don't forget Feda's love to Margery. Good bye. God bless you.

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Practically everything which I would have to say in comment upon the above record, I have said in my introductory par-

agraph. I have one observation, however, to record here. As is well known, I accept the spiritistic interpretation of these phenomena. Feda and Walter I regard as precisely what they purport to be: the spirits of two persons who have lived on this earth. And from this viewpoint, the most significant single feature of the whole seance is Feda's failure to give a higher level of performance than she usually gives. In his Lime Street work, Walter is entirely free from the usual disabilities of communicating and controlling spirits. Names and other significant details he gives freely; the picture of his inability to complete his messages is one we never have. But when he appears in London to talk with me through Feda, we find all the usual elements of incomplete control of the situation. A cousin is described by talking all around him without any attempt to give the name; my grandmother is presented the same way; initials are given in place of names; vague generalities are substituted for the specific descriptions of specific acts which we should expect from Walter. Paragraphs 60 and 61 are brilliant examples of this, but the whole seance teems with it. Nobody who has met Walter in Lime Street can doubt that if he had been in a position to engineer this sitting, the actions with the box of books and with the keys would have been described clearly, in detail and in sequence. They are pulling something heavy about the floor; there's something about keys. This is entirely Feda and not at all Walter.

From all of which I deduce immediately that the difficulties of the processes of communication and control are all they have been painted to be. The whole procedure on the other side must be enormously delicate and complicated, when Walter Stinson, working through Feda, is able to get across nothing better than this complete cross-section of an ordinarily impressive spiritualistic seance. Our whole picture of Walter when he works through his own instrument is that what he has in his mind he is able to express completely. Working through Feda and her instrument, he is reduced to the incomplete pictorialism, with apparently accidental stress on lesser details and complete elision of greater ones, and complete inability to present in connected discourse the complete substances of what he has to say, which characterizes Feda and her like. Evidently he was

in a position little better than that of the average inexperienced communicator; and the only reason for this which can be advanced is one that forces us to regard the operating technique from the other side

as an enormously complex one. This, after the evidential tie-up between the two mediumships which it affords us, is to my mind the lesson which we are to draw from the above record.

CORRESPONDENCE

To the Editor of PSYCHIC RESEARCH:

I have read with much interest your article "A Series of Psychical Experiments" in the April JOURNAL which, owing to my absence from home, has just come to my attention.

It has seemed to me that table tipping was rather in disrepute with serious students of Psychic Research owing largely I presume, to its intermittent popularity as a parlor game for the amusement of people who have no critical interest in it. Even though it is such a common phenomenon there are still many intelligent people who ridicule it, claiming that any motion of the table is caused by unconscious muscular action of the sitters.

Several years ago we held a sitting here of a group who had been getting some interesting results. A Professor of Physics from Western Reserve University, Dr. Walter Prince and Mr. Charles Ozanne were there and their presence seemed to nullify the phenomenon owing largely, I presume, to the impression on the minds of the sitters that they were on trial and must produce results. The Professor, after observing the little motion which they got from the table for a short time, placed a piece of newspaper under the fingers of each sitter with the result that the table ceased to move. He then explained that the table had been moved by unconscious muscular action and that the papers, removing the traction between the fingers of the sitters and the table top, made it impossible for this force to act. A week later with two persons only sitting at a table of the same size pieces of paper placed under the fingers had no effect whatever on the movement of the table.

After a number of years of observation I am convinced that the motion is caused by some force other than muscular force acting through the sitters. That it is an intelligent force and has many characteristics in common with automatic writing and other psychic phenomena and that under proper control and intelligent, unprejudiced observation would produce equally interesting results.

My excuse for writing you, however, is to tell you that the persons referred to by communicator number 25 in your article were well known to me from early boyhood till the time of their deaths and as the information given you by the local post office is incomplete I will add what I know:

John Q. Darrow was born in 1848. He was a clothing merchant in this city for many years and died in 1917.

Adelaide Field Darrow, his wife, was born March 14th, 1845 and died Dec. 23rd, 1912.

Their daughter Lou Darrow was born June 12th, 1875. She was a school mate of mine, married a Mr. Harry Post, and died Aug. 12th, 1899.

Mr. Darrow's home, located on the city park, was purchased by the Elks Lodge a number of years ago and is now their home.

You will note that all the statements made by this communicator are correct.

PERCY K. SMITH.

I knew Mr. and Mrs. Darrow and their daughter for many years while they were living here and know all of the above statements regarding them to be true.

A. W. COLBY.

FURTHER STUDIES IN APPARENT OBSESSION

CASE II—PART I

BY GEOFFREY C. H. BURNS, M.D.

BY way of introduction to the present discussion we need only refer to the May issue of PSYCHIC RESEARCH, in which the general nature of Dr. Bull's work is outlined and the case of K. L. is described. The second case, that of A. B., is of an entirely different type. She was born in New York, 1901. The family history reveals nervous and mental trouble; yet most of her people have lived the allotted span of life. One great-grandparent was said to be a drug addict, and one had cancer; still another became mentally affected in old age, refused to live with her daughter, and begged on the streets until sent to the almshouse where she died. She was of a mean disposition and was always causing trouble for her family and friends. She was on the mother's side of the house. The paternal grandfather had diabetes; and the grandmother, still living, has high blood pressure, dwells on the dark side of life, is very religious, and worships God with fear. The maternal grandmother is nervous, has heart trouble, and is very worrysome over trifles and so causes much unhappiness. Both of these women were said to be good mothers. One paternal aunt had mental trouble and died from cancer. The father of our patient is rather set in his ways and ideas; and the mother is retiring, pessimistic, is not considered strong, and has heart trouble. A younger brother of the patient was considered nervous and had a mild breakdown soon after this experiment was over. The infancy of the patient was normal until she had pneumonia at eighteen months. When four years of age she had "St. Vitus Dance," was very bad for a month, and nervousness followed this. She has also had some of the infectious diseases of childhood and at about eleven years had, what was called, a second attack of "St. Vitus Dance." She was operated upon for a thyroid condition at

sixteen years. She graduated from grammar school at about sixteen years and later took a business course. She obtained a position but at the end of two weeks was asked to resign on account of her cough. She consulted physicians concerning this but they could find only the ubiquitous cause, "nerves." She tried an osteopath without any better result. She now developed an annoying pain in the right side which was diagnosed as a "grumbling appendix," with the usual result, operation and removal.

Her menstruation began at twelve years and it was always accompanied by pain, sometimes vomiting and faintness. It was considered to be a factor in her nervousness and it was, more or less, responsible for her losing a year in school. She could not get any relief for this condition, for her "nerves" or for a twitching of the facial muscles. At the age of seven, a man, who later became her uncle by marriage and was thirty years her senior, began to annoy her with sexual advances. He seemed to dominate the patient, who feared him, and she dared not resist him. When she was about twelve years of age, and staying with her aunt, this man got into her bed one morning, and apparently attempted an assault. After a struggle he desisted, but threatened the patient. She became more and more under his dominance as several repetitions of this scene occurred. The patient feared to take anyone into her confidence. When the patient was ten years of age she had as neighbors two girls about her own age; they became playmates until her mother put a stop to it on the grounds that these two girls were unfit companions for her daughter. At this point we may let the patient take up the story in her own words, as they give a résumé of her institution life and a good insight into her personality.

"I began having trouble with my stomach, being taken with severe pains at a given hour each night. After about six months of treatment with hypodermic injections of various kinds, etc., I had an X-ray examination. Much to the doctor's surprise the X-ray did not show any signs of ulcers, as he had suspected; nor any other trouble which would cause such intense suffering as I had been subject to. The X-ray specialist told me that he had never seen any one whose nerves were in the condition mine were. He stated the fluoroscope showed my body to be in an inner state of twitching and jerking constantly as though every nerve were convulsed. I recall now his making the statement that it was only proper care that kept me from the insane asylum. By 1922, I had reached a point where I felt I could no longer keep myself under control, I felt if something did not relieve the terrible tension I was under, a complete breakdown was inevitable; again I consulted a doctor who, like all previous ones, was astounded because medical treatment seemed to take no effect. In the winter of 1922 (she was then 21 years old), I learned from the animal world what my uncle's actions meant. I was filled with terror and hatred.

"A few days later, in December of the same year, I was preparing to go with my family to spend the day with relatives. I had on my hat and coat and was about to go out of the door when I fell on the floor in a state of nervous collapse. Mother and Dad helped me to bed and the tension broke in crying. Mother believed it was simply a return of the old spells; she took my brother and went on. She did not return until late at night. Dad stayed with me all day and in the afternoon called in the doctor who gave me a mild sedative which induced sleep. In the morning when they came to see me, they found me in a rigid state. The doctor was summoned, he pronounced me a very sick girl, and ordered a nerve specialist on the case at once, saying it was beyond his knowledge and he cared to take no risks. The specialist came and on his second visit tried to trace it to a mental cause—perhaps sexual. Since I gave him no satisfaction on that he admitted he could not diagnose it. Another doctor was called and a third volunteered his services, but they failed in naming either the cause or the disease. A trained nurse was also called in. Every part of my body

became rigid, the mouth and the eyes set, and on more than one occasion the heart action was so weak that it could not be felt and death was thought to be at hand. I think nine hours was the limit the doctor permitted this state at a time, then he would administer morphine and when this did not work used chloroform. Hot baths with cold shocks, ice packs and all such treatments failed to relax a muscle of the body, and even the right side remained paralyzed for weeks. During this I was sometimes totally unconscious and at other times could vaguely hear them calling me, and I can recall wondering 'why on earth that girl didn't answer so they would stop that incessant calling.' At other times I seemed to know it was I they were talking to, and would try to answer but my mouth refused to open. After a few weeks of the rigid spells, they were followed with convulsive ones, during which I became uncontrollable and as I tried on several occasions to jump out of the window, or through it, my family was forced to send me away.

"I went to a private institution in New Jersey and my first day seemed so normal in every respect that the nurses wondered what I was doing there. But when night came they found out and when I became my normal self, I was strapped to the bed in a straightjacket and moved to another part of the building where only the worst patients were kept. The nurses used to remark to me when I was normal, how strange it was that I fought against the straightjacket so terribly when I was in a spell, but they feared one was coming on and asked me to put it on as they did every night I was there. I was perfectly willing to accept the protection. My case was a never-ending puzzle not only to the nurses but to the doctors, as they said I was never the same twice, neither did the treatment work the same the second time it was administered, then too I often went off so quickly and also came back to myself in such a remarkably short time, that they could not understand it—for they realized I was genuinely sick. At first I seemed bent upon harming myself, but later I would attack whoever came near me at these times.

"My one object then was suicide, this being the only way I could see out of misery. Usually upon gaining consciousness I recalled nothing of what had happened, although at times there was a vague

memory as of a dream. Straightjackets became practically useless for I tore myself out of them regardless of how securely they were fastened. The nurses joked with me about it afterwards and said I should go on the stage. Instead of getting better I grew worse and then one day began frothing at the mouth. Then I started screaming, so that no one in the grounds could rest. I seemed to be fighting with someone; I had superhuman strength and while tied to the bed would move it across the room. Things seemed to reach a climax finally, and after having tried all sorts of injections with no effects, it took three nurses and two doctors to administer chloroform. On this day it seems I had been taken sick before I was put in restraint and in that time had bitten myself so that I had something like nine sores on my arms and hands, when I came to, twenty-four hours later. After four years I am just losing the scars of these sores as chunks of flesh were taken right out. I was quite normal the next day and talked with the doctor about it. He asked me if I had ever been bitten by a dog or near a mad dog. I asked him point-blank what was the matter with me and after seeing he could not evade my question, he stated that they had just about decided it was epilepsy, but this turn led them to believe that it might be hydrophobia. The head doctor said he had had the sanitarium for thirty-seven years but had never seen a case like mine.

"Knowing that I realized my condition they sent the head nurse, whom I had grown to love dearly, in to talk with me. That was my first opportunity in life to lay my troubles before another person and I told her I knew the other nurses were afraid to come near me, that life seemed to hold nothing for me and I wanted to die. She talked with me a while, agreeing how much better off I might be if I did pass on and telling me how near I had been to it. That same night I went off into a sort of a stupor and they could feel no heart action. I heard them pronounce me as dead and heard the nurses cry, saying at the time they were glad for my sake. I wondered if I were really dead and looking back at them. It seemed as though this might be true. They held a mirror over my mouth and seemed to think this was proof that I was gone. The doctor murmured something about the needle, bared my breast

and injected something—it seemed into the heart—and a little later I heard someone say "Why she's breathing." There were several Catholic nurses in the institution, my own included, and she asked me if I objected to their asking novenas for me. I agreed and they took turns going through the deep snow to the church at six in the morning for nine days to offer prayers for me. I had no faith in what they did and have only recently wondered if it might have helped, for I gradually got better after this, although I had many more sick days and the biting continued. When I would not bite my arms, shoulders or hands, they discovered I bit my lips and then sores on my tongue revealed that it was being chewed, and after coming out of spells after this I would find a bite in my mouth. I pulled my hair out by the handful and would throw my head against the wall with all my might. I seemed to have no feelings. The menses stopped entirely all through this sickness.

"I stayed exactly one month in this place and upon returning home was some better for a period of about three months when I became bad again although not like I was previously. All through this sickness I seemed to be fighting some unseen being or beings, often calling out to them. Upon the second breakdown snakes seemed to torment me and eyes followed me wherever I turned my head. I seemed to be covered with snakes and someone choking me and trying to drag me into some awful holes. I attacked any one who came near me and was beyond keeping at home of course. Since father's finances were limited and also because the doctor in New Jersey had said they did not have the proper facilities to take care of me, it was arranged for me to go to Morris Plains [a state institution for the insane].

"The minister of my church heard of my case and felt a strong desire to help me. In a lecture to some students in New York City he mentioned it and later was approached by a woman who directed him to Dr. T. B. Rev. G. held a consultation with Dr. T. B. and the next day following his advice came to my home and putting all his trust in God prayed for my deliverance. Before he left I had the first peaceful sleep I had known for years. It was only for three minutes but when I awakened he knew and I knew a great change had taken place. After talking for

half an hour with me he left and I was taken out to Morris Plains. On the way there death hovered near me again but God was with me and helped me once more. The day they took me there and gave me into the nurses' care the remark was made by the doctor 'Look out for this one, she is out to kill.' I was perfectly conscious when that remark was passed. I stayed there about three weeks and received, after a great deal of trouble, a trial dismissal. The periods of sickness coming since then were of lighter form, often being accompanied by trance-like sleep. The doctors at Morris Plains tried every way to find the cause of my sickness. Being an unusual case with no real physical disorder, they admitted to being particularly anxious to study it from every phase. The principal things they worked on were my dreams, which were horrifying. These dreams always seemed to swing on two things. I was surrounded with reptiles, and eyes glaring at me from every direction, and I was always followed, chased or in company of a man—always the same character but unknown to me in real life.

"Personally, my record shows clearly where the dream originated—being entirely of a psychic origin. They did not diagnose the case any further, but at court said it was the result of dope administered to relieve the rigid spells. [The cause of the rigid spells was not discussed!]

"Another point that might be emphasized is that when sick I would go off in a rage of swearing, using words I never heard in normal life. This puzzled my family and attendants greatly for they knew it was so entirely different from my normal self. It was a cause for never-ending wonderment where I heard such language, and hospital authorities said it was 'Animal Instinct.' I seemed to lose all self-respect in such matters and could not believe myself when told of it later, that I actually used the words. They told me I did. It seemed to be the first time I ever heard many of them."

* * * * *

This patient differs very materially from the first one. She is a younger woman and has an entirely different diagnosis. She was in two institutions and in one, a State Hospital, she was classified as a case of hysteria. This may, therefore, be accepted as the correct diagnosis. It may be well to state that this is a definite dis-

ease and is something apart from the symptom designated by the same word and which is meant when we talk of a person's being hysterical. It will be seen from the history given that there was a definite sexual trauma in this case, i. e., an attempted sexual assault at a tender age. This, however, was not repressed but appears to have remained in the consciousness of the patient, since she was constantly reminded of it by the original assailant. It is possible that there was an earlier trauma which was repressed but there is no indication of it in the story of her life, yet it should be there to comply with the Freudian theory. There is every evidence to show that her home life was anything but a "bed of roses," yet she remained punctiliously loyal to the disturbing elements. I believe it can be readily seen that she was quite proud of what she had gone through, that a perusal of the history given in her own words makes any other conclusion impossible. The impression one gets is that she considered her case a very unusual and wonderful one, since none of the doctors seemed to know what was wrong with her. In the State Hospital they evidently did, but she did not remain there long enough to have anything done for her, and her discharge was obtained by court order. It would not be fair to say that they could not have done anything for her. The family in this case were very unsympathetic throughout, and I am inclined to think they are not very grateful since her treatment. They are extremely narrow-minded as may be seen in the attitude toward the two girl companions of the patient (see history). They have refused to have anything more to do with the case and will not be bothered with questions concerning it. They are within their rights in this stand, but, unfortunately for us, it leaves some matters unclear that might have been more definitely settled. There is no reliable data on which to determine the patient's personality, but I think this comes out fairly well in the records of the experiment and the initial history by the patient.

The records from which this study is made comprise those of twenty-one seances extending over a period of eight months, from April, 1926, to January, 1927. There was a period of ten weeks during the Summer in which no seances were held. There were present at each seance, the patient,

the medium, the recorder, and the doctor, excepting only that the patient was excluded from the fifth seance and the recorder was absent once. All the usual necessary precautions were taken to insure, as nearly as possible, a scientific work. The only one present at the seance that knew anything about the patient was the doctor, and during a great part of the time he was far from fully informed. The patient's back was toward the medium, who sat in a position from which she could not have seen the patient's face. It is true that at times the medium walked around the room; but when she did this, she was under "control;" and she is then said to have had her eyes closed.

The same group of workers (*Imperator et alia*) were present in this experiment as in the former one, but the members of the group manifesting were not exactly as in the other. Beside the workers there were friends of the patient, some of whom were in the nature of obsessors. There were also a number of obsessing spirits and some "strays." In the records there appear to be twelve definite workers. Besides these there were some impressions of others and, rarely, a "control" of the medium that was probably in this group; but it is not clear who was functioning at that time. There were six spirits, all but one supposed to be of the family, that were presumably trying to help the patient and may be designated "interfering spirits." There was a young girl, the most constant obsessor, who was thought to be a cousin; and a man obsessor who was thought to be the uncle by marriage, the one who so constantly annoyed her and who died in January, 1926. So that, in all, we may say that there were seven family spirits. Besides these last two we find eight other spirits who may be called obsessors. There was also mention made of several names of two little boys with a third; but whether these referred to spirit or to human entities there is no means of telling. In the case of J. D.¹, the idea was expressed that some of the obsessors were in their earth life obsessed by other entities and that these entities still remained close to them after their demise. It was held that these entities also influenced the patient. This is supposed to occur in the case we are now studying. One such entity will be later reviewed. The greater part of the time is taken up by two entities. J. H. H. (Hys-

lop) and a spirit child, and for this reason a large part of this article concerns them. As in the former case (J. D.), the whole of the production of each entity will not be given; but a sufficient amount will be abstracted to allow of forming a good idea of the personality behind it.

In going through a record in this manner there will be found, from time to time, under different headings, repetitions of some of the abstracted statements. While this is to be regretted it is absolutely unavoidable if we are to remain fair-minded in our judgments. It is also found necessary for clarity to assume that future life is an accepted fact and that spirits can and do return and communicate. Whenever this assumption appears in the records you are asked to grant the assumption as necessary for argument, and not as the opinion of the reviewer or as anything that is being urged on you as an actual fact. With this thought in mind we will now pass to the examination of the entities. There are approximately twenty-eight in all. They will not all be reviewed in this article. We will start with those who are said to be on the patient's side and which we know as interfering spirits. We have an aunt, a great-grandmother, and two others with her, another family connection, these last three not named, the uncle by marriage and a "Unity" force.

The first discarnate entity to demonstrate is an old lady who was thought to be an aunt on the paternal side of the family. It is quite evident from her few remarks that she voluntarily came to the patient with the intent to help her. It would seem that she came at a critical period, as preceding her entrance we have the impression "This dates back five or six years," which coincides with the time of the patient's sexual trauma. The aunt, however, brings her own conditions with her and the patient takes on some of these. In the main this old lady seems to be of a frank and wholesome type; she tells of some of the patient's environmental difficulties and of what she would like to do for the patient. It is quite evident that she was very closely supervised in her control and that she was quite amenable to suggestion. She appeared only in the first seance, and her total production was as follows:

¹ See *PSYCHIC RESEARCH*, Vol. XXII, Nos. 6, 7, 8.

(Impression) "There is an old lady who interferes. She is so close to vibrations. It may not be interference with the patient. She interferes with the vibrations. When he gets in, she will not be very welcome; he is going to say some very critical things. She brings a gnawing sensation in the pit of the stomach. I don't think I ever had it before. She says, 'Why haven't they allowed her to grow in a more normal way?' She says, 'They tell you that they had nothing to do with it, that she just followed the life she wanted to.' She claims that she [the patient] was never allowed to have an active, normal, childish life, and that notions put in her head have a great deal to do with it. And the more they noticed things, then and now, the more sensitive the girl became. She [the old lady] wishes she could take her and put her with a lot of young folks, just normal, and spend a lot of time out of doors, with a vacation from the old surroundings. You know there was a shock came at twelve or thirteen. But the body and the nerves are starved. Do you understand that, Doctor?"

(Control) "Now you are wanting to know who I am? Aren't you? Well, I am going to be cautious and say I am on the father's side. I am not going to dig too far just yet. I am just as practical as the other side of the house is—well, say fastidious. Don't think, Doctor, that I come with any criticism, if I am blunt. I don't want the little one to think that I am."

(Dr. T. B.) "I suppose you are trying, really, to find a way to help this little girl?"

(Control) "I am going to say one sentence and leave it to her; if she will do as she is told for about six or seven months, she can be as happy, as pretty, and as sweet, as any girl she ever knew. That means something to her, Doctor. That is why I am saying it. I did pretty well for the first time. I feel pretty sick right through here though. (Hands on stomach, then on abdomen and back.) Tell her not to be nervous about us."

(Control) "We can't show her just how we look and how we talk like she sees you people, and you will probably only want one or two little things that point to who I really am, today; but they are really there. Have you a friend over

here with an iron-grey beard? He wants me to say something. He says I must 'fess up' to something. He says that dizzy condition in her head you can blame on me. That's how I have to confess, because he says I brought them. That I came too near, and stayed too long near. She won't mind if I say 'My Baby,' even if she is a young lady. Love tries to find the best way and knows. That isn't trying to offer an excuse, for I didn't know I needed one: but I am under direction now, the same as going to a sanitarium. I didn't know it would be so easy to speak through a developed person. I will stand off now and take my directions."

(Control) "I am afraid I cannot get it any clearer. Your friend stands so close sometimes. I thank him; I thank everybody. You won't see me for a while. You won't need to."

(Impression) "There is somebody around by the name of Lil or Lily. But I can't be sure. It came to my mind just as she was going out. She is a much larger woman than I am. She brings two conditions with her. She brought a stomach condition and a dazed head. A stomach and abdominal condition. I may see her taller than she really is. I see her stretched out long. She was in deep black and seemed to stretch."

This entity was assumed to be the aunt named Ella although the evidence is not at all conclusive. There is the statement of the control, "I am on the father's side," and the impressions of the medium in connection with this entity. "She brings a gnawing sensation in the pit of the stomach. . . . She brought a stomach condition and a dazed head. . . . A stomach and abdominal condition. These with the fact that Aunt Ella died from cancer. She now resigns her self-appointed position and leaves the patient in the hands of the workers. This was done surprisingly soon, and one wonders what influence was brought to bear to accomplish this result, as there is nothing to indicate it. Perhaps the disposition of the entity, at least, partly explains it. It is interesting to see the comment of Dr. T. B. regarding this spirit's leaving, "Since this entity promised to leave the patient in our hands, the patient's dizzy spells and abdomen soreness have disappeared." Certainly this would indicate that the patient accepted the suggestion of the spirit.

Another entity that came to the patient with the evident intent of helping is called Granny. It is assumed that this personality was the maternal grandmother who had refused to live with her daughter, had wandered around in her old age, and finally died in an almshouse. She was mentally affected, and such cases were in those days sent to the almshouse. There is nothing to indicate when this spirit started her efforts or even if those efforts were altruistic. She seems to correspond more with the type of spirit that has been designated "earth-bound," to have become enmeshed in the environment trying to give expression to her own desires and wishes. She evidently was more concerned with the mother of the patient than the patient herself, and her influence on the patient was very largely indirect; nevertheless, some of her conditions are thought to have been reflected on the patient. This entity is thought to have been one of the disturbing factors in the home life. She was not as easily persuaded to get out, and after leaving once returns to leave again later. Her direct control seems to be very little; the most of the information concerning her comes through a child entity. Finally she capitulates and puts both the patient and herself into the hands of Dr. T. B. and the group of workers. The references to the entity are given in full:

SEANCE 7.

(Impression) "Do you know a fussy old Granny. Doctor?" (Control—child entity) "Some old ladies would think it an absolute sin to leave a dish unwashed or a speck of dust around and go off and enjoy yourself. [Patient says her mother is a slave to dust and dirt.] You know, if you'd chase every speck of dust, you'd never have any fun. I suppose if your mamma brought you up that way, you'd have a hard time to break the habit. You know, if that old lady didn't snoop around our house, we would have more peace. [She is often chided by her mother for carelessness.] She helps mamma to get upset, and then she says she is so tired, and she works so hard, and then nobody gives her any thanks for it. She thinks she is very much abused. [Patient reluctantly admits she felt much abused.] She is a spirited old lady; I think she is a Granny. Oh, dear, dear. How she

does go on sometimes. [The mother is frequently upset and is at these times prone to scold, talk, and find fault.] I think she is a Granny. She makes the mamma sick. Do you know that? The mamma really thinks all the things like the Granny. Our little girl thinks she should feel sorry for a person who goes on so and thinks she is awful because she is not so sorry. You know what your friend over here says, 'Can't you psyche her, the Mamma?' —He says, 'Then maybe we'll cop the Granny.' Did you know the Granny had heart trouble too?—When the mamma says it is in the family and tells a long tale of woe, she is right. [The mother is sickly and does have 'spells.'] But she don't know that the family stand right there, alongside of her. You won't tell her all we say, will you? Because your friend is saying something else. He says, 'She has a complex of housework and hereditary heart trouble.' [The mother has heart trouble.] I think the mamma has a better color lately. When Granny has half a chance, she speaks through her [patient]. When she [patient] wants to have some fun and begins to remember all the things she has not done she ought to do. It is not always remembering what her mother says; it is that Granny standing right there.—They are going to, she wasn't very well before she went over. The trouble was in the head. [This entity was insane.] Sometimes when we put things away in a hurry and not very fussy, the Granny goes back and shows the mother; and then don't we get it—Granny knows that one."

SEANCE 8.

(Impression) "No, it is not that; I can't seem to get it. There seems to be two or three days after the last sitting, where you persuaded your mother to leave something undone and jollied her into doing something nice and pleasant with you, telling her you would make a young woman of her to get some of the credit. She speaks very rapidly when she speaks; and often her words, once they are started, would make you think that some one was turning the handle. [When the mother starts to scold, she speaks very rapidly; and it seems as if she would never stop.] She said if she had urged the other way at that time, you would have heard the flow of words. She brings a disagreeable head

condition which is like a painful pressure on this part of the head (touches top and back of head). I think you would find that the patient and mother suffer from this. She says she doesn't want to be a bother and she will admit that when she was angry she couldn't seem to stop what she had to say. She shows me three spirits who were around at those times, and one in particular who had to take the brunt of these attacks, and often got the blame for bringing them on. Confession being good for the soul, she'll admit now that she herself was to blame. She is going to ask her granddaughter to remember the life of the mother, who spent it under nervous conditions and that her childhood, spent with such a background, leaves its mark."

(Control—Grandmother) "So what your mother went through is worse than what you have had. My child, I am not excusing myself, but trying to show you the way to better understanding. I want you to keep your new form of strength, but will you reserve it and use it to help your mother? From now on, you, in a way, become as her mother. If you will try to do this I will try to keep away. The room is almost going from me I feel so queer. I made a big effort to come today. The tears are forming. Be kind. She knows what I mean, she already has brought more peace in a place where the waters are troubled. I feel like a broken old woman. Doctor, let me take your hand. (Medium reaches for Doctor's hand.) I didn't mean to do wrong, I didn't know I was doing it. I just wanted to tidy up. I know, also, she is going to think more kindly of me, and help, as I have asked."

(Impression) "Good bye, Doctor."

SEANCE 10.

(Impression) "Granny is here and she says she was thrown out, too. She calls her a name, sounds like Alice."

(Control—child entity) "Granny does not bring a good stomach condition when she stands near. She says she is sorry too, and she's not bad any more. She says although she upset things trying to help, she did help one day. Does she [patient] remember her mother suddenly stopped talking when she was scolding and looked queer and when she started again it was not quite so strong? I did that." [Such an incident actually occurred.]

(Impression) "They ask you to have patience with this condition and remind you that there haven't been so many flare-ups as there used to be, and that is because old grandmother has remained almost entirely away since the big excitement, and is anxious to do her share in helping in the way we are directing. You couldn't expect any of the immediate forces to have remained away that time. She sends through a 'God bless you' to you and thanks you for the kind thoughts you send her, and the understanding. It has helped her much in learning how to mind her own business. It is hard for her to see 'in-laws' putting their fingers in the pie that used to be hers, even if, when here, she did have too much to say. But that she's learning now, and you have been a great help to her. That's all. No, she has some more to say after she says she is finished. She says that her disposition and your mother's would never mix, but she says now that it is none of her affairs to try and meddle. And that the kind friends who have helped you have convinced her that no matter how things went in your house, it wasn't her duty to step in from the spirit; for when she did, they only went up like a volcano. She says you take a great deal physically from your mother; but if they would only leave you alone, you would have the disposition that your father normally has—not the one he has when he is tormented by nagging. Sounds black on the paper, but it isn't so very bad."

* * * * *

The particular interest in the grandmother entity is the bringing out of details of the intimate family life, all of which were very accurately given. These would not otherwise have been known for some time to come, if at all, as the patient herself was very reluctant to talk of these matters and would not make any direct complaints of her people, but rather seemed to resent anything of that nature. Perhaps it is not so unusual that the mother of the patient did suffer from heart trouble. There is, therefore, in the record of this entity some evidential data and information of value in the management of the case. There are two other entities who may be said to be helpful to the patient. One, who is probably altruistic and whose sole purpose seems to be the welfare of the patient. This entity is not a continuous

influence and seems to have been brought in through the patient's interest in the Unity cult. Apparently his function is that of an instructor for the good of the patient and, like the Arabian who comes next, he does not manifest through the medium. "He was a little insistent upon carrying out his plans, but the main objection to his presence seems to have been an interference and clashing with the methods of the group." One would judge from the reference made that there was no particular use for this cult even in the spirit world. The references to this entity are in the sixteenth seance.

(Control—J. H. H.) "There has been another factor which so far we have not mentioned and which will play an important part, and that is that the one who works through her in the work referred to heretofore is not quite satisfied either to entirely give up this. But, as that force is good, there will not be any trouble in making that force give up. But it adds another factor at the present time to the trouble. He thinks and talks with us, saying that if he would be allowed a little more leeway, he can help the general condition; and it is not said by him with any selfish desire, but with a real wish to assist; and we may have to be hard-hearted and say at the present time there can be no work of this kind done. If it is, she will find that at the present time the dazed feeling will become intensified. Verify this."

(Impression of the medium) "I am getting the feeling now."

(Dr. T. B.) "Am I to understand that the force you mention has been responsible for the present setback?"

(Control) "He has been responsible for part of this by trying to help. We shall handle it entirely from here, except telling our patient that we want no extended period of work, etc."

The other may have been trying to obtain expression of himself, since he is supposed to take the patient on long stretches of imagination. This, however, is not certain for the reason that he is said to be an ancient and it would be very unusual

in spiritistic experience to have an ancient who was "earth-bound." This entity is probably Arabian, and the description in the record briefly describes his effect on the patient. It would seem that he was not continuously in the vicinity of the patient and had something to do with her imaginative life.

SEANCE 11.

(Impression—long pause, seems confused) "A very heavy head condition. And with this heavy condition comes a man who comes from somewhere around the section of Arabia. And he brings a very heavy control and yet is not primarily an injurious influence. When conditions are harmonious around the patient, he is able to take her on long stretches of what she calls 'imagination.' The control is taken heavily from the base of the brain. (Holding hands to back of neck, as if in discomfort.) There is a cross vibration. This force stepped too close while we were using speech control. Just a moment, (shakes head as though to throw off something), there is just a little mixup of mechanism. This man has been close at times and other times with long stretches between. And he has been on the whole a helpful and worth-while influence."

SEANCE 12.

(Control—J. H. H.) "We want to say though that we don't want the patient herself to allow his influence to continue any time that the symptoms appear and not to seek fuller expression from him in her line. If she will simply stop a few moments, asking that assistance be given, the condition will lighten. We are not anxious at the present moment for much steady work along this line until the conditions are a little clearer around her and the physician in better shape. This is the man whom, at times, she confuses with an old fear. If you will ask the patient if this is clear enough, we shall stop this line."

[To be continued.]

THE CRISIS IN PSYCHICAL RESEARCH

(As seen by Eric J. Dingwall)

Reprinted from the *Realist*, May, 1929
with comment

BY THE RESEARCH OFFICER

OUR readers are for the most part acquainted with Mr. Eric J. Dingwall and his record, and some of them are personally acquainted with the man himself. He served for some five years as Research Officer of the S. P. R. (London); though it must be emphasized that his position there, with a salary on which it was not imagined that he could live, with the understanding therefore that his work was on a part-time basis, and with responsibility inhering in an unpaid "Honorary Research Officer" whose name rather than Mr. Dingwall's appeared on the Society's publications while Mr. Dingwall was placed more or less in the position of the golf professional, was not exactly comparable with that always enjoyed by the full-salaried, whole-time, wholly responsible Research Officer of the American Society.

During the year 1921, Mr. Dingwall was in this country, as Research Officer to the A. S. P. R. in the field of the physical phenomena; during the early part of 1925 he was in Boston for some six weeks, examining the Margery mediumship in his Society's behalf and in a curious unofficial or semi-official capacity which has never been clearly defined; and during 1927 he was again in this country for a short time on an anthropological research of his own. He is therefore rather better known to us than most of his countrymen in our field, and to me personally he is better known than any other of them.

Mr. Dingwall's friends on this side of the water all have the highest regard for his personal qualities and for his honesty of purpose. With some of his personal idiosyncrasies we do not find it so easy to sympathize. He displays a far greater

range of emotional ups and downs as the evidence in a given case unfolds before his eyes, now appearing on the whole favorable and now the reverse, than any wholly scientific mind is entitled to. I myself have seen him in the morning in a state almost of exaltation over the latest favorable development of his Margery sittings, and the same evening in the blackest and most pessimistic depression imaginable. The world of psychical research as a whole has seen him signing a statement of his complete satisfaction with the Schneider phenomena, and a few years later in a state of mind where as far as one can judge he honestly believes that he never did anything of the sort.

During the past three or four years, Mr. Dingwall has been coming more and more definitely toward the conviction that the physical phenomena of mediumship do not occur genuinely; that all physical mediums are therefore necessarily fraudulent. Now conceivably this might be the actuality; but whether it were or were not, I do not see that any display of emotionality is called for. And it was certainly with the keenest relish imaginable that, when I last saw him in October, 1927, Mr. Dingwall listened to my detailed narrative explaining the reasons for my profound dissatisfaction with the Schneider phenomena as I had just seen them in Braunau; and that he capped my story with the reiterated joyful pronouncement:

"I tell you, Bird, the physical mediums are *all* frauds; every last one of them!"

In speaking of another distinguished American investigator, I have often said approximately this: He gets the keenest intellectual kick out of the hypothesis of fraud, out of a detailed examination of the

technique of fraud, out of the separate physical and mental steps in showing a given case to be fraudulent. Out of no aspect of genuine phenomena does he get any appreciable kick at all. Whatever of error his work may then involve is clearly going to lean toward mistaking the genuine for the fraudulent, and this error he is going to make more consistently than any unprejudiced investigator ought to make it. Evidently, the same applies to Mr. Dingwall; and I think, in even stronger degree. For Mr. Dingwall actually does at this moment take the stand that *all* physical phenomena, those occurring in his presence as well as those in his absence, are demonstrably fraudulent. Not merely to be strongly suspected, not simply calling for the severest criticism before we may accept them, you understand: rather, demonstrably without validity. "I tell you, Bird, they're all frauds; every one of them. There is no genuine physical mediumship."

I think it fairly obvious to any clear-sighted student that this pronouncement is an erroneous one. I think it equally obvious that the emotion and animus that mark it are not merely accidental characteristics, but rather afford the key to Mr. Dingwall's attitude. He believes the physical phenomena to be of wholly normal causation because it pleases him so to believe. The better one knows him, the better one comes to appreciate that this is a fundamental defect of his temperament, from which it were folly to hope that he can ever escape.

At the same time, Mr. Dingwall possesses a clearer scientific head in many respects than any other psychical researcher whom I could name. If he talks or writes about the scientific attitude and the scientific requirements in psychical research, we shall of course know that like almost everybody else who uses the word, he means merely his own attitude and his own requirements. But that they are his does not stamp them as necessarily unscientific, and in point of fact in many respects they are highly and effectively scientific. With due allowance for his idiosyncrasy about the physical phenomena and for his generally temperamental attitude, anything he says is well worthy of attention. And he has just been saying something, in the *Realist* for May, 1929, that is abundantly worthy of careful examination. I do not by any means agree with all he tells us here, as I shall presently make clear. But his article as a whole,

barring the exceptions to it which I shall take, is a contribution to psychical research which we may all take to heart. I accordingly give it verbatim, with due acknowledgment to the author and to the editors of the *Realist*; after which, I shall resume discussion in my own person for the purpose of indicating just where and to what extent I find him wide of the mark. Mr. Dingwall's text follows:

* * * * *

It is often thought that with the advance of civilization superstition becomes weaker and man tends to rely rather upon the dictates of reason than upon irrational ideas engendered by fear or ignorance. This is perhaps true, but only to a very limited extent. We have only to remove the cultural veneer or outer crust to discover that beneath there lie layer upon layer of superstitious beliefs which find expression in the conscious life of the individual, although often masked and indulged in secret. Professor A. M. Tozzer in his *Social Origins and Social Continuities* has given examples of the sort of superstitions which are still widely held in American college circles, and the enormous sale of "lucky" mascots and tokens in this country provide similar evidence for Europe. It is, however, in occultism that modern superstition is best exemplified. There can be no doubt that the belief in "occult" phenomena and the study of all branches of occultism are increasing in Europe, America, and elsewhere. Concealed under such terms as Anthroposophy, Higher Thought, Psychical Research, or Metapsychics, the study of alleged supernormal phenomena is growing, and gradually is attracting the support of men engaged in physics, medicine, and biology, or some other branch of science, often with the most surprising effects on their previous mentality.

Most scientific men, if they ever consider the matter at all, regard this spectacle with repulsion and amazement. The popular press has provided accounts of sensational occurrences reported by persons whom scientific men are wont to consider as either madmen or liars; and they have possibly seen enough of the ordinary spiritualist or psychical researcher to confirm their opinion as to the competence of such people to investigate anything. Yet the "Movement" continues: men and women in public life, lawyers, doctors, engineers, writers, and dramatists come forward to

profess belief not only in the existence of supernormal phenomena but also in the spiritistic interpretation of them. How are we to account for this extraordinary position? How are we to regard the present state of psychical research and the steady growth of the belief in spiritualism?

In order to understand the present position and its relation to modern thought some slight acquaintance with the history of occultism is desirable. To begin with, it must be clearly understood that occult and spiritualistic phenomena are not new—

"Oh, the road to En-dor is the oldest road
And the craziest road of all!
Straight it runs to the Witch's abode,
As it did in the days of Saul. . . ."

They are as old as the species and are intimately connected with certain obscure human faculties and with the hallucinatory visions of the sane and the demented. The magicians and diviners of the Ancient East, the sorcerers of Greece and Rome, the medicine-men of the North American Continent, the mediums of South Kensington and Holland Park—all these are of the same profession. They use the same kind of apparatus and produce identical results. The medicine-man of the North American Indians pulls out from his bag a piece of crystal or quartz, and by gazing on to its polished surface observes visions which he has learned to interpret. The modern medium of London or Chicago stares into a crystal ball and in the pictures therein believes he sees the secrets of the past, the present, and the future. The odd manifestations reported by Callaway as occurring among the Zulu or those described by any field worker among the North American Indians or by Stock in Tahiti are identical with those occurring today in the darkened parlors of London, Paris, and New York. The famous story told by Pliny of the haunted house in his letter to Sura might have been published yesterday, and even then the facts seemed to warrant consideration—*Digna res est, quam diu multumque consideres.* The mysterious conduct of ghostly visitants intrigued the Ancients just as it baffles the modern inquirer. As the old clay tablet says,

"No door can shut them out,
No bolt can turn them back,
Through the door like a snake they glide."

Through the hinge like the wind they blow."¹

The perplexities of certain of the more critical classical writers were identical with the difficulties of the student today. In his pungent and biting criticism of divination Cicero might have been meeting and rebutting reports from the modern spiritualistic press. Except for the fact that today the scientific world is satisfied of the reality of the hypnotic sleep and of mental dissociation, we have made no real progress whatever since the day Lucian penned his immortal lines on the fraudulent mediums of his day. It is true that anthropology has made some attempt to study the more obscure superstitions and beliefs of mankind and the controversy over the diffusion of culture has given an impetus to original research. No serious attempts, however, appear to have been made by field workers to inquire into the basic facts which lie behind the ritual magic of the medicine-man, the shaman, and the seer.

Just as in the field the scientific observer ignores such facts, so at home are the modern "seers" left to satisfy the curiosity of the seekers after signs. Where ignorance flourishes superstition and credulity are always rife. There are few departments of human life in which we are so ignorant as in that which is concerned with those obscure and puzzling faculties which seem connected with the phenomena of hypnotism and mental dissociation. Although such examples of human activity as reflected in folklore and mythology have been studied and compared, yet that branch which is commonly described as "occult" and which has been known throughout all ages has been excluded from general scientific treatment. Moreover, the experiences of those scientific men who have worked in this field have often been so unfortunate that there need be no surprise at the caution of the orthodox. We have only to call to mind prominent supporters of spiritualism and so-called psychical research and to read their utterances to be amazed that such superstitious credulity can exist. It cannot be doubted that the study of occultism has a peculiar effect upon the human mind. After a period of study a kind of mental cleavage seems to occur: the capacity for estimating the value of evidence becomes

¹ R. C. Thompson, *The Devils and Evil Spirits of Babylonia* (London, 1903-4), p. 53.

weakened and the inquirer becomes an easy prey to every sort of deception and delusion. To such inquirers occult phenomena become commonplace: they see spirits everywhere: every passing fancy is a telepathic impression from another sphere.

"Spirit friends are on the threshold,
Waiting for the opening door;
Seeking for a recognition
Of the loved ones gone before."

Again, any unusual sound or movement is often considered a proof that the spirits are anxious to manifest their presence:

"Rap, rap, rap! Rap, rap, rap! Rap, rap,
rap!
Daintiest fingers most rare
Wake the most delicate sound,
Rapping on table or chair."

A recent President of the Society for Psychical Research, which at one time had a reputation, not altogether undeserved, for caution and discretion, has gone so far as to suggest that the spirits actively assist him in his experiments, biding their time until a favorable moment arrives for them to impress the minds of mortals with materials suitable for their purposes.² When we observe the effects of the belief in occult phenomena upon our fellow-men, can we be surprised that the ordinary scientific worker regards these occurrences as no other than a mirage or the products of a disordered imagination? Even Sir William Crookes himself confessed that spiritualistic arguments might seem in truth to justify Faraday's statement that "many dogs have the power to come to much more logical conclusions."³

We have seen above, that among all peoples at various times certain obscure phenomena have been reported which for the most part appear to be related to abnormal mental states. The shamans of Indonesia, North America, and Siberia present features which are common to persons of a similar profession throughout the world. The Roman of the time of Cicero was able to distinguish at least two kinds of divination: that which manifested itself in such ways as in astrology, auspices, and the interpretation of portents and omens; and that which was exercised by diviners in a

state of frenzy or trance. The first category comprised all those who relied rather upon mechanical aids to divination than upon the products of their own imaginative powers: the second was composed of those who performed their functions while in abnormal mental states in which they gave forth utterances which can be faithfully compared to the trance addresses of the modern subjective mediums. Yet even those who preferred the more mundane help of the crystal or liquids used these as adjuncts to their powers just as today the modern sacerdote employs his glass ball or pool of ink. These serve to fix the attention and thus to bring into play those subconscious activities which often resulted in the appearance of hallucinatory pictures which might be interpreted according to the knowledge or skill of the diviner. Moreover, the faculty has a certain utilitarian value. Facts forgotten by the percipient may be recovered in the form of hallucinatory visions in the crystals. Thus a European percipient who had completely forgotten an address was able to recover it by consulting a crystal,⁴ just as the Apache regains lost property by gazing into his piece of crystal which he carries in his magic bag.⁵

Not only have sacerdotes or crystal gazers reported the occurrence of pictures which reveal what they have once known, but also they claim at times to see visions which correspond with facts concerning which knowledge could never have reached them. The Apache boasts of his crystal as a means whereby he can see anything he wants to see, and similarly the Egyptian gazing boys who use pools of ink are said by a variety of observers to describe pictures illustrating events unknown to them, and indeed the literature of crystallomancy abounds with such reports. The same problem of the alleged supernormal acquisition of knowledge confronts us when considering the material presented in the utterances of those whose manifestations are accompanied by a state of trance or of frenzied hysteria. Modern examples illustrating the ancient references and the experiences of civilized men and women of today can be compared with the accounts brought back by travellers of cases of supposed possession and obsession among more primitive peoples. There seems to be little doubt

² Proceedings: S. P. R., 1923, xxxiii, 452.

³ E. E. F. d'Albe, *The Life of Sir William Crookes* (London, 1923), p. 216.

⁴ Proceedings: S. P. R., 1889, v. 507.

⁵ J. G. Bourke in Ninth Annual Rept. Bur. Amer. Ethnol., 1887-8 (Washington, 1892), 461.

that in all these cases some measure of mental dissociation occurs, and that it is usually in a secondary state that the subject exhibits peculiar manifestations. It is this marked change in the personality of the subject that is partially responsible for the belief that the primary personality of the "medium" has in some way been submerged and replaced from outside by an alien entity or spirit. It is common knowledge that this is the usual explanation among savage peoples, and there is no question that an identical opinion is held by the majority of modern spiritualists. Although study of certain classic cases of multiple personality has contributed to a broader understanding of the nature of these shifting mental layers, it must be admitted that there is much in the published cases which has been glossed over purely on account of our inability to describe the material in any way adequately. Anyone who makes a detailed study of the Beauchamp or Doris Fischer case can hardly deny that both offered fields for experiment up to an almost unlimited extent. In the Fischer case alone have we the full records of certain experiments which ought to be repeated and which, insufficient as they are, give some indication of the apparent connection between these abnormal psychological conditions and the phenomena associated with the more voluntary forms of mental dissociation exhibited by the shaman or the modern medium. It is this supposed supernormal acquisition of information which lies at the root of both ancient and modern spiritualism. It is true that in a certain number of cases mediums give information which appears to be outside the range of their normal knowledge. We do not maintain that such knowledge is necessarily supernormally-derived. The lack of systematic care displayed by the majority of psychical researchers together with their distaste for adequately controlled conditions forbid any such opinion.

It is, however, on these supposed powers that the reputations of all subjective mediums depend, but the problem is too complex for any adequate treatment in this place. This belief, nevertheless, is fundamental in modern spiritualists, and owing to their dislike of any criticism, it is becoming a dogma which few dare to resist, and we shall see later how this and the accompanying theory of "telepathy" are

mainly responsible for the gradual decay of serious inquiry in this country.

In the above brief review we have seen how a direct line can be traced from the ancient diviner to the modern medium. It has also become apparent that all these mental phenomena are linked up, and although the material presents an immensely complex web a few strands of common color may be detected running through the whole. If we had to point out the most important of these threads, it would doubtless be that connected with mental dissociation, with the release of subconscious mechanisms which in normal life are repressed and in abeyance. Moreover, the emergence of these factors causes other phenomena to come into view. A connection becomes vaguely apparent between mental states and bodily reactions: between the working of "mind" and its effect upon "matter." Let us return for a moment to the phenomena of the recognized hypnotic trance. We are aware from evidence derived from direct experiment that it is possible to produce by suggestion various effects such as hyperesthesia of sight, hearing, and smell as well as of the muscular sense. Reports have also been made by a number of medical observers of cases where actual blisters have been caused to appear upon the skin of sensitive subjects, and, although the evidence is not nearly so good as we should wish, the possibility should not be wholly excluded in view of the spontaneous and well-attested phenomena of the stigmata. Similarly anesthesia can be readily induced in suitable patients, and although neither has this matter ever received adequate attention it is clear that there exists a mass of data which requires minute investigation before it can be even partially understood. Now, since it has been alleged that under the influence of suggestion such a phenomenon as cutaneous blistering has been observed, it may be that the contrary effect might be produced, namely the avoidance of effects normally resulting from certain specific forms of stimuli. It is perhaps in suppositions such as these that it may be possible to appreciate such problems as the apparent immunity from fire which finds its farthest expression in the famous Fire Walks of primitive peoples. Generally speaking the performance consists of the passing of bare-footed persons across heaps of hot stones, ashes, or cinders, and the practice has been

observed and reported from a great number of different localities. Similar apparent immunity to fire has been demonstrated by modern European mediums, although never, I think, under such conditions as to make the reports scientifically valuable. Again, a common factor is to be seen in the mental condition of the majority of those who indulge in the Fire Walk. Sometimes a period of preparation is necessary, and failure to escape unhurt is not entirely unknown. But one feature is reported both in Europe and elsewhere which is of the greatest importance. It is the alleged immunity that can be conferred upon others at specific times. There would appear to be a kind of extension of the ability to escape unhurt, and it is this supposed power to exert external influence that is at the basis of the so-called physical phenomena of spiritualism.

Moreover, in addition to those phenomena which are produced in the presence of mediums and which can be dealt with experimentally, there exists another class of similar manifestations which occur apart from any known agency, and for the investigation of which a different technique would have to be devised. This latter class consists of such occurrences as those which are reported to occur in alleged haunted houses all over the world. These are connected with the so-called poltergeist phenomena, where objects disappear, fly about, and are smashed to pieces, and where other violent and noisy manifestations occur. Regarding the phenomena of haunting generally, it may be said that the one great difficulty of investigation is their spontaneity, whilst in the case of phenomena occurring in the presence of mediums the difficulty lies in the ease with which they can be normally produced. Ever since simple and credulous people crowded the parlor of Alexander of Abonitichus to hear his fat, tame serpent talk simple credulous people have crowded into séancee rooms to have spurious marvels foisted upon them at exorbitant prices. It is this factor of fraud that makes psychical research the most difficult and exasperating study that exists. The demand of spiritualists and psychical researchers for marvels is so great that their normal production becomes inevitable. The average occultist would, generally speaking, prefer to see fraudulent phenomena than to see nothing, and thus the conditions of the

"experiments" are nearly always heavily weighted in favor of the medium. If phenomena are not forthcoming then the control is weakened in order to permit greater latitude for fraudulent manipulations, and since the conduct of the sittings is practically always in the hands of the mediums' "Controls," the observers are in no sense experimenters but merely an audience at a performance arranged for their benefit. In order to understand how these conditions have arisen and, in order to appreciate the present position of psychical research, it is necessary to cast a glance backwards at the history of the modern spiritualistic movement, apart altogether from that of occultism.

In the latter half of the eighteenth and early years of the nineteenth centuries spiritualism, in the sense that we understand it today, began to make itself felt in Central Europe. The writings of Jung-Stilling and Kerner were responsible for much interest in occult manifestations, and the phenomena of animal magnetism had paved the way to a better appreciation of the influence of suggestion. It was in the United States, however, that modern spiritualism first began to show an organized front, and its birth was preceded by a religious revival which, directed by immigrants from England, exhibited features which were later developed under spiritualistic influence. In the latter half of the eighteenth century, Ann Lee, a Manchester girl, joined a small society of Shaking Quakers and soon after developed supposed mediumistic faculties. She escaped from bonds like Apollonius of Tyana and knew the sins of penitents before they were confessed like the Blessed Curé of Ars. The faith, however, made no headway in England and Ann with some companions left for America, arriving in 1774. For a few years the struggle was a hard one, but in 1779 a religious revival broke out and soon spread. In 1784 Ann died and was succeeded by Lucy Wright, who had been a prominent figure in the work of the community. In 1837 a series of new manifestations took place. At one or other of the settlements some small girls began to sing in a strange manner and talk about visions of angels. Children, however, were not the only ones affected. Adults were soon attacked by convulsions, and some fell into a trancelike state in which they delivered long discourses and declared that they held

communion with spirits. An eye-witness, residing at Watervliet, records the fact that very frequently the people were seized with a rapid whirling and violent twitching of the body which they were unable to repress. Besides the dancing and shaking manifestations mental phenomena commenced. The sufferers claimed to be controlled by the spirits of the dead, their own bodies and minds being only used as "instruments." The great men of history came and discussed their condition. Napoleon, Penn, Washington, Cicero, and many others were claimed as controlling these lowly Shakers, but, as might be expected, their utterances seemed scarcely worthy of them. At other times the entranced Shakers declared that they were controlled by foreign entities whose supposed characteristics they imitated with remarkable exactitude. Supernormal mental phenomena were supposed to have taken place and persons recently dead gave evidence of identity through the entranced subjects exactly as a modern medium is reputed to do.⁶

In 1848 occurred at Hydesville, New York, an event which was destined to exercise a profound influence upon spiritualistic beliefs. The Shakers had sown the seed: the harvest had merely to be gathered in. In that year mysterious knocking broke out in a house: an immediate explanation on normal lines was not forthcoming and communications with the alleged spirit by a rapping code were established. The ease created enormous interest and excitement, not only in America, but elsewhere, and from this occurrence the growth of modern spiritualistic practices may be said to spring. By 1854 it was said that there was a medium in every important village in the United States, and there is no doubt that soon after the table-rapping mania spread far and wide. As the movement grew and a religious system began to crystallize around it, so did interest awaken among those who, although not spiritualists, saw in the phenomena facts of importance both from the point of view of psychology and comparative religion. The claim to be able to furnish evidence of human survival after death naturally compelled the attention of those over whom the influence of orthodox religion was beginning to weaken. It was

at this point that organized investigation seemed desirable and the Society for Psychical Research was established in 1882. The first fifteen years of the Society's life showed the highest promise for the future. Indeed the *Proceedings* contain material which must always remain of value to the scientific inquirer. One tribute to its cautious policy was the early secession of certain of its members, the result being the formation of the London Spiritualist Alliance, which still exists, and which, with its increasing membership, is the most important of all the spiritualistic organizations of today. Towards 1900 a change became discernible and the next twenty years showed a gradual decline in the scientific value of the Society's publications. The prudent and cautious policy of its early supporters has given way under pressure from the spiritualist wing to one in which the canons of scientific procedure are partially disregarded. Evidence for the most part no longer depends on the conditions of the experiment, but upon the supposed good faith of the mediums with whom the experiments are conducted, and the sole standard of good faith seems to be whether the mediums are personally known to a small group within the governing body. Since the mediums are for the most part pseudonymous it is impossible to appraise the value of these estimates of honesty and sincerity. Moreover, the bulk of the reports, which are concerned chiefly with automatic scripts, contain merely an abridged and selected portion of the material, designed to illustrate alleged supernormal processes. It is clear that we have no means of checking either the impartiality or competence of the editors, and in cases where actual verification and corroboration have been possible the result has provided little assurance of either the accuracy or reliability of their reports. Although some attempt has been made in recent years to control this internal decay in the Society, it is clear that it has already gone too far. A drastic reorganization would be necessary in order to eliminate the unstable elements and bring back that confidence in the administration which certain of its publications have done so much to shake.

We have seen above that in Great Britain the spiritualists are virtually in possession of the field. Although the Society for Psychical Research is still nominally independ-

⁶ In a Shaker MS. the word medium occurs in precisely the sense in which it is employed today. The date of the MS. is about 1843, and was almost certainly written before mediums had become known through the events at Hydesville five years later.

ent, its present condition of weakness offers no resistance to spiritualistic infiltration, and its influence in scientific circles of repute is now wholly negligible. The period of private co-operative inquiry is over. The time is fully ripe for some virile and enlightened academic body to found a department where experiments can be initiated and training in the technique of investigation can be obtained.

The position in the United States is very similar to that in England. Here again we have flourishing spiritualistic organizations, but the more serious bodies which originally did a certain amount of good spade work are already showing signs of weakness due mainly to the lack of a vigorous and well-established scientific control. Although unequalled opportunities have existed in the United States for a detailed study of the North American medicine-men, and of the phenomena reported in their presence, it does not appear that any scientific investigation has been attempted, and it is probable that this will become increasingly difficult in the future.

On the European Continent the situation is not quite the same. There has never been the systematic organized spiritualism which is common in the English-speaking world. Although there are signs that such a movement is beginning in Holland, Belgium, and elsewhere, the paucity of subjective mediums renders progress somewhat slow and uncertain. Various societies for research exist in Austria, France, Germany, Greece, Norway, Poland, etc., but international co-operation is hindered considerably by linguistic difficulties and by the more petty hindrances arising from personal ambition and over-confidence in the value of private inquiry. In the British Colonial Empire spiritualism is undoubtedly making headway, mainly owing to propaganda directed from the mother country. Even in Japan there appears to be a wide-spread interest in occult phenomena, although scientific investigation does not seem to have been attempted upon any considerable scale.

In the above very brief and incomplete survey of the growth of spiritualism since the middle of the nineteenth century two facts stand out in sharp relief. Firstly, we see that, owing to the lack of scientific treatment, the spiritualistic interpretation of the facts is becoming more and more widely accepted; and secondly, that in proportion as spiritualism increases so does

the disinclination for scientific research accompany it. A vicious circle is thus created which education and determined effort alone can break. The results, however, of the present situation are of far-reaching importance. Since the main interest of spiritualism is not in research but in the demonstration of the truth of a theory, co-operation between spiritualism and science becomes exceedingly difficult. In a series of sittings it is not the observers that arrange the conditions. These are specified beforehand by the medium and his friends, and any attempt to strengthen the conditions or adequately to prevent fraudulent manipulations is immediately suppressed as contrary to so-called psychic laws which have been invented by spiritualists apparently with the sole aim of hindering research. Anyone who has had experience in psychical research knows that these alleged laws can be repeatedly violated by the medium or by his associates, whereas any infraction of them by scientific observers is considered not only to be unpardonable but actually physically harmful to the medium. It may be noted here that spiritualists invariably claim that their conditions render fraud impossible. They bind mediums with tapes and ropes and employ many other unnecessary and unsuitable means of control, whereas they always resist any attempt to introduce simple and effective methods. The sittings are therefore merely shows, over which the observers exercise an indirect and purely ineffectual control; and yet there will be found men of scientific training who will accept such conditions and after a few trials signify their willingness to publish their belief in the supernormal quality of the phenomena presented. The present situation has reached a stage where the growth of superstition and credulity among the more educated classes is becoming a serious reflection upon our civilization. Any person of astute mind and moderate manual dexterity is able to gain a good livelihood under the protection of some spiritualist society, since he will be assured of a crowd of persons who will willingly pay a guinea to see perhaps a crumpled handkerchief or piece of chiffon which will be exhibited in a poor light as a specimen of "ectoplasm" supernormally produced. Similarly the parlors of mental mediums are well filled with persons seeking messages from their deceased relatives, and astrologers,

palmists, graphologists, and a host of similar charlatans pursue their callings wholly undisturbed by the authorities. It is true that occasionally the Public Prosecutor takes action, but any interference with spiritualistic activity is hindered by the fact that it is obviously undesirable to select one religious movement for persecution, especially where the legal status of the modern medium is as obscure as it is at the present time. Moreover, the situation is rendered more complex on account of the atmosphere created by the presence of abnormal psychological processes either in the medium or the sitters. Any definite action with regard to the claims of spiritualism is to be deplored until the facts which underlie those claims are better understood. It is our ignorance which lies at the root of current superstition. Until that ignorance has been dispelled under the light of scientific inquiry we cannot hope to see any diminution in the belief in "occult" phenomena, but rather its ever widening diffusion.

As we have already seen, a convenient approach to the subject is through the anthropological investigation of phenomena occurring among primitive peoples. Its importance in this connection was formerly emphasized by Bastian and Tylor and more recently by Haddon, but no serious attempts have been made to elaborate and utilize their suggestions. Moreover, it is by no means necessary to limit investigation to work in the anthropological field. A mass of data await inquiry and verification in the laboratory, and there can be no doubt that systematic and careful experiment in the domain of hypnotic and abnormal psychological states would yield results of great value. It must not be supposed that exact observation is excluded by the nature of the subject. It is rather that the correct technique has not yet been devised and the proper avenues of approach explored.

Although only the merest outline has been given here, enough, I think, has been said to indicate the importance of these phenomena in the history of civilization, and the necessity of an attempt to bring them within the range of organized knowledge.

* * * * *

Much of what Mr. Dingwall says is valid; many of the abuses and dangers which he sees, really exist. Particularly timely is his

warning against enslaving ourselves to the production of phenomena, at all costs. I myself have attended (as spectator, without responsibility) a seance, the idea of which was to encourage the phenomena to emerge into red light; and where the sitters have all agreed that they would be willing to go through any amount of blank waiting period that might be necessary for that purpose. Yet within ten minutes, the absence of any action had affected them to the point where they were beginning to cut down the illumination, inadequate as this was initially; and within twenty minutes of the start they were sitting in total darkness. The excuse for this was that when and if phenomena started they could and would then turn up the light again; but of course the control objected to this, and it was not done. Nevertheless the seance was regarded as successful to a high point of satisfaction by all the sitters except myself. This example from my own experience is but one indication of a symptom that is very common among persons regarding themselves as psychical researchers, and the thing it illustrates is, as Mr. Dingwall says, something to struggle against to the last ditch.

In numerous other respects, as I shall make clear, I agree heartily with what Mr. Dingwall says, and with the necessity for his or for somebody's else saying of it. But I find much in his paper that is a product of his own peculiar temperament and his own peculiar way of looking at things. Thus, he recapitulates the fact that men and women in all fields of public life, men and women of presumed good judgment, have come in large numbers to believe "not only in the existence of supernormal phenomena but also in the spiritistic interpretation of them." He presents this, implicitly but none the less definitely, as something over which concern should be felt; and he asks in so many words the question: How are we to account for it? Apparently he gives no thought to the possibility that it is to be accounted for by reason of the facts that the phenomena do actually occur, and that the spiritistic interpretation is found, by many wholly competent students in various fields of science, to be less at variance with the phenomenology and the attendant philosophy of orthodox sciences than has been supposed. No: Mr. Dingwall's personal viewpoint leaves no room for this picture. Any acceptance of the

phenomena, any application to them of non-materialistic doctrines, is to be deplored as a mark of superstition and ignorance and general laxity.

Now *superstition* is one of those words, like *scientific*, for which no two observers can find a common basis of definition; and which, in the end, every observer invariably defines in positive or negative terms of his own beliefs and behaviors. *You* are unscientific when you approach a question of factual determination differently from the way *I* approach it, or when, approaching it in any way at all, you attain a different conclusion from the one that *I* attain. *You* are superstitious when you come to believe something that *I* reject. And if I am the sort of person who thus judges the degree of your science and your superstition, there is nothing you can do about it.

Mr. Dingwall is emphatically this sort of person. His viewpoints are scientific; any others are fallacious and unscientific, and superstitious in the bargain when they lead to conclusions which he cannot share. He does not appear to appreciate that superstition cuts both ways: that the notion that these things do not happen, that if they did they must never be explained by appeal to the spirits, that both the occurrence and this particular explanation must be denied at all costs, that anybody who fails to agree with this pronouncement is a menace to science and a doddering victim of senile dementia—that all this credo is a matter of superstition appears to be wholly outside his horizon. Equally outside his comprehension is another fact: when he speaks of “the most surprising effects on their previous mentality,” he really means nothing more than that, in increasing numbers, responsible persons of the sort he is talking about are coming to appreciate that their former attitude on these matters was one of prejudice and of scientific superstition.

Mr. Dingwall appears to be ready to grant the hallucinatory visions of the sane and the demented. Why should he veer off with such fright from the notion that these hallucinations may have a systematic meaning? Because a thing has happened in Tahiti and among the Zulus, what reason is this for automatically discrediting it when it happens in New York or London? Because a thing perplexed men two thousand years ago and because they expressed their perplexity in the same terms then as now,

why must we now explain that thing away as illusion and deceit?

There are indeed those to whom “occult phenomena become commonplace”; to whom “see spirits everywhere”; to whom “every passing fancy is a telepathic impression from another sphere”; with whom “any unusual sound or movement is considered a proof that the spirits are anxious to manifest their presence.” This is something that occurs more than it should, something against which warning is due and timely; and in its picturesque descriptiveness of the malady Mr. Dingwall’s warning is as effective as any I have ever seen or heard. But his implication—or is it a specific charge?—that no line of demarcation is to be found between this and competent psychical research is one that I strongly resent.

If any reader will turn to page 452 of the S. P. R. *Proceedings* (British) for 1923, I am sure he will agree with me that Mr. Dingwall grossly exaggerates in the picture which he presents of Mr. Piddington’s text. We are entitled to give our attention to the various hypotheses which may be advanced to cover the phenomena; and one of these is the spirit hypothesis. In considering this or any other hypothesis, we are entitled to speculate to heart’s content about the mechanistic processes involved. This is all that Mr. Piddington does. If the spirit hypothesis holds, the collateral observations advanced by Mr. Piddington are probably valid. Does Mr. Dingwall seriously propose to forbid discussion of the details of a theory until after it has been accepted?

Because it is done in Tahiti and in Zululand, there must be something rotten about it. Because the Apache and the Egyptian practice it, there must be something wrong with it. A more logical and less emotional person, starting with this viewpoint, and then finding contemporaneous evidence that there is something *right* about crystalomancy, would allow this evidence to prevail or at least to bring into question his initial viewpoint of contempt for the Apache and the Egyptian. Not so Mr. Dingwall; if the Apache and the Egyptian did it, he *knows* there is something wrong about it. So when he catches the Londoner or the New Yorker at the same shady practice, he simply puts the Londoner and the New Yorker in the class with the Egyptian and the Apache, and passes on to the next problem.

Of course in his insistence upon the para-

mount importance of the fact that all these things occur, in some part, in states of mental dissociation, Mr. Dingwall is on good ground. In his insistence that herein lies an avenue of attack he is right; by all means one of the things we should do is to examine as fully as we may the facts about mental dissociation and other phenomena or conditions of normal or abnormal psychology that appear to have any role in psychical research. This avenue of attack upon our problems is one that psychical research *has* been prone to overlook, and to this degree we are open to Mr. Dingwall's criticism. Too much and too long we have concentrated upon the subject matter of the communications, and let the physiology and psychology of the medium elude our observation. But surely the writings of M. Sudre in this JOURNAL are evidence that we are overcoming this error!

Another point where Mr. Dingwall is within the facts is where he stresses the historical continuity of the spirit explanation. This theory as advanced by civilized races of today is the same, historically and philosophically, as when advanced by uncivilized races of the past. But what of it? Does it necessarily follow that because ignorant savage races accepted the spirits, we must reject them? If the phenomena occur, there is a cause for them. Anything which Mr. Dingwall can characterize as a "spiritualistic infiltration" into our research he resents and deplores. If this means anything, it means simply that we are to study the phenomena under a convention which permanently enjoins us from giving any attention to a particular one of the explanations that is offered for them. Why? Does Mr. Dingwall regard this arbitrary, aprioristic exclusion of one hypothesis as scientific? Or is he afraid that, allowed to examine the spiritualistic hypothesis on its merits, we shall find it to be valid?

With the interest and importance of Mr. Dingwall's outline of our historical backgrounds, no psychical researcher can possibly quarrel. The slightest examination of the records of the human race will make it clear that the borderline phenomena of human behavior display an essential unity throughout the ages. We could not escape this fact if we would and we would not if we could; for if psychical phenomena have not always occurred, we can hardly reach any other conclusion than that their

apparent occurrence today is a matter of fraud and illusion. We cannot possibly minimize the importance to the psychical researcher of a systematic search of the entire field of anthropology for light upon these phenomena, the conditions surrounding their occurrence, their relations with more commonplace behavior, and their ultimate explanation. And I do not recall ever having seen in such brief compass such an advantageous summing up of all this as Mr. Dingwall gives us in that portion of his text which follows his lamentations on human fallibility and precedes his gnashing of teeth at the sad estate of the S. P. R.

If the precise state which he bewails were actually existent, I should feel quite as he does about it. But it seems to me that the fundamental pessimism and the temperamental leaning toward the negative side which he has always so strongly displayed are the major factors in the appalling picture that he draws. I do not concede that because a person has seen enough instances of a given phenomenon to force him to the conclusion that it really happens, he is to be stamped as ignorant, superstitious, unscientific, and in a generally alarming stage of senile dementia. I do not concede that, after you have sat with a given medium sufficiently often and under sufficiently rigorous conditions to have established conclusively the validity of her phenomena, you must still go through the motions of questioning her good faith and the objective actuality of her phenomena to the same degree that you would in the case of a medium with whom you were sitting for the first time and of whom you had no reports from reliable sources. And when Mr. Dingwall complains that evidence is made to depend upon the identity of the medium, of course what he really means is merely this: that having tested her to their satisfaction, those who are examining her phenomena have ultimately come to the point where they find it more profitable to release some of their attention from her, and give it to the manifestations that occur in her presence. This is what he wants them to do, if his remarks about the psychological and anthropological sides of the phenomena mean anything; but as soon as they begin to do it, he complains bitterly that they are no longer giving all their energies to the routine exclusion of fraud and illusion and error and coincidence.

In this as at every other critical point

in Mr. Dingwall's argument I find the same old fundamental fallacy that is so familiar to us in the writings and the words of all the hyper-incredulous critics. They take the attitude that the entire structure of science must be rebuilt in connection with each individual experiment. No matter how many repetitions of a phenomenon we have, each fresh repetition must be regarded as something individual and apart. We may never make progress, we may never learn from experience, we may never apply experience. Always we must go back to the starting point and start over again.

It is the height of absurdity to present such arguments as this under the masquerade of rigorous scientific method. If this were science, it would be necessary for the designer of every new piece of radio apparatus to bring into question the entire common structure of electrical theory on which radio ultimately rests, to build this entire structure afresh from the ground up lest his latest development rest upon error or illusion. It would be necessary, every time we enter an automobile to be driven everywhere, to bring up anew the question whether the internal combustion engine is practical and whether the strength of the various materials in the car is adequate to the various strains that will be imposed. Mr. Dingwall personally may have time to do this but I have not, nor has science.

This insistence that at every stage of our work we stop, scrap all data and begin over again is but one of the familiar manifestations of the hyper-skeptical mind. Another and equally omnipresent symptom is the insistence that whatever we have done, we should have done differently. Examples of this critical fallacy are familiar to all of us. If we tied the medium, we should have held her; if we held her, we should have tied her. If we made no stenographic record as the seance proceeded we are damned beyond scientific redemption; if we did, we have introduced a potential accomplice of a fraudulent medium and have vitiated the experiment. If the room is dark observation is prevented and if it is light concentration suffers. If we obtained raps we should have got psychic lights; if we got lights, we should have got bell-ringing; if we got bell-ringing, we should have centered our work on raps.

If we concentrated our attention upon the exclusion of fraud and error we should have given this attention to the psycholog-

ical concomitants of the phenomena; if we spent our seance-room time in observing the level of suggestibility and the psychogalvanometric reflex we should have given all this thought to the better elimination of the oblique factors. And so it goes; whatever we do, is wrong.

Mr. Dingwall's paper is full of this sort of thing. But the most amazing instance lies in his concluding remarks. He would have us abandon study of cases and center our work upon study of tradition. The documentary reports which we possess in great numbers with respect to observations made on primitive races he would rank ahead of current, contemporaneous work in the seance room. Seance room work is itself criticized severely on the ground that where it should consist in experiment it invariably degenerates into mere observation; and then in its stead we are urged to take a further backward step, and give up even the attempt at observation, confining ourselves to accounts of observations made in the past by others!

Mr. Dingwall would doubtless reply that in trying to send psychical researchers to anthropological sources he is not thus concentrating on dead sources but contemplates the use of living ones as well. It is true that some primitive races are still available for observation. But I wonder how much more trustworthy our observations are when conducted upon these primitive races than when conducted upon our peers? We go into Senegambia or the interior of New Guinea and encounter a savage race that has never been exposed to civilization. We live among such race for months, trying to master its obscurely agglutinative language and to assimilate its mental life, so as to understand its religious practices and its ritual procedures. The medicine man in whose hands these lie is surely as much interested in withholding the truth as is the average medium whom one might meet in the seance room. And there is the enormous mental gulf to be spanned before we can attempt to understand him, or he us. In the dealing with a medium, fake or genuine or of undefined character, this hurdle is not present. I should be vastly more confident that I am right about the physical and mental factors involved in the Margery mediumship than that, after the same amount of contact with an Indian tribe along the upper reaches of the Amazon, I

knew what was really behind their behavior or that I had even observed this correctly!

The man who decries the degree to which experiment is absent from psychical research would divert that research quite largely into a field where experiment is faced with maximum difficulty. Further, he commits another logical fallacy, I think, when, stressing the role which might be played in psychical research by hypnosis, dissociation and other border-line departments of more nearly orthodox science, he implies that we should give up seance observation of mediums for work in these fields. I grant with all freedom that we should work in those fields, and that our findings therein will be of the greatest value in interpreting the phenomena that come to us from quarters even more remote from orthodoxy. But why may we not continue to examine and record and analyze those phenomena, so that we may know what it is that we are seeking to illuminate? Surely it is quite as valid method to examine unclassified phenomena and seek their relations to orthodoxy, as it is to fuss about on the edges of orthodoxy seeking in what directions we may extend them and what we may manage to cover with this extended blanket of convention?

But more than any other one grievance which I hold against Mr. Dingwall's paper is his easy assumption that the negative viewpoint toward any proposition whatever is a more meritorious one than the affirmative. As a matter of fact, neither attitude possesses any intrinsic merits whatever; neither is of value save as it lines up with the facts. It is no whit more respectable to deny something that is so, than to maintain something that is not so. But it is so much easier to seek general relief from the necessity of making up your mind; so much easier to say "No" and make the other fellow prove you are wrong than to say "Yes" and seek to prove that you are right.

Ever since I have been connected with psychical research I have been keenly conscious of the sharp divergence between the viewpoints of the older and the newer schools of metapsychics. Mr. Dingwall is a staunch advocate of the older convention and I am equally vigorous in upholding the newer way of looking at things. It is most pertinent that he should write as he does and it is most pertinent that I should

write in rebuttal. I need not say that personally I have the highest regard for Mr. Dingwall; I have reason to believe that he reciprocates this sentiment. But that his whole outlook upon the questions of reality which psychical research brings up is a jaundiced one I feel most strongly.

The old tradition is that it is almost impossible to be sure, and that until you are sure it is your scientific duty to say "no." That to say "no" when the correct answer turns out to be "yes" is an entirely praiseworthy matter of hard-headed scientific caution and conservatism; whereas to say "yes" when the facts are "no" is wholly disgraceful and marks one as a scientific Bolshevik and a person of complete unreliability. It seems to me that this is very silly; and particularly, that it is altogether too easy. It seems to me that in every case a true scientist owes it to himself to determine the facts, without this aprioristic leaning toward one particular version thereof. I do not concede that this involves a weakening of evidential standards; rather I insist that it strengthens them, for if the convention which I advocate became general, a verdict of "no" would mean NO!: whereas today it means merely "Oh, maybe yes, maybe no; really, you know, it's difficult to say and I do so wish you wouldn't ask me."

As applied to individuals Mr. Dingwall's strictures are of course often justified. People *do* credulously accept things that are not so; and the desire to believe in the spiritistic interpretation *does* lie at the root of much uncritical acceptance of extremely shabby evidence. His exhortation against this error we should take most seriously. But that psychical research as a whole is committing this error to a degree that constitutes a crisis I vigorously deny. Of course, it is not probable that we can ever make Mr. Dingwall and his ilk take us seriously, either in terms of our methods or in terms of our results. And of course, if we cannot, he is going to go right on calling us unscientific when all he means is that we are different from him. For myself, I am deeply grateful that I am sufficiently different from him to be able to say that my reactions to a negative solution of any given problem are no slightest bit different from my reactions to an affirmative solution to this same problem. I derive no keener enjoyment from exposing a fake than from demonstrating to

my own satisfaction that something is as it appears to be; I regard it as no whit more meritorious to say that a thing is so than to say that it is not. When Mr. Dingwall can say the same thing we may have occasion to welcome him back into the field

of psychical research; until then, my best advice to him is that he stick to his anthropological studies, in which he deals with phenomena of comparatively easy classifiability and of no particular emotional appeal.

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The Revue de Psychologie Concrète (*Publication internationale pour recherches de psychologie positive*) is the latest addition to French periodical literature. It will be published in Paris four times a year, at 47 Rue Monsieur-le-Prince, at the price of 70 francs per annum, post free. M. C. Politzer is the editor.

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THE CASE OF VICTOR HUGO AND THE COLLECTIVE PSYCHISM

BY RENE SUDRE

SEVERAL years ago M. Gustave Simon, friend and testamentary executor of Victor Hugo, published an interesting work upon the table turnings in the residence of the great author in the isle of Jersey, in which are given the *procès-verbaux* of seances held during the years 1853-55. Although some articles had already been written on this subject, the Simon book was a revelation, in that for the first time it enabled us to see the profound influence of spiritualism upon Victor Hugo. And this influence has just now been brought into the light in all its most intimate details by M. Claudius Grillet, a scholar who has already shown the influence of the Bible upon our famous poet (*La Bible dans Victor Hugo*; Vitte, Paris). His newest book (*Victor Hugo, spirite*; Vitte, Paris; 1929), though showing a sufficiently comprehensive ignorance of metapsychical studies, is a conscientious compilation, and even of greater value for psychology than for literary criticism. We may well be surprised if popular French spiritualism does not take advantage of Hugo's work for propagandist purposes. In his own magnificent language the poet has stated everything in the way of moral obligations and fraternal thoughts that flows out of a belief in the spirits and in metempsychosis. All the mediocre writers who have come since, Allan Kardec not excepted, have been able to do nothing more than dilute with a dull and stringy prosé the dazzling inspired verses born from Hugo's formidable poetic genius.

In calling attention to M. Grillet's work, I shall doubtless be doing a service to many spiritists who are always eager to find in the general literature of the race anything of encouragement or support for their faith. But I believe that I shall serve even better the ideas which I have always advanced in my career as a metapsychist, and which call for a wholly psychological interpretation of the supernormal phenomena of metapsychies. I am going to

strive to show that the Victor Hugo case is a most invaluable confirmation of that law of the collective psychism which I have set forth in my *Introduction à la métapsychique humaine*, and which finds perhaps its most common application in the phenomena of table turning. First, however, I imagine that I may advantageously recall to my American readers a few of the indispensable historical points here involved.

Exiled in 1852 by Napoleon III, whose coup d'état he had mercilessly pilloried, Victor Hugo took refuge in the English island of Jersey, not far from the French coast, together with a group of other proscripts, dreamers and humanitarians, among whom were the Socialist Pierre Leroux and a Russian spiritualist, Mme. Engelson. Imported into France at a very recent date, the cult of table turning was being received with the strongest of curiosity and enthusiasm. Victor Hugo had every possible reason for being interested in it: the novelty and bizarrie of its phenomena, its spiritualistic philosophy, his own constant grief over the death of his daughter Leopoldine, and finally the favorable milieu of the little colony in Jersey. Kardee's books had not yet appeared, but Hugo had devoured the earlier works on spirit manifestations, notably that of the Marquis de Mirville which had appeared in 1853. He was ready for conquest by the new religion.

It was the visit of Mme. de Girardin that led to the crystallization of all these confused factors. This authoress was a literary comrade and a friend of Hugo. She was a fervent adept at table turning. On the very first day of her arrival, September 6th, 1853, she entertained the poet at her favorite pastime. She urged him to take active part in an experiment. At first he declared himself a skeptic and refused to occupy a seat at the table. That evening, by mischance, the table would not move. Mme. de Girardin explained that this was

on account of the four legs, which "counteracted the fluid." Next day she bought a round table, but this would not move, either. For five days she tried all sorts of tables, with no more success than before. Finally, in exasperation, she declared that the spirits were unwilling to manifest because of the skepticism of the master of the house, who would not deign to participate in the seances even in the passive role of spectator.

Before departing for Paris, she begged the poet to lend his countenance to one final attempt. This he granted, in order to be agreeable to the lady; and finally the table spoke. It replied, and replied correctly, to questions that were put to it by the sitters. Hugo's great friend, the poet Vacquerie, demanded that the table tell him the word which he had in his mind. It replied: *Souffrance* (suffering, suspense, sufferance, endurance); the word of which he had been thinking was *Amour* (love). The definition was perhaps not an exact one but it was sufficiently epigrammatic to be of some interest. Others besides Vacquerie interrogated the table and got it to divine their thoughts, or incidents known to them. Suddenly it seemed to become impatient over the puerility of the questions; and it refused to respond further. Nevertheless it continued to move as though it had something to say. Its movement became brusque and uncontrollable. "Is it always the same spirit who speaks?" queried Mme. de Girardin. The table struck two blows, signifying, in the conventional code, "No." To the query "Who is there now?" the table replied with the name of one who, though dead, was very much alive in the minds of all those present: Leopoldine, the beloved child of Hugo.

Great distress seized all the sitters. Mme. Hugo sobbed violently. Charles Hugo, her son, plied his sister with a series of questions, to which the table replied more or less vaguely. This moving conversation came to an end with an "Adieu" from the table and the disappearance of the entity who had been "communicating."

Victor Hugo was strongly moved by this seance. One might even say he was dismayed, if conclusions may be drawn from the single passage in the *Contemplations* which he wrote during this month of September, and of which the final strophe is as follows, the original French being given

first and then a crude transfer into English prose:

Nous épions des bruits dans ces vides funèbres;
Nous écoutons le souffle, errant dans le ténèbres;
Dont frissonne l'obscurité;
Et par moments, perdus dans les nuits insondables,
Nous voyons s'éclairer de lueurs formidables
La vitre de l'éternité.

We spy on the noises in the dismal voids: we hearken to every breath, roving in the darkness, with which obscurity quakes; and now and again, lost in fathomless night, we see, lit by its fearful glimmer, the window-pane of eternity.

Mme. de Girardin was gone, but she had left to the dwellers in Marine Terrace (Victor Hugo's house at St. Helier in Jersey) her passion for the Hereafter. They made the table turn all day and often late into the night. Victor Hugo attended most of the seances, but curiously enough he would never put his hands upon the table. His name does not appear in any of the *procès-verbaux*. He contented himself with suggesting questions. It was his son Charles who directed the seances, at which Mme. Hugo and the others of the household and their friends from without played the active parts of sitters. This detail, when we survey the responses made by the table, is a most important one. Another point: when the poet was absent, the table failed entirely or confined itself to the most insignificant replies.

A personality of the quality of Victor Hugo could not lower itself by invoking ordinary or random entities. No: he addressed himself to those whom he regarded as his peers: Aeschylus, Aristophanes, Plato, Dante, Shakespeare, Moliere, Racine, Byron, Walter Scott, Chateaubriand. He interrogated the prophets: Moses, Isaiah, Jacob. He even presumed to call down Jesus Christ.

All these immortal dead responded to his call, and generally in magnificent language. Christ, for example, announced himself converted to spiritualism. "The table brings supernatural verity into human truth; it proves man's fraternity with the beasts, the equality of the beasts with the plants, the equality of the plants with

the rocks, the solidarity of the rocks with the stars: to all these things it bears witness." But Christ was not always so solemn; like the other great human spirits evoked, he attained terms of familiarity with the sitters. With all of them, the vein most often taken was that of the grand discourse, literary or philosophical. They spoke sometimes Latin, sometimes English; but their favorite language was French, and their favorite vehicle therein the alexandrine or iambic hexameter verse, which they manipulated quite as artistically as did Victor Hugo himself.

A noteworthy characteristic of the Jersey seances was the presence of celebrated allegorical personages out of the literature: Balaam's ass, the lion of Androcles, the Shadow of the Tomb, the White Lady. There was even the incarnation of pure abstractions through the table: The Idea, Death, The Drama, Romance, Poetry, Criticism, Humbug. Orthodox spiritualists do not welcome this sort of thing, which perhaps is one of the reasons why they so seldom cite the Marine Terrace *procès-verbaux*. But the metapsychist, on the contrary, sees here documents of great psychological value. If one can hardly admit that The Drama would be endowed with an individual soul in the life Hereafter, one may still recognize that its personification in this fashion is quite natural and fitting for a poet—especially for a poet like Hugo, whose entire works abound with creations of this sort. The further fact that these entities express themselves quite as Hugo does, further betrays their origin.

Analysis of the language of these Jersey spirits is on various grounds most instructive. M. Marius Grillet, who is a fine literary critic, observes that they are not lacking in understanding. "But close kin to the Master, they provoke us to laughter rather than smiles. Formidable beings, they employ a massive irony. Their hands, unused to delicate play, are unable to handle without damage the subtle motif, the fine distinction of thought, the fragile stylistic trinket. They bring the zenith and the nadir together in resounding collision." These spirits, ancient or modern, real or symbolical, all have the same trick of employing hyperbole and the same habit of using antithesis. In these and in all other ways, they speak wholly like Victor Hugo.

Hugo himself having interrogated

Moliere in ten verses full of lofty sentiments loftily expressed, the great comedian replied as follows, through The Shadow of the Tomb:

Spirit who would know the secret of the darkness,
And who, holding in hand the earthly torch,
Come stealthily, groping, into our dismal shades,
Picking the lock of the vast sepulcher;

Return to your silence and put out your torch;
Return into the night from which you sometimes emerge!
The living eye reads not eternal things
Over the shoulder of the Dead!

(Esprit qui veux savoir le secret des ténèbres,
Et qui, tenant en main le terrestre flambeau,
Viens furtif, à tâtons, dans nos ombres funèbres,
Croclettes l'immense tombeau;

Rentre dans ton silence et souffle tes chandelles!
Rentre dans cette nuit dont quelquefois tu sors;
L'œil vivant ne lit pas les choses éternelles
Par-dessus l'épaule des morts!)

The Shadow of the Tomb is perhaps a facetious spirit, but nobody will refuse to concede him a tremendous talent for imitation; this double quatrain carries the incontestable signature of Victor Hugo. We find the same talent displayed by the Lion of Androcles when he gives permission for Vacquerie to address him: "But you must be particularly clever; for in order that the Lion consent to be fed, there must be much marrow in the heart of many bones."

Many more citations would be necessary to show that all the spirits of Jersey are animated by Victor Hugo. They are under the irresistible yoke of his poetical inspiration. They have, further, his very temperament, his very mood. And we shall see that they even have the same ideas.

If Victor Hugo had been a materialist, the spiritualistic critic could gain an easy victory by pointing out that the Jersey spirits preach always the immortality of

the soul and the doctrine of reincarnation. But unfortunately, even prior to the visit of Mme. de Girardin the poet had held a philosophy almost identical with that of spiritism. We find in his *Journal* the following reflection:

"Man suffers because he has to expiate in this world a fault committed in an anterior world. Upon his good or evil conduct depends his return to a primitive and happy existence, and in the same way every thing in nature undergoes transformation. Mineral life passes into organic vegetable life, vegetable life becomes that of the animal world, . . ." I need not draw the specific parallel between these words and those quoted above from the mouth of the Christ spirit that spoke through the table.

If we examine Hugo's works written before 1853, we find indications of this same sentiment of metempsychosis. It is not particularly a personal characteristic of Hugo, but constitutes rather one of the traits of romanticism in general. We find in Lamartine allusions to "the illuminating theory of the spheres, the endless incarnations of a renovated humanity and the successive purgations." It is obvious enough that spiritism did not at all bring into the world this doctrine of reincarnation; it found this doctrine in the spirit of the times, where it existed under the form of a belief in universal animation and universal gradation.

As for Victor Hugo, he was greatly surprised to find in the spirits of the table such good confirmation of his own ideas. The circumstance increased his pride and arrogance, and contributed heavily to the creation of that extraordinarily prophetic and mystical tone which marked the productions of his exile. A group of aspirations which had always been present in him but which had remained in vagueness and isolation, now were brought to the surface, coordinated, united in a splendid synthesis. But the poet had not yet attained the end of his amazements. He began to observe the communication of thought which was set up at certain moments between the spirits and himself: "These grand mysterious beings that listen to me," he wrote, "look into my mind whenever they wish to do so, quite as one looks into a cave with a torch." Truth to tell, he did not put this observation to the same profit that a modern metapsychist would have

got from it. He did not see, for example, that the language of the spirits was ornamented with all the biblical citations which he was accustomed to using in his own poesy. He did not see that they borrowed from him his very literary style, his fluency, his abuse of antithesis, his verbal excesses. He lost his human clear-sightedness completely to pay attention only to that of his invisible interlocutors.

An interesting study is the tournament of verse into which he entered with the Lion of Androcles. If this were shown to any person free from predisposition, such a critic would have no difficulty in deciding that the dialog has a single inspiration and comes from a single hand. The Lion even gave back to Hugo some verses which the latter had composed several days previously, and Hugo similarly used the productions of the Lion. Likewise his piece *The Lions*, from the *Legend of the Centuries*, is borrowed from a versical discourse delivered by the allegorical animal in 1854. And M. Grillet notes an even more characteristic rapprochement. One evening, in a superb improvisation, the Lion castigated his congeners who had made themselves the accomplices of paganism by participating in the martyrdom of Christians in the arena. While the table pounded out its lines and Charles Hugo acted as scribe, the poet himself dealt with the same subject privately, in his corner. He wrote:

Ils déchiraient les saints expirant sur la claié,
Et leurs ongles hideux élargissaient la plaie
Au flanc de Jesus Christ.

[They tore at the saints, dying on the ground (a prose translation can say what it means, without being bound, by the necessities of rhyme, to a far-fetched metaphor), and their hideous claws widened the wounds on the sides of Jesus Christ.]

Victor Hugo had not shown this to anybody besides Vacquerie, who was isolated with him; nevertheless the table went on to dictate the following, almost identical, verse:

Leur pattes déchiraient les martyrs sur les claiés
Et Jesus Christ prenait leurs ongles dans ses plaies;
O gibet, pour tes clous.

[Their paws tore at the saints on the ground (the same far-fetched metaphor being used to obtain identically the same rhyme) and Jesus Christ felt their claws in his wounds. O gallows, for your spikes!]

And when the Lion was asked if he had not read the thought from the verse which Victor Hugo had just written, he replied that he had not!

From examples like this one, which could be multiplied without limit and without difficulty, the clearest of evidence may be got to establish that the Lion of Androcles, like all the rest of the personifications of the Jersey table, was nothing in the world but a subconscious creation of Victor Hugo. It would take a solid faith indeed, or an enormous naivete, to maintain that there were really present any spirits from another world, even behind a mask of fantasy. In certain cases of this sort, it is the spiritistic habit to say that we deal with mocking spirits, who play with us poor humans; or even with spirits of definitely evil intent who seize the medium and use him for purposes of deliberate counterfeiting of personalities. But such explanations lack any common factor with scientific method, because they increase the improbabilities and complicate the hypothesis (in this case, the spirit one) to the point of making it absurd. But aside from the unscientific character, these explanations in the present instance are on *prima facie* grounds untenable. If there is one spirit here below of whom the spirits in the Hereafter would be unable to make sport, this would be the great visionary poet who has done so much to inspire idealism and fraternity. Upon a vulgar or incredulous person one has the right to play tricks; upon Victor Hugo, no. In the second place, the great minds that manifested in Jersey would possess individualities too strong to be enfeebled by the mere presence of Hugo, and certainly personalities too strong to be replaced completely by his. There can then be involved nothing more than an ordinary impersonation, especially since the poet was not the medium and did not even participate, in the ordinary sense of the word, in the seance. It is not understandable, for instance, that Shakespeare should speak in French verse and in typically Hugo-esque forms, when he had at his disposal the language in which he left immortal monuments. But Hugo did not

understand English; and they never got communications in foreign tongues save when foreigners were present. For instance, one evening, when Lord Byron was called up, he refused to speak French; and Walter Scott explained his silence with the couplet:

Vex not the bard; his lyre is broken.

His last song sung, his last word spoken.
But a young Englishman was present at
this sitting.

Aeschylus never communicated in Greek, but wholly in excellent French verse. Moses never spoke Hebrew, any more than did Jesus. And Hannibal expressed himself wholly in Latin, save for four or five Carthaginian words: *sun, day, night*, which are to be found in manuals of ancient history. In a word, no single sign of identity is given by any communicator; on the contrary, one can assemble proofs of their fictive origin at pleasure. An impartial judge would not require half the evidence to pronounce upon the unreality of the spirits of Jersey.

The spirit presumption disposed of, there remains to explain the metapsychical facts of the sittings; and this is an enterprise as interesting as it is difficult. First of all we may specify that, on the testimony of all the historians and biographers of Victor Hugo, the question of authenticity need not be raised. "He took things too tragically not to take all things seriously," writes M. Grillet. "His faith guarantees us his good faith." It would require collusion between Hugo and his son to explain the phenomena away as without actuality; and this is revolting to conscience and to common sense. Further, seances with full success were held at the residences of other persons and in the absence of the poet.

In the certitude that these strange phenomena were sincere, we are then obliged to search for the metapsychical subject responsible for them. One is tempted to say that it was Charles; but the son of Hugo had no slightest poetical inheritance. He never wrote a line of verse before these sittings and he never wrote a line after them. How can we adjudge him capable of improvising poetical responses which evince such admirable characteristics of form and content? Nevertheless M. Gustave Simon does not hesitate to affirm that Charles was the "medium." Did not he always feel fatigued after the seances? If

he was really the medium and if he was really incapable of finding in his own subconsciousness all the beautiful verses which his hands unknown to himself communicated to the table, it must be that he was "possessed" by an extraneous entity. This entity, this spirit, could not have been that of any of the dead whom it claimed to be, and must therefore have been that of a living person. This living person, it would appear at this point, could only have been Victor Hugo himself. Logical reasoning forces us to the conclusion that the father dictated subconsciously to the son, and, through the latter but without his knowledge, to the table.

But this conclusion, though it seems completely in agreement with the facts, still does not represent the true mechanism of the phenomena. It is merely symbolic. If we would look beneath the surface of the phenomena of telepathy, we need not and in fact must not be bound by the form in which they occur in certain particular cases. Telepathy, as a metapsychical phenomenon in general, is a collective function. It requires subconscious communication, or rather subconscious communion, among a number of persons, present and

absent, either or both. This communion often ends in a manifestation of pure metonymy by one of the persons involved, whom in this particular connection we must regard as the subject. It leads no less often to a manifestation of prosopopesis, that is to say of personification. We have dwelt at length in other places upon this double and independent aspect of the phenomena.

In the case of the Jersey seances, the illustrious dead who animated the legs of the table were veritable entities created right there in the circle of sitters; but by very reason of the predominantly forceful spirit of Victor Hugo, they bore his stamp almost exclusively. They were able to exteriorize themselves through him or through some other member of the circle; the affinity between the father and son brought it about that through Charles lay the easiest passage. There were moments when Vaequerie took Victor Hugo's place as the principal creator, and others when this role was doubtless played by Mme. Hugo. The fictive entities of metapsychics are spiritual compounds in unstable equilibrium, because they lack any organic body and therefore are no longer subject to the ordinary laws of life.

International Notes

BY HARRY PRICE

MR. THOMAS H. PIERSON, the secretary of the American S. P. R. and Mrs. Pierson arrived in London early in April on the completion of their European tour. I had the pleasure of entertaining them at the Embassy Club on April 10th and needless to say we discussed many questions relating to psychical research on both sides of the Atlantic.

On Thursday, April 11th the London Spiritualist Alliance organized a public reception for the visitors and the Queen's Gate Hall was filled to overflowing with prominent spiritualists who were anxious to welcome the distinguished visitors from New York. Representatives from the various psychic organizations had been invited by the L. S. A. to say a few words of welcome on behalf of their respective societies. Sir Lawrence Jones spoke on behalf of the London S. P. R. and reiterated his belief that human personality survived bodily death. Mrs. Champion de Crespigny spoke on behalf of the British College and gave us a long account of the apport phenomena which, she stated, were engaging her attention. Among the articles "apported" was, she declared, a salt spoon which materialized in red light. Dr. Robert Fielding-Ould's remarks in behalf of the L. S. A. were greatly appreciated and the present writer spoke a few words on behalf of the National Laboratory.

Mr. Pierson, in his amusing reply to the warm welcome which greeted him gave a brief description of the history and work of the American S.P.R. and declared that he was quite satisfied as to the continuity of life after death. The reception was a great success and Mrs. H. L. Baggallay (Mr. Pierson's sister-in-law) made an ideal hostess.

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I was fortunate in being able to arrange for Mr. Pierson two séances with Rudi Schneider whose visit I had expedited in order that our American friends should see the world's principal male physical medium.

As I mentioned in last month's *Notes*,

Rudi had been invited to give a number of demonstration séances at the National Laboratory of Psychical Research under the same conditions which the late Baron von Schrenck had prescribed for the young Austrian medium. Rudi was, I think, rather nervous of coming so far afield, but on a recent visit to Munich I persuaded the boy to visit London.

Rudi gave us five demonstration sittings at which we used the electrical control developed by Karl Krall and Baron von Schrenck from a system which I devised several years ago.¹ The control worked perfectly and we observed some brilliant effects, including the levitation of several objects; appearance of a pseudopod in the shape of a deformed hand; masses of semi-luminous substance which took the shape of a child-like form at the last seance; cold breezes; fall in temperature; knot tied in a handkerchief; writing on paper; billowings of the curtain, etc. All this occurred when the medium was controlled by four electric lamp indicators and held by two persons. I am preparing a long illustrated report on these experiments which will make interesting reading when compared with the results obtained by Mr. Vinton, Dr. Prince, etc. Among those taking part in these séances were Lord Rayleigh, Professor Rankine, Prof. A. M. Low, Lord Charles Hope, Mr. Hannen Swaffer and others. At the second sitting the results were so brilliant that I remarked to Mr. Swaffer that I would give a thousand pounds to any conjurer who could reproduce the effects under the same conditions, if a like sum were presented to the Laboratory should the magician fail. This offer duly appeared in the *Daily Mail*.² Every Sunday paper reproduced the "challenge" and one paper featured it. For a fortnight we did not have a single answer; then one or two timid enquiries (one from a man, a world-famous magician) but the writers lost interest when they heard what was required of them. Though

¹ See this JOURNAL, November, 1926, p. 692.

² For Tuesday, April 16th, 1929.

conjurers are proverbially thick-skinned Rudi made them feel very cheap during his London visit.

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George Valiantine is in Europe and, at the time of writing, is in Berlin. He goes to Italy next and I suppose will give a number of sittings in London later on in the year.

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M. Joanny Gaillard did not visit London after all. The "expenses" he required for the experiments were much more than we could afford and after M. Sudre's article in this JOURNAL⁴ we did not care to risk a large sum of money on what might have proved worthless experiments. This question of engaging Continental mediums is an acute one for poor societies. Although Rudi never received one penny in payment for his services, his visit cost the best part of a hundred pounds, much of which is irrecoverable.

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Frau E. Hellberg, of Stockholm, writes me that she is arranging a sort of psychic congress during the month of July at Wisby, a beautiful, though ruined town in Gotland. She has been endeavoring to obtain English mediums with, I am afraid little success. Rudi Schneider, Valiantine, and Kluski have also been approached. From what I gathered from her letter she is trying to establish a kind of "camp" there after the style of Lily Dale, Onset, and other American meetings. July is hardly the month for observing the best phenomena. Frau Hellberg is the secretary of the newly-established "Svenska Centralen foer Psykisk Forskning," Stockholm.

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Mr. E. J. Dingwall in an article "The Crisis in Psychical Research," makes a slashing attack on the London S. P. R. in the current number of the *Realist*, a new monthly. He contends that although for the first fifteen years the Society did some scientific work "towards 1900 a change became discernible and the next twenty years showed a gradual decline in the scientific value of the Society's publications. The prudent and cautious policy of its early supporters has given way under pressure

from the spiritualist wing . . . and the sole standard of good faith seems to be whether the mediums are personally known to a small group within the governing body. . . . Its influence in scientific circles of repute is now wholly negligible . . . The position in the United States is very similar," etc., etc. There is much more in the same strain. If things are really so bad as the writer makes out, it is rather a pity that Mr. Dingwall took no steps to put their house in order during the five years he was intimately connected with the Society.

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Hearing I was about to experiment with Rudi Schneider, Professor Dr. L. Graetz, of Munich, wrote me regarding the experiments he had had with the boy at Baron von Schrenck's séances at Munich. It was at the Baron's house that I met Dr. Graetz years ago and he recalls the fact that the phenomena we then witnessed with Willi were identical with what Rudi now produces. Dr. Graetz is convinced that Rudi has produced phenomena under perfect conditions when he was present.

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Sir Oliver Lodge read an important paper before the London S. P. R. on May 6th, the title being "The Asserted Difficulty of the Spiritualistic Hypothesis from a Scientific Point of View." He dealt chiefly with the argument that it is impossible to prove the reality of spirits by scientific means. Sir Oliver believes that when we acquire fuller knowledge of the ether the problem of mind and matter will be solved.

Matter, he said, did not act on matter direct: it acted through the ether. Psychists were not so far from orthodox science as was supposed; and he himself was convinced not only of psychic survival, but also of demonstrated survival, by occasional interaction with matter in such a way as to produce physical results.

He admitted that the bounds of science would have to be enlarged and that human activities would have to be taken into account by scientists if the difficulty of formulating the spiritistic hypothesis in a scientific manner were to be overcome.

We did not yet fully understand the phenomena of weight and gravitation, he added; and yet we accepted them. Similarly, although exact knowledge as to the agency of psychical manifestations was lacking, that was not a reason for denying their scientific existence. "Ask a scientist

³ For March, 1929.

⁴ For May, 1929. Published by Macmillan & Co., Ltd., London, at 1/-net.

what is a magnetic field," he said. "He can talk a lot and write a lot, but he cannot really explain it."

"I believe," he continued, "that we are immortal spirits in temporary association with matter; and that it is through this bodily isolation that we become individuals and acquire a personality able to adjust itself to new surroundings."

Perhaps the next world was not such a remotely dignified and continuously religious place as we had been taught to think. All the evidence was that it was not very different from this. Whoever it was who produced that world, produced this.

"I see no reason," he added, "to suppose that any existence in the future will seem to us entirely different. In so far as we remain ourselves we may expect other things to remain much the same too. I do not expect to be much surprised when I get there. I think it will be equally real and equally substantial, freer and less hampered, but not greatly different."

Part of Sir Oliver's paper was incorporated in a long article, "Science and Hypothesis," published in *Nature*.

Sir Oliver says: "Undoubtedly there is some difficulty, in our present state of comparative ignorance, about specifying or formulating the spiritistic hypothesis in any precise and, so to speak, scientific manner; for it is an appeal to the activity of unknown agents acting by unknown methods, under conditions of which we have no experience, and by means of which we are unaware . . . The important question about the spiritistic hypothesis is not whether it is simple or complicated, easy or puzzling, attractive or repellent, but whether it is true."

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Professor William McDougall has also been telling us his considered views concerning the survival of personality, in his most recent book⁶ in which he attacks the materialist and his theories of evolution. "Materialism," he says, "in the literal sense has gone, never to return: but Science still renders an account of Man and the universe which, if not positively hostile, is yet adverse to every form of Religion . . . and obstructive to every form of moral effort." Prof. McDougall maintains that man is not a machine and the evidence for this view is steadily accumulating.

⁶ For April 27th, 1929, pp. 645-8, Macmillan & Co.

"The machine differs profoundly in all-important respects. It does not grow; it is put together. If its parts are deranged, it cannot rectify its working. If any part is destroyed, it cannot restore it," he says.

Even more damaging to the theories of materialism is the evidence of telepathy, which, says the author, "seems irresistible by any competent person who may consider it comprehensively and impartially."

And this evidence again strengthens the case for the immortality of the soul or the survival by the personality of bodily death: "The results attained (by psychical research) are neither negative nor negligible. They may best be summarized in the assertion that they place the unbiased inquirer before a dilemma. Either personality is not in all cases utterly dissolved with the destruction of the body or telepathic communication of a most far-reaching and improbable kind occurs."

The survival must be that of a modified personality:

"Impartial consideration leads inevitably to the view that whatever of personality may survive must be in many respects different from the personality that was manifested in the flesh. And this, of course, is the popular, the orthodox, perhaps one might say the theological, view."

He concludes his argument by asserting that man's *ego* survives the grave in some form or other and that the universe was created for a purpose.

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Dr. William Brown, the well-known psychologist, discussing Prof. McDougall's book with a representative of the *Daily Mail* declared that those English scientists who dispute the existence of the soul after death are a rapidly dwindling body. He asserts that the war between the idealistic and materialistic schools of English scientists is rapidly drawing to a close, with a complete victory for the former. He said:

"The scientists who refuse to accept the belief that the soul continues after death are mainly physiologists and biologists, and the majority of these do not understand the higher branches of mathematics, which, paradoxical as it may seem, have led us to realize that it is much less difficult for us now to appreciate the difference between the soul and the mind. The mathematicians are much nearer the philosophers to-day than the biologists are."

⁶ *Modern Materialism and Emergent Evolution*, London, 1929, Methuen & Co. 7s. 6d.

Dr. Brown, summing up the present day position of English science towards psychological research, said:

"When a child is born it has certain inherited characteristics as the basis on which to build its own personality. As a child grows, the extent to which it develops its character and personality governs the quantity of soul matter which survives bodily death. There is now definite evidence that those who had built up strong personalities and great characters during life were survived after death by souls of a very strong receptivity, enabling them to enjoy to the uttermost the benefits of the world in which they subsequently found themselves.

"On the other hand, those people who existed in this life, without developing their characters and creative faculties were survived by souls of feeble attainments. Thus, the souls surviving in the next world depended largely on the use made of our attributes in this.

"There is this to remember, though—that it would be wrong to assume that the souls surviving are guided by physical senses—such as eyes, hands, or ears."

Dr. Brown is Wilde Reader in Mental Philosophy, University of Oxford, and Lecturer on Medical Psychology at the Bethlem Royal Hospital, London.

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Professor J. S. Haldane makes a violent attack on psychoanalysis in his latest work, *The Sciences and Philosophy*. He contends that "psychology as a branch of science is still on about the same level as chemistry was in the days of the alchemists." He declares that Freud's books are merely "instruction in nastiness" which appeal to an ill-educated multitude, especially among the well-to-do. The whole structure of psychoanalysis, says Dr. Haldane, is built up on bad psychics and worse physiology. Dr. Haldane says that the belief that religion will die out as science advances is nothing but evidence of intellectual blindness. Existing churches will decay if they do not amend their creeds; but religion will no more die out than science or philosophy. Religion and philosophy are in reality one thing, which is just as indispensable as science.

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The translation of a remarkable book by

Dr. Axel Munthe has just been published in London. Dr. Munthe is a Swedish medical man who has worked long in Naples and Rome in epidemics there and in the French lines of Verdun during the Great War. *The Story of San Michele*¹ is partly autobiographical and makes interesting reading. When he was in Paris studying hypnotism under Jean Martin Charcot (1825-1893), the great French physician whose work in the study of nervous diseases so greatly advanced medical science, he made the acquaintance of de Maupassant who, he states, was already showing signs of madness: "One day he told me that while he was sitting at his writing table hard at work upon his new novel, he had been greatly surprised to see a stranger enter, notwithstanding the severe vigilance of his valet. The stranger sat down opposite to him at the writing table and began to dictate to him what he was about to write. He was just going to have him turned out when he saw to his horror that the stranger was himself."

But what interests us particularly is his account of the great value of hypnosis among the wounded and suffering during the war:

"What it was granted to me to do with it for many of our dying soldiers during the last war is enough to make me thank God for having this powerful weapon in my hands. In the autumn of 1915 I spent two unforgettable days and nights among a couple of hundred dying soldiers, huddled together under their bloodstained great-coats on the floor of a village church in France. We had no morphia, no chloroform, no anesthetics whatsoever to alleviate their tortures and shorten their agony.

"Many of them died before my eyes, insensible, and unaware, often even a smile on their lips, with my hand on their forehead, my slowly repeated words of hope and comfort resounding in their ears, the terror of death gradually vanishing from their closing eyes."

* * * * *

Mr. J. H. Remmers has forwarded me a copy of his book *Is Death the End?*² in which he reviews the evidence for the survival of personality. He quotes the writings of Sir Oliver Lodge, Sir William Barrett, Victor Hugo, Sir William Crookes, and many others and undoubtedly makes out a good case for spiritualism at the ex-

¹ London, Hodder and Stoughton, 15s. net.

² Published by John Murray, 16s net.

pense of the materialists. He gives us a timely word of warning against the charlatans whose "blatant newspaper advertisements verge on the criminal" and urges the reader to form his own family circle. It was through the death of his son that the author became interested in spiritualism and he cites some remarkable instances of spirit return. The following incident is extraordinary if it were not hallucinatory: He was in his living room one morning in July, 1925, when a voice addressed him in a strong whisper and for about a minute he carried on a conversation with his unseen friend whose voice he immediately recognized. The apartment was flooded with sunlight, and Mr. Remmers declares that not one of his household was near the room.

There are precise instructions for the management of séances. One of the most interesting chapters is devoted to materialization séances at one of which the author's son; a "tall slender woman"; and "several others" appeared. Mr. Remmers does not give us the name of this medium (a woman, accompanied by her husband) who was quite uncontrolled, though a red lamp was burning. The book—sponsored by Mr. Roy Holmyard—would be improved by the addition of an index.

* * * * *

Preparations for the Fourth International Congress of Psychical Research, to be held in Athens this year, have already commenced but no date has yet been fixed. Those of us in England who attend the Congress will find it a costly business. Athens is 2,363 miles from London and the first-class return fare (one could hardly travel so far in an inferior class) including sleepers, visas, and meals *en route* is a bit above sixty pounds, the journey lasting between three and four days in each direction, by the Simplon-Orient Express. I have been to some pains in getting out these data in case any reader of PSYCHIC RESEARCH contemplates journeying from London to Athens for the Congress. There is a good deal to be said for the proposal to establish a permanent center—as at Geneva, home of congresses—for the discussion of psychic problems, reading of papers, etc. Warsaw was far enough away for a Congress—but Athens is nearly twice the distance.

A professional man has been writing to the *Daily Mail* to the effect that his brain is most "wide awake" in the middle of the night, when his conscious self is sound asleep. He says: "As my normal working-day is a mental rush from beginning to end, I have got myself into the habit of putting aside until bedtime any puzzling problems that arise.

"I usually fall asleep at once. When a problem occupies my last waking thoughts I waken regularly in the middle of the night. Then my brain is amazingly clear—so clear, indeed, that my problem always seems to solve itself."

A mental specialist and psychologist, who has made a special study of the activity of the brain during sleep, declared that many hard-thinking persons were best able to evolve and develop ideas in the dead of night.

"The old advice to 'sleep on it' has a greater significance than most people imagine," he said. "There are many cases on record of ideas being received in dreams. These very often vanish, however, a few moments after the awakening."

A classic instance is that in which Samuel Taylor Coleridge dreamed the whole of his wonderful poem "Kubla Khan." On awakening, he started to write it down. While half-way through his task he was interrupted by a tradesman. When the man had gone Coleridge discovered his remembrance of the rest of the poem had vanished.

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The British College of Psychic Science, Ltd., is vacating its present premises at 59, Holland Park, and moving to 15, Queen's Gate, South Kensington, London, S. W. 7. June 30 is the probable date for the removal.

* * * * *

Naples, noted for miracles connected with the Roman Catholic Church, is now the center of another curious occurrence which is hailed as a miracle by the devoted Catholics who are flocking to witness the "phenomenon" in the shape of a swinging pendant. The pendant, with diamonds attached to a gold bracelet on the arm of a Madonna in the church of the Immacolata on the Chiaia, keeps swinging without stopping, although an attempt by a scientist to keep a pendulum going near it has failed utterly. The pendant moves gaily day and night, whilst the pendulum hung up by the

scientist has to be pushed every now and then by the hand of its inventor to start action.

Naturally, there is something very mysterious in it all, and the people are recalling that, years ago, the mother of a soldier in the war who had no news of her son made a vow to the Madonna. Soon afterwards she received the first letter from the man, and in gratitude she had the pendant made and placed as a votive offering on the arm of the Madonna.

Some weeks ago one of her daughters was praying before the Madonna when she saw the pendant swinging. It never stopped, and she called the attention of the priest twice before he vouchsafed to pay attention to the fact. The girl brought her mother and other people, and all saw the phenomenon.

The parish priest, at last bewildered, himself reported the matter to the Archbishop, who instructed him to have the affair examined by some scientific men. A professor from the University was called, and as the pendant continued to move he had the pendulum hung up near by.

Every day a number of devout people flock to the church to invoke other miracles from the Madonna, and some are brought even in little invalid carriages on wheels.

M. d'Aquino, of the Cathedral, a scholar and professor of physics, has also examined the phenomenon, and thinking it might be caused either by a peculiar sensibility to distant earthquakes or by the trembling of the wall, had a pendulum placed outside the church, but, after swinging less and less, it came to a total stop like all pendulums. Meanwhile, the pendant on the arm of the Madonna kept on swinging briskly and—it is stated—occasionally moving in circles. The Archbishop, Cardinal Asalesi, has decided to visit the church if the phenomenon continues. The theory of at least one scientist who has examined the pendant is that a new air current has somehow been created in the church and the draught is impinging on the pendant, thus setting it swinging.

Naples has always been famous for its miracles, especially its "blood miracles" concerning which quite a number of works have been written. It is curious that Italy should be so intimately associated with Roman Catholic miraculous happenings. Quite recently I have added to my collection a rare work (London, 1842) by the

Earl of Shrewsbury on the phenomena of the Estatica of Caldaro, the Estatica of Monte Sansavino, and the Addolorata of Capriana.

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How a party of school-boys from a well-known Irish public school spent a holiday in a "haunted house" in the Wicklow mountains is filling the newspapers at the time of writing. The boys (all in the senior classes) knew the house was haunted but decided to "stick it" come what may. On the first night loud noises in the top of the house brought some of the boys rushing upstairs to see what was happening. One of them, describing his experiences, said that when he opened the door of an attic a figure glided out. It had a "sort of human shape," he said, with a long cloak over it. The face was terrifying, the lips being drawn back in a grin, revealing two exceptionally large and prominent teeth. "I thought it was a joke," added the boy, "and just stood looking at him until it dropped over the banisters and disappeared." The other boys, however, denied all knowledge of any hoax, and the whole party thereupon visited the attic. Here, according to their own story, they saw a cloaked figure suspended from the ceiling, head downwards. They promptly beat a retreat, although still not convinced that there was not a hoaxter at work in the house. The "ghost," however, made several subsequent appearances. The second time it appeared the boys assumed the offensive and threw things at it, but without any effect. When they followed it up the stairs the "ghost" carried out a counter-offensive, flinging light articles of furniture at them, but, curiously enough, none of the boys was hit. On another occasion, the boys followed it out of doors, and it hobbled across to an outhouse and, the boys state, disappeared through the wall. The boys are convinced that they are not victims of their imagination and one of them further described another extraordinary incident. "I know something about sketching," he said, "and I drew on a piece of paper a sketch of the figure we had seen. I remember it most distinctly, but the sketch burned off the paper, leaving it blank except for a charred mark. This happened twice. We took the paper to a chemist and had it examined, but there was nothing wrong with the paper—it was just ordinary paper." His companions corroborated him

in every detail. According to other members of the party, the "ghost" played pranks on one of their number long after they had returned to Dublin, by appearing somewhere as the boy in question, when he was really elsewhere. The owner of the house is also said to have suffered from the pranks of the "apparition" on his visits. One of the boys concerned in the affair has had a nervous breakdown as a result, and people in Ireland are inclined to take the "poltergeist" seriously. But I should like to have the opportunity of cross-examining the young "investigators" for an hour!

* * * * *

A young man, Mr. Stanley J. Saunderson a chronic invalid, of Arlesey, near Biggleswade (Beds.) claims to have been completely cured by a "vision" which he states he saw.

Mr. Saunderson, who had suffered from valvular disease of the heart, described to his parents how a misty figure came to his bedside and bade him rise.

The whole countryside has been stirred by what everyone regards as a miracle, whatever their views about the vision which Mr. Saunderson believes came to his sick bedside.

The villagers remember him as a pale, thin youth, often seen in a bath-chair during the last five years. For the last fifteen weeks he had been in bed, hardly able to move. Many visitors had said he would never get up again.

The boy tells the following story: "Fifteen weeks ago I had a relapse. During those weeks my father sat beside my bed at night. I told my mother that I was a 'goner.' Then, at eleven p. m. on April 16th the miracle happened. I was lying awake when I saw a cloud of steam come through the front door, in the opposite corner to my bed. It was just as if a railway engine had discharged its steam through the woodwork of the door. To my horror the cloud came towards me, becoming more and more like a human figure as it advanced. When it was beside the bedside it was a dim figure, resembling a woman, whose head was so bent towards the floor that the face could not be seen. I seized a walking-stick which I kept beside the bed so that I could knock on the wall for help in case of a heart attack, and I shouted 'Oh!' But a hand was put on my shoulder very gently, and a very subdued

voice, which was like that of a woman, said: 'Don't be alarmed. Get out of bed. You will be all right.' I groped for the matches and struck one. The vision disappeared as soon as there was light. I lit a candle, got out of bed, and put on my clothes. I have walked five or six miles every day since, and I have run. I carry the baby about the house. The pain I had daily for fifteen years has never reappeared; I feel well for the first time in my life." The boy's parents and neighbors confirm the above extraordinary story.

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The Prussian Minister of the Interior has just issued an order to all police superintendents under his control to the effect that mediums, clairvoyants, crystal-gazers and other persons "alleged to be equipped with supernatural powers" are not to be employed for the purposes of tracing criminals, recovering stolen property, etc. This is the second time within a few months that such an order has been given—a sign that occult practices in Germany are occupying the attention of both police and public to a considerable extent. It is a fact that since the successful experiments of Frau Guenther-Geffers (who was tried for "fortune-telling" and acquitted) a wave of interest in psychic matters has swept Germany like a tornado. In last month's *Notes* I mentioned the psychic "temple" of Herr Josef Weissenberg, of Berlin. I have since examined a series of photographs of this man's 'abode of healing' and his "patients," and I can only describe them as amazing. His followers seem to be hypnotized by the "Master" (as they call him) and the services he holds appear to be a mixture of Shakerism, spiritualism, and the more active rites of the Pentecostal Dancers; coupled with the frenzied enthusiasm of a successful revivalist meeting.

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The Bishop of Southwell (Dr. Mosley) preaching at Nottingham recently declared that the resurrection of Christ from the dead was the supreme proof of the survival of man beyond the grave. "There are many thoughtful persons like Sir Oliver Lodge," the Bishop proceeded, "who suggest that in future we may have proof of the conviction that life does survive the grave—that it may be proved and corroborated in years to come by spiritualistic messages from those who have preceded us into the unseen

world. But that we do not know, and most of us do feel that such investigation is dangerous. Few of us have any desire to bring back those who have passed on." Everyone who has read the Bible, he continued, must have observed how rarely mention was made by Christ of the future awakening after death. It was as if He implied that the spiritual order could not be expressed in earthly terms. It was not only Christians and theologians who held that there was no such thing as death. The belief was general that the personality and character passed on into a fuller and wider life beyond. The man who went about gloomy had not understood the Easter messages of the resurrection; he had not realized the whole nature of the Christian faith.

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Miss May Walker, a Correspondent of the National Laboratory has just returned from an extended visit to Spain and states that although most educated persons are interested in psychical research, there is little organized effort to put psychics on a scientific footing or co-ordinate the work done by individuals. If the Roman Catholic authorities could be won over, there would be a most fertile field for a good psychic society working on scientific lines.

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A novel theory as to what ghosts *really* are was propounded in Dublin recently by the Rev. A. Boyd Scott of Glasgow. After

describing some classic psychic appearances he suggested the following "explanation":

"The most reasonable theory was this—Take notice of the effect of the human voice on what they called 'matter'—that was, walls, floors, ceilings, etc. If one stood in a room and shouted loudly the echo created by the voice made an impact on the floor and ceilings, and the disturbance created went on and on. Not alone a voice, but a great evolutionary feeling from the body passed from the body into the air and to the matter of which a room was composed, and it went on repeating itself until the walls recorded it, and if a person with a certain temperament went into that room the things made an impact on him. Many persons would not feel it, but one person, perhaps, in twenty would feel it, and say that he had seen a ghost."

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The police at Lisbon have recently arrested a number of people who were charged with "holding spiritualistic seances." One woman claimed to be controlled by a well-known Portuguese doctor who died some years ago, and "prescribed for illness and love." The defendants were sentenced to various terms of imprisonment.

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Mr. Ivan Baker writes me from Nürnberg that Herr Heinrich Nusslein is contemplating holding a series of exhibitions of his psychic paintings in New York and other American cities.

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AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Inc.

Hyslop House, 15 Lexington Ave., New York

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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 CURRENT STATUS OF THE SCHNEIDER MEDIUMSHIPS

I—Some Generalities, and a Review of
Mr. W. J. Vinton's Adverse Report

BY J. MALCOLM BIRD

FROM the earliest days of organized psychical research in 1882 down to the present, our published matter has leaned heavily toward the side of the subjective phenomena. Physical mediumship has not been ignored but it has formed only a small portion of the published data. On the mental side, we have really made a deal of progress. The various types of mediumistic cognition and of spontaneous cognition by persons not regularly mediums have been recognized, defined, and given names. A large number of collateral categories of phenomena, categories of some descriptive or theoretical value, have been similarly recognized, named and studied. Among these, just by way of illustration, we may mention prevision; messages from living communicators; cross-correspondences involving simultaneous use of several mediums; cognition of facts known to no living person; with, of course, numerous other categories of equal interest and value. We have formulated important generalizations such as M. Sudre's law of the collective psychism and Mr. Dudley's recognition of the need for a physical

or psychical link between the medium and the personal subject of her cognitions. We have made a great deal of progress and curiously enough, as a result we have attained a position of practical stalemate.

Several divergent theories have been formed to account for the mental phenomena and to describe the mechanism through which they are produced. The observations made and recorded to date are not sufficient to discriminate finally between these conflicting hypotheses; and we find that as we go on making further observations, we get nothing fundamentally new. We have a sufficient volume of published data, of sufficient excellence, to prove the occurrence of the mental phenomena; we have *not* a sufficient diversity of type or a sufficiently critical showing of the conditions accompanying the phenomena, to prove to us what causes them. The further amassing of similar data along the same lines, similarly compiled, is therefore a waste of time, and so long as we stick to the mental phenomena we find nothing that strikes out along new lines.

This is not at all necessarily a permanent

condition. There remains a large possibility that we may ultimately discover some new type of mental phenomenon that possesses critical value to the theorist; or that we may make some critically new discovery regarding existing types. But while making all reservations in behalf of these possibilities, the fact remains that for our present activities, a different type of experiment seems expedient. This different type stands ready and waiting to our hand: the physical phenomena.

Metapsychics during the past five or ten years has perhaps not formulated all this quite so definitely as I have just formulated it, but has none the less definitely felt it and followed the policies which it dictates. The years of my tenure as Research Officer to the A. S. P. R. and Editor of its publications have been definitely years of experimentation with physical mediums. The pages of the JOURNAL during these years, now five in number, have given very much more space to physical phenomena, from both the experimental and the speculative sides, than ever before. I hope that we have succeeded in making a contribution of definite value to psychical research, one that will ultimately enable us to turn back to the more intrinsically important cognitive phenomena with new knowledge and fresh evidence for the solution of the broader problems which these present, and which we have not been able to solve from the accumulated data of subjective mediumships and spontaneous cognitions.

This turning toward the physical phenomena is a step which I think we should have taken in any event; but one that has been rendered easy by the existence during the past decade of several outstanding physical cases. That one of these has had its locale in America and that I have enjoyed extreme advantages of observation and of general contact with it is sufficiently well known. Equally we are all aware that the one case which can plausibly dispute, with that of Margery, the position as leading example of contemporaneous physical mediumship has been the double-barreled case of the Schneider brothers.

With no intent to review in detail the history of these two young men, we may recall that Willy, the elder brother, was first brought into public view by the Baron von Schrenck Notzing, and that seances held with him constitute a goodly portion

of the Baron's monumental work, *The Phenomena of Materialization*. In past issues of this JOURNAL there has been given much of the essential details of the case. Kaptan Kogelnik has told us (March, 1926; p. 145) of the early history of Willy's mediumship; Mr. Price (August, 1925, p. 420; January, 1926, p. 18) has described typical seances; and Professor Thirring has given us (December, 1925; p. 620) an insight into some of the collateral aspects of the case. It will also be recalled that Willy was the medium whose phenomena led to the celebrated manifesto (*Revue Metapsychique*, November-December, 1922; p. 385) of the hundred scientists whom Schrenck had had at his seances and who attested their belief in the reality of the teleplasm. But perhaps of more importance than any other episode in Willy's history, to English speaking critics, is the pronouncement (*Journal*, S. P. R., October, 1922; p. 359. Reprinted, JOURNAL, A. S. P. R. December, 1922; p. 687) by Messrs. Dingwall and Price, following their Munich expedition of May, 1922. These two gentlemen found it "reasonable to suppose" that "supernormal agencies" were involved, "the nature of these agencies being unknown." It is perhaps worth while to quote further their report:

"In conclusion, I [Dingwall speaking], would remind you that this case stands almost alone in the history of mediumship [the Margery case did not exist at this date]. With Palladino the control was difficult and phenomena usually occurred within a short distance from her, except on certain memorable occasions. With Eva C. the control is even more difficult, especially as the quantity and magnitude of the phenomena tend to diminish in proportion to the strictness of that control. With Kathleen Goligher in Belfast, Dr. Crawford attempted the well-nigh hopeless task of controlling seven mediums, finally ending by controlling one, and her ineffectually. With Linda Gazerra the control was even more difficult than with Eva C., and with Kluski as difficult as with Linda Gazerra. Indeed I cannot remember any medium who submits to such a control as does Willy. No knowledge of deception is really necessary as long as he sits for his present phenomena and not for teleplasm. Held as he is by two persons and outlined by luminous pins, escape is impossible, and useless were it possible. No

friends of the medium are present, the sitters comprising either savants or personal friends of Dr. von Schrenck. The most powerful phenomena occur inside a gauze cage, the only side opening to which is away from the medium and the sitters. The phenomena rarely occur near the medium and are sometimes five feet distant from him. *Confederacy alone is possible and that theory involves us in greater difficulties than does the acceptance of the phenomena as genuine.*" (My italics—*J. M. B.*)

When Willy went to London, the phenomena were not so brilliant but the published report (*Proceedings, S. P. R.*, Part 97, Vol. XXXVI January, 1926; reviewed this JOURNAL, September, 1926; p. 572) was hardly less definite in its endorsement of the validity of the case. By this time, Willy was rather fading out of the picture in favor of his younger brother. Rudi's mediumship has always been recognized as a continuation of Willy's, the phenomena and the conditions and even the spirit controls being largely the same for the two boys and the same conclusions being applied to the two by practically everybody who has sat with both. And while Rudi has not been made the subject of extensive connected study to the same degree as his elder brother, it has been evident, since Mr. Price's initial report on the newer case (this JOURNAL, January, 1926; p. 18), that Rudi's mediumship was of the same outstanding interest as Willy's. Any doubts in this direction would have been dispelled by the account (this JOURNAL, November, 1926; p. 641) of the phenomena obtained when Mr. Price took a couple of prominent English newspaper men with him to Braunau. M. Sudre (July, 1927; p. 395) has seen the mediumship and been strongly impressed. Dr. Gruber (May and June, 1926; pp. 279, 342) has taken his experience with the two boys as the text for an important contribution to psychical theory. There has been the widest disposition to regard the two cases as of course valid; there has been the strongest indication in the published matter to which I have here referred that they are in fact inescapably valid. If they are so, they are of course among the most important cases ever presented to metapsychics.

Now all of the chronicles listed above are in substantial agreement as to the general nature of the phenomena. All are in ac-

cord as to the complete hopelessness of any attempt on the medium's part to defeat the control. All are in accord on the proposition that the seance-room illumination, while perhaps not all that one would on general principles like to have, is very much better than what one is accustomed in practice to getting.

Evidently, if one possess the incurably and imperviously skeptical disposition to reject the phenomena at all costs and regardless of all favorable factors, Dingwall's remarks about confederacy afford the one and only path over which such rejection may be engineered. The medium is under a control which cannot conceivably be defeated, and as Dingwall points out, in many instances even if he could escape it would avail him nothing to do so. The medium therefore does not produce the phenomena by normal means. If one's state of mind requires one to view the phenomena as in the nature of things necessarily produced normally by *somebody*, that somebody has got to be some other person than the medium.

If one examine the records cited above for material favorable to the assumption that they are so produced, I think the first factor that will strike a critic of any ingenuity is the fact that always, if he so wishes, he may look upon the medium as controlling the chief investigator, rather than upon that investigator as controlling the medium. Let us review briefly the records published in our own pages. In June, 1925, we find Willy under the control (this JOURNAL, August, 1925; p. 431) of Miss Walker and Mr. Price. Mr. Price thinks that "the most skeptical reader will agree that Willy could not move a muscle without the controllers' becoming immediately aware of the fact;" but this same skeptic will probably feel also that the barrage of arms and legs described as constituting the control was of such nature that the controllers could neither move a muscle without the medium's becoming immediately aware. The account given by Mr. Price of his experiences in controlling during October, 1925 (this JOURNAL, January, 1926; pp. 24, 29, etc.) will support more extensive quotation:

"I placed Willy's hands upon his thighs," says Mr. Price, "and firmly gripped his wrists, where I could count his pulse-beats. His legs I placed in front of my chair, and pressed them hard up

against the wood with my legs. His legs and feet were in a vise-like grip." And, on the next night: "The control of the hands and feet was exactly as described in the report of the last seance. . . . As far as possible, I took the times and pulse-rates, but Willy's body was in an almost constant state of motion—often violent motion, and my task was rendered difficult on this account."

In April, 1926, with Rudi serving as the medium and his brother Karl in the circle at the other side of Mr. Price, we read (this JOURNAL, November, 1926, p. 645 ff.): "I had placed Rudi's chair at about an angle of twenty-five degrees to my own. I pushed his feet and his legs hard up against his own chair, and placed my legs hard against his, the soles of my feet being pressed upon his boots. I then placed his hands firmly upon my thighs, and gripped his two wrists with my two hands. It will be realized that the slightest movement of the medium was at once transmitted to me. *Karl then linked his right arm in my left.*" (My italics—J. M. B.)

Now it is very evident that while Mr. Price can amply testify about the activities of the ostensible medium at these seances, if there is fraud by any other person present, with the medium's knowledge, the mutual control existing between the medium and the chief investigator would make it impossible for the latter to get any evidence save through the eye and the ear. That he will never get it through his ears may be taken for granted, in view of the fearful racket which the Olga control exacts from the sitters at all critical moments. That he will get it visually might well appear as a possibility in the light of a careful reading of the records from which I abstract above, for at most of these seances there was a rather excellent degree of illumination. Nevertheless, and whatever the more reasonable critic may believe, it is evident that attack upon these phenomena by the more exacting critic is going to take precisely this angle. Such a critic is going to say something like this:

"You have shown that always the leading investigator is honored by being put in control of the medium—which means, under the medium's control. You have admitted that conditions are deliberately set up which would prevent his hearing anything, and you have granted that the entire room is not satisfactorily illumi-

nated, so that with proper skill a confederate could doubtless enter and operate without the chief investigator's knowledge. That is evidently all there is to it. The medium is innocent, of course; he does nothing because he does not need to do anything."

* * * * *

I think there is little point in concealing from the readers of PSYCHICAL RESEARCH the fact that for something like four years, now, there has been in circulation the strongest sort of whispered anti-Schneider propaganda, based upon this concept of a confederate who enters the room clandestinely, who is not one of the accredited sitters, who is not known to be there, and who escapes before normal illumination is restored at the end. This campaign ultimately resulted in publication of the strongest and most definite adverse report imaginable, by a sitter; and it came to play the major role in a visit which I myself made to Braunau in October, 1927, after the Paris Congress. The theory of fraud around which it revolves is the only one that can conceivably be brought to bear against either of these mediumships; and I shall in the end present a considerable amount of evidence that, in single seances, this theory is realized. It therefore is necessary for me to say a few words about the theory's genesis.

Mr. Dingwall has a record of self-reversal which is not a pleasing one. It is not a novelty to find him leaving the seance-room with loud protestations of the impossibility of any theory of fraud, only to turn up days or weeks or months later with such a theory upon which he pins his complete faith as representing the facts. In the Schneider matter it was to have been rather easily predicted by one who knows him that in the end he would come to regret and probably to repudiate the pronouncement which I have quoted on page 353. We have seen him writing to Schrenck and attaching the adjective "irreproachable" to the control under which Margery sat for him, and within a few weeks (this JOURNAL, April, June, 1926; pp. 226, 309ff.) applying to it a perfectly definite reproach of such nature that it could not possibly be regarded as something which had at first escaped his attention. I violate no confidence and tell nothing which is not generally known in the inner circles of psychical research when

I say that throughout 1926, 1927 and 1928 Dingwall was talking about the Willy and Rudi mediumships in terms of confederacy and of complete normality; and that the more he talked the more self-convinced he became. When he talked to me in this way during the fall of 1927, I tried to get him to tell me just what disposition he makes, in his own mind, of his Munich report and endorsement. I was unsuccessful in this attempt, other than to draw the general conclusion that his attitude is consistently that of a person who honestly believes that he never made such a report. I was, as I remarked in this JOURNAL for June, 1929 (pp. 323-4) very much struck with the extraordinary emotional reaction which Dingwall showed to the hypothesis of fraud and to the (at that date—October, 1927) newly achieved possibility of applying it to the Schneider cases. All of which is perhaps a little off the main track; but still, I think, of strong interest in view of the way in which Dingwall is father of this oblique hypothesis and the way in which hyperskeptical persons all over the world have adopted it.

Further, Dingwall is individually and admittedly responsible for the one outbreak into print which this hypothesis has enjoyed: the report by Mr. Warren Jay Vinton in *Psyche* for April, 1927. Vinton went to Braunau with Dingwall and was introduced to the Schneiders by Dingwall. He and Mrs. Vinton remained in Braunau some three weeks and had in all a total of ten seances according to their own count, or nine according to that in the Schneider "protocol book." Four of these were with Willy and the rest with Rudi. The report published in *Psyche* makes the detailed and categorical charge of fraud through confederacy. The confederate is stated to be not one of the sitters, but an invader. He progresses by easy stages around two sides of the room, ultimately arriving in the cabinet. He does his work and escapes by the same route over which he came.

The circumstances of Vinton's publication are a bit intriguing, to say the least. His name appears as Associate Editor of *Psyche* (a quarterly), on the five issues from April, 1926, to April, 1927, inclusive. Nobody so far as I can learn had ever before heard of him as a psychologist or psychical researcher. I do not find him in Who's Who but am informed by a mu-

tual acquaintance that he is an astronomer, and an American. The first and last article in *Psyche* carrying his name is the Schneider report, appearing in April, 1927; and in the issue of July, 1927, immediately following, his name as member of the staff is missing without explanation. It seems to be a fact that the Braunau expedition was inspired by Dingwall and that the theory of confederacy by invasion was born in advance in London rather than in the seance room or as the result of mature deliberation after the seances. It is a theory which obviously does great violence to published accounts of sittings given in Braunau to other investigators. Nevertheless, there it is: the man had ten (or was it only nine?) seances; he tells the story of these in considerable detail and he does not conceal the presence of other English-speaking sitters, independent of himself, of whom the most noteworthy were Mr. and Mrs. William Cannon, of this Society, who attended two of his seances and were greatly impressed by the phenomena. His story hangs together pretty well, however much it may be at variance with other stories of other sittings; and in spite of the unfavorable factors which I have adduced, I do not see how any serious critic can read it without some sense of misgiving. We have had cases before which were apparently genuine today and fraudulent tomorrow; and one can hardly escape the question, in the presence of Vinton's article: "Is the Rudi mediumship one of these?"

If it be so, it becomes evident, not alone from Vinton's text but from the general considerations set down above and from the entire literature of the case, that whether we deal with complete fraud or partial fraud, with constant fraud or sporadic fraud, it must be a fraud of confederacy. The medium is and always has been reported as under adequate control. So far as Schrenck alone is responsible for these reports I think we are entitled to reservations; for those of us who are not dazzled by Schrenck's position as the autocrat of psychical research have always been aware of weaknesses in his procedure. He has always allowed himself to be swayed by the desire that the phenomena be adjudged valid, and he has at times committed the most extraordinary improprieties in the way of suppressing unfavorable evidence which he deemed it inexpedient to

publish. When such evidence has not been capable of suppression, his attitude toward it has not been such as to inspire confidence. I cite only the single episode of the Eva C. teleplasmic "materialization" which looked like a paper cutting and which carried a plainly visible headpiece from *le Miroir*, Paris journal, Schrenck recording the facts with the bare-faced statement: "I cannot form any opinion on this curious result;" and the very extraordinary Karl Weber report which he presented to the Paris Congress, completely concealing the fact that the medium was the notorious Karl Kraus.

But the Schneider mediumships have not been in any sense dependent upon Schrenck's unsupported testimony. The manifesto of the hundred-and-some-odd scientists is a most formidable document. And so far as the phenomena presented to Price and Dingwall in Munich are concerned, I do not see the slightest excuse for the oblique hypothesis. If these were fraudulent, Schrenck's active confederacy would have been necessary, but even with this, one would be far from certain that the recorded effects could have been got. I have no patience with the viewpoint that the moment you import doubts into the case, as of today, you automatically throw out of court all the phenomena recorded in the past. It is always necessary to *re-examine* the past phenomena in the light of late discoveries; but that is as far as incredulity is privileged to go.

When we thus re-examine the bulk of the Schneider phenomena, we come to a somewhat different situation from that existing in the more positive of the Munich seances such as those cited favorably in the preceding paragraph. The routine seat of the mediumships has been the Braunau flat of Schneider, *pere*. As cited above, Price and Sudre and others have reported extensively in the pages of this JOURNAL on the phenomena there obtained under routine conditions. The only difficulty in accepting these phenomena as valid arises out of the fact that, as Dingwall so strongly emphasizes whenever he speaks of them, they are always precisely the sort of things that confederacy from within the cabinet could and would produce. Put an unauthorized invader in the cabinet, assume that he can enter and escape undetected and that his presence during the seance will go unobserved; and as a matter of course all

that is reported would occur. So security is not automatic, as the more enthusiastic reporters would have us imagine; it rests with the sufficiency of the conditions and with the accuracy of the reporting.

Mr. Price's reports of the seating arrangements, the conditions of lighting, etc., will not be seriously attacked. He tells us of phenomena of which it is peculiarly true that confederacy from within the cabinet would constitute an explanation, but of which it is also peculiarly true that the unobserved entry, working and escape of such a confederate would appear hopelessly out of the question. Messrs. De Wyckoff and Holmyard, of this Society, have been present at some of the seances covered by these remarks, and in conversation with me have endorsed in the strongest possible terms the printed account of the phenomena and of the illumination. The latter is of course the critical factor. Mr. Price tells us that throughout the seance he could plainly see the outlines of *all* the sitters; Messrs. Holmyard and De Wyckoff substantiate this emphatically; Mr. Holmyard made detailed notes without any difficulty; and London newspaper men whom we may assume to be rather hard-headed have gone to Braunau with Mr. Price and accepted the phenomena without reservation. We shall see when we come to Mr. Vinton's story that his account of the fundamental conditions is so wholly at variance with Mr. Price's as to give us a totally different picture. We shall check my own experience against these two divergent accounts of what happens to you when you go to Braunau, and we shall reach a judgment as to whether one group of reporters is mistaken, or whether the Braunau performance presents two wholly distinct aspects.

The entire case, prior to the appearance of the Vinton article, has been adequately dealt with in the articles which we have presented to the readers of this JOURNAL, and I shall not review these. I have cited them all by date and page, and the complete outline history of the case is made available by these citations, to the date at which there arises the question: are the new and contradictory reports to be accepted as superseding the old ones? I do not propose to reproduce in full Mr. Vinton's article which brings this question out into the open. But as the most economical means of reproducing the current Braunau

atmosphere and outlining exactly what is suspected and charged against the Schneider family, I shall reproduce some considerable parts of it, verbatim or in abstract, as follows:

* * * *

I [Vinton] am convinced that no case of alleged supernormal phenomena can be studied *in vacuo*, but can only be truly appraised and understood against the background of those concerned in it. For this reason I collected all the information, all the gossip, and all the talk (however incredible) vouchsafed by the Schneider family.

Braunau is a quiet little town of five thousand inhabitants, lying on the south bank of the Inn, which here forms the boundary between Austria and Bavaria. The Schneiders live in three rooms on the second floor of a very old and rambling house facing the market square. One room, very long and narrow, serves as a living, dining, and sleeping room; it is entered directly from the stairhall, and at the west end has two windows overlooking the square. It is in this room that the seances are held. South of this and parallel to it is a small and narrow bedroom likewise overlooking the square; east of this last room, but without an exterior window, is a very small room where Mother Schneider does the family washing and cooking. All the rooms are crowded with furniture typical of a humble working-class family.

Father (Josef) Schneider is the moving spirit as well as the titular head of this family in which mediumship is so prolific. He is a solid, *klein-bürgerlich* citizen, 56 years of age, a typesetter who has for many years been employed at the principal printing office and weekly paper of Braunau. My first impression was that Father Schneider was shrewd, yet open-hearted and essentially sincere; but long before I left Braunau I had to revise this opinion. I discovered a sly, crafty look in his eye, and found evidence of a similar tendency in his behavior. He is extremely stubborn and overbearing, and inordinately proud of the Schneider mediumship. He delights in parading his foreign visitors along the main street or sitting with them over a stein of beer in the front window of the inn.

Mother (Elise) Schneider is 54 years old, the small, worn mother of a large family, deprecatingly humble in her manner; while

Father Schneider treats his visitors as equals, Mother Schneider kisses their hands. From first to last she seemed guileless and innocent of all deep planning; she drifted passively in the wake of the family activity.

Karl Schneider, 30 years of age, the oldest surviving son, lives with his wife a few blocks away. He is a photographer by trade, but at present is the underpaid clerk to Major Kalifius, of whom more later. Karl combines his mother's humility with his father's slyness. He himself is a medium, but acts only as accessory to his more famous brothers, Willy and Rudi. He is completely dominated by his father and by his wife, Frau Rosa. Five years younger than Karl, Rosa is a significant member of the family; she does her best to dominate it. She is in perpetual conflict with Father Schneider, yet bound to him by the common interests of the group. She intensely resents Karl's subordinate position; in a moment of confidence she told me that Father Schneider had definitely promised: "When Rudi leaves Braunau to go into business, Karl can be the medium." I also heard that Karl and Rosa were practising mediumship outside the family, preparing, if need be, to launch a circle of their own.

Hans, 28 years of age, is also married, but not much in evidence at the Schneider household. Fritzl, 27 years old, a steady-going railroad employee, likewise married and living away from home, was very little in evidence.

With the next son, Willy, aged 23, we come to the foundation-stone of the Schneider mediumship. [His story, as told by Vinton, duplicates what Kogelnik has told the readers of PSYCHIC RESEARCH and so may be omitted here.] His Olga control transferred her allegiance to Rudi when he developed mediumistic powers, and Willy is now ministered to by a male "spirit," Otto.

Father Schneider, so he told me, recorded all the early development of Willy's mediumship day by day in great detail. Unfortunately, however, he loaned this protocol book to Dr. Holub of Vienna, who died shortly thereafter—and this vitally important document was never seen again.

Willy is a cryptic personality, closed within himself, moody and evasive. He seemed perpetually worried and oppressed. He once discussed his future with me; he really intended to give up mediumship; he

was about to start his professional career as a dentist, and how could the two go on together? And anyhow he was sick and tired of being a medium. I often felt that he was just on the point of disclosing his situation to me much more frankly—but he never did.

Franz, the next brother, aged 21, least enterprising member of the family, lives at home. It was noteworthy that he never joined the circle. He was seldom present when a seance began, but was almost certain to turn up before it was over, and be found in the back of the room when the white light was turned on.

Rudi, the youngest and most attractive of the children, is a happy, clean-cut boy of eighteen. He lives at home and is an unpaid apprentice at a local machine repair-shop.

One other habitual member of the circle, as constituted nowadays, demands attention. Major Kalifius (to whom Karl is clerk), a huge, blustering army-officer, has in some way secured a dominating position in the circle; when he is there Father Schneider leaves the direction of the sitting almost entirely in his hands. By sheer bulk and rough-shod authority the Major can swing the seance along almost as he wills.

[We may omit the list of dates and sitters which Vinton now gives. He goes on to say that] except for the last two, these seances were in marked contrast to the exasperatingly slow and unproductive sittings in London. My first three seances [Vinton speaking, as throughout, here] were so exciting and I was so busy watching that I could not take notes during the seance itself. Experience soon taught me, however, that it is imperative to have a meticulously correct, and above all *accurately chronological* record of the phenomena and *all attendant circumstances*; notes made after a sitting are of little use for critical purposes. [The italics here are Vinton's.]

As regards these first three seances, then, I will merely give a description of the preparations, the same for all seances, and a general idea of the type of phenomena produced. [All this is sufficiently familiar to present readers, and is omitted with the statement that the phenomena were the typical ones of telekinesis with a tangible teleplastic terminal. After this description, Vinton goes on:]

I have tried to convey the impressions I received in the first three seances. They produced a strange mixture of feeling. The darkness, the tense anticipation, the uncanny activity of the mediums, the suggestion of supernatural personalities coming and going—all these worked on my emotions and made me half believe in the supernormal. But at the same time my critical self noted the triviality of the phenomena, the ease with which they could be produced by a confederate behind the curtains, and the complete absence of any phenomenon in and of itself supernormal. At the end of each seance, though emotionally disturbed, I was left with a sceptical feeling that the whole business had been mere horseplay.

Yet the next day, on visiting Mother Schneider and Frau Rosa, it seemed impossible that such simple, kind-hearted people could practise an elaborate deception. On evenings when there were no seances, Father and Mother Schneider, Karl and Rosa, Willy and Rudi almost invariably had dinner with me, and afterwards, over our beer, we discussed the theory of mediumship. [He gives several hundred words to the philosophies advanced by the various members of the family, and to their anecdotes about what they had got when he wasn't there; then goes on:] An evening of such talk left me more puzzled, more emotionally inclined to belief, than did a seance itself. If all this was deception how could these simple people discuss it so earnestly, at such length, and so consistently? But I remembered that once I had to assume temporarily a character other than my own: within an hour I had so *felt myself* into this part that I talked, acted, and even wept, naturally and with full conviction. Had not the Schneiders, after many years, almost come to believe their own stories?

THE CONDITIONS IMPOSED AT SEANCES.

But I had come to see phenomena, not listen to tales, however well-told and consistent. Turning to the seances themselves, what evidence was there of any supernormal activity?

If we examine the seance conditions, we will see that they themselves are suspicious. They are such as to make observation excessively difficult, and to make the *direct* discovery of fraud practically impossible.

We may note, to begin with, that the control is generally assigned to the most skeptical observer present; yet in this very position of control he is himself more effectively controlled than is the medium. His feet are wedged between the legs of his chair, with the medium's feet between his; his hands are gripped by the medium, and at critical moments he is so frantically held that it would be absolutely impossible to free a hand for exploration.

The other observers are also well-controlled, though with less physical force. Their hands are held by neighbors, and feet are generally in contact. Occasionally, when the spirit so commands, hands are clasped more tightly than ever, and a rigid control of feet is insisted upon. It was only after three seances that I was allowed to sit at the south end of the circle and have my right hand free for note-taking. Even this was a limited freedom; my left hand was always held by my neighbor's left, my right arm thus had to lie under his left arm and could never stray far. Once I ventured to reach out with my left foot and hook it around the leg of the little table. When the usual table movements began this was soon remarked, and a few moments later "Olga" peremptorily ordered both my feet into contact with my neighbor's.

The sense of touch is thus immobilized; no hand or foot can be freed for exploration either inside or outside the circle.

The sense of hearing is as effectively suppressed. Most of the time, and especially at critical moments, singing or loud conversation is demanded. The hubbub is so great that even comparatively loud noises can not be heard.

Taste and smell are obviously useless at a seance.

Sight alone remains to give any clue as to what is going on, and even sight is greatly restricted under seance conditions. The amount of light allowed is always extremely low. Dim red light, while itself giving an impression of luminescence, is by far the least favorable color for the illumination and observation of other objects. Moreover, the lamp was directly in our eyes, making them less sensitive to everything else. And being the only alleviation of the oppressive darkness it tended to focus our attention in its direction. As if this were not enough, we were almost invariably asked, soon after the seance began,

to hang a cloth over the side of the lamp nearest the medium, cutting off every last ray in his direction.

The average sitter doubtless has the impression that a fair amount of light is allowed, because of the glow of the red lamp, and especially because of the prominence of the pale phosphorescent light-strips on the curtains and the phosphorescent playthings on the little table. But this feeling of light is deceptive. The actual light emitted by the Schneiders' phosphorescent paint was not strong enough to illumine even the nearest object; it only served to hold attention on these luminous objects to the exclusion of any non-luminous thing near them.

I took pains to observe what could actually be seen in the seance room. My white note-book, eight inches square, placed on the little table directly underneath the red light could only be seen as a dim blur, without definite form or edges. The "spirit" hand as generally seen was but the vaguest moving blur; only when close under the lamp could its fingers be distinguished. Outside the immediate vicinity of the red lamp nothing was visible; I could not even glimpse the conspicuous white dress of a sitter across the circle when the rheostat was turned low.

We must remember further that the floor inside the circle and cabinet is covered with black cloths, that the little table is similarly covered, and the curtains themselves are a dull black. In the obscurity and against such a background the movement of any black or even dull-colored object could go forward without the slightest chance of detection.

And not only are the physical conditions so minimal; the psychological situation also militates against clear observation. The darkness, the weird atmosphere, and the medium's unwholesome behavior are emotionally disturbing. The controller is exhausted by following the medium's frenzied movements, and the note-taker is preoccupied with writing in the dark. The attention of everyone is strained to the last degree in seeing even those phenomena which are meant to be seen, and this tension is aggravated by the fatigue of continual talking and singing.

A reason is always forthcoming for every condition demanded. Hands and feet are kept in contact so that "force" can be drawn by the medium from the whole

circle. Moreover, any tactful exploration of the phenomena is declared inadmissible; "teleplasm" is of so sensitive, tenuous, and fugitive a nature that it cannot be handled. Any contact with it is apt gravely to injure the medium; if its connection with him were broken it could never return to his body; he would presumably be left missing in some part, and in an extreme case death might result. Yet this substance which shuns the slightest touch is robust enough to brandish a heavy shoe, or overturn a table. And though we were forbidden to touch teleplasm, the teleplasm touched us.

Another strange property of "teleplasm" is that it does not bear thinking about. If we concentrate on it, the atmosphere becomes too tense for the "force" to work. Hence we have to distract our attention by singing and chattering at the top of our voices. "Teleplasm" can stand an unholy racket, but never silence.

And of course white light is anathema. Even a fair amount of red light is excessively prejudicial to this delicate substance, and we are told that the phenomena would be much stronger in complete darkness.

All this theory of "teleplasm" may be true, but at the same time it is significant that every one of the conditions imposed seems especially designed for the successful concealment of fraud.

If we accept these conditions, we can never hope to catch a confederate, never take fraud red-handed. Yet if we are to investigate "teleplasm" at all we must grant the conditions which those most familiar with it insist are indispensable for its activity. To refuse these conditions would have one sure and certain result—no phenomena would be produced for investigation. We must accept the conditions, and learn what we can despite them.

Why are conditions never violently broken? When the observer is finally convinced that a confederate is in the cabinet a few feet from him, what is it that still keeps him in his chair? First, there is a feeling that he must play the game. He is the guest of the Schneiders; their friendliness and trust disarm him; it is almost unthinkable to take open and violent steps which may result in their exposure. Moreover, one breach of the rules might well fail to effect an exposure; everything is so arranged that it is impossible to know just where to grab; in the darkness and confusion a confederate would have every

chance of escaping from the room. And one such breach would end the investigation forever. Finally, there was always the possibility—more and more remote as the seances went on—that "teleplasm" did stream from the medium, and that to seize it or turn on white light would injure him.

It was for these reasons that I attempted no violent exposure. Instead, I let events take their course, introduced such changes and such additional controls as were agreed to by the Schneiders, and from the resulting changes in phenomena deduced the *modus operandi*.

NO PHENOMENA SUPERNORMAL IN THEMSELVES.

Judging from my first three seances, what reason was there to believe in any supernormal activity?

In the first place, I had seen no phenomenon which in and of itself was supernormal, and for convenience I may add that I saw none in the course of subsequent sittings. Time after time I asked to have the "spirit" hand melt away within my grasp; time after time this was promised, but I was never allowed even to grasp the hand. A complete levitation of the medium was twice promised, the "force" was especially vigorous on those evenings, yet the levitation was a dismal failure. I offered "Olga" a sealed pack of cards, but she did not succeed in abstracting one. I sealed a cigar case, and suggested that "Olga" put a cigar into it. She told me to lay both inside the cabinet and she would try; but after ten minutes the cigar was thrown out into the room, and "Olga" said it would be much more to the point if Father Schneider smoked it. I repeatedly asked, and always in vain, to have some significant phenomenon produced at more than arm's reach from the cabinet, that is, beyond the reach of a confederate sheltered within the curtains.

POSSIBLE NORMAL AGENTS.

Since the phenomena were never *intrinsically* supernormal, the only logical reason for believing them supernormal would have been an absolute assurance that no normal means were used in their production. What normal means could conceivably have been employed, and have we any assurance that they were not so employed? The possible

agents were: 1. The medium, 2. Karl, 3. Other persons sitting in the circle, 4. Persons in the room beyond the circle, 5. A confederate in or about the cabinet. We shall, in a moment, examine these possibilities in turn.

We must not, however, make the mistake of supposing that only one of these possibilities was likely to be employed at any given seance. Combinations and permutations were to be looked for from so resourceful a family as the Schneiders. Nor was it to be supposed that the same appearance would invariably be produced by the same means. Such a supposition is a common pitfall of psychic investigators. For instance, the phenomena almost always began with curtain movements which generally increased in a steady crescendo until the appearance of the hand; to assume that the curtain movements throughout were always produced in the same way might lead to the untenable conclusion that the hand-producing entity had been present in the cabinet from the first. It was quite possible, if deception was being practised, that the curtain movements were initiated in one manner, and that this manipulation was later taken over by a confederate on entering the cabinet; it would have been impossible for an observer to detect any transition point.

1. We may at once acquit the medium of responsibility for the bulk of the phenomena. To be sure, even under the best control, he could have blown the curtains, or moved them with his elbow or head during his violent spasms. Willy was seen doing this in at least two seances. Under strict control, a hand or foot might also have been freed for an instant; under less experienced control, he could certainly have gotten a hand away, and even half lifted himself out of his chair; under confederate control, he could have freed himself for a considerable activity. But the bulk of the phenomena were clearly beyond him. In general, I believe the medium served largely as window-dressing; his noisy activity concentrated attention upon him and away from the real mechanism of the seance; the strenuous task of controlling him entirely monopolized one valuable observer.

2. Karl was under less strict control than the medium, and capable of somewhat greater activity. He usually kept his place in the corner beside the medium, though in

my seventh seance, under Major Kalifius's control, he almost certainly entered the cabinet.

3. Friendly sitters in the circle could have accomplished much during my first eight seances. Though we were strictly enjoined to maintain the circle intact, it was not uncommon for members of the family or friends to leave or to join the circle during the darkness. There being so few outside observers, members of the family had perforce to sit together; hands and feet could easily have been freed between friends. I frequently noted Major Kalifius's hand, marked by his luminous wrist-watch, wandering freely about while he was supposed to be in strict control of the medium. With hands or feet, members of the circle could have moved the little table or the objects upon it; the curtains and more distant objects were clearly susceptible to sticks or reaching-rods. By tightening the conditions of the seance, so that every member of the circle was under good control, deception from this source could be made almost impossible. This I effected in my ninth and tenth seances.

4. There was always somebody present who did not join the circle. Father Schneider generally excused himself because he was tired or because he had to manage the rheostat; he could be heard, although in stocking feet, continually moving around the room. When a small circle was called for, some sitter was apt to drop out altogether, and sit behind the circle. Moreover, the outer door and the door to the adjoining bedroom were frequently opened and closed during the seance itself; and new persons were found to have appeared, and others to have disappeared, when the white lights were turned on. Franz especially came and went in this manner. This could not be prevented, and indeed seemed natural enough, for the room in which the seances were held was the sole living room of the family. But under such circumstances, any check on activity beyond the circle was impossible. A stick or reaching-rod over our heads, between two friendly sitters, or beneath the chair of one sitter, could easily have accounted for part of the phenomena. Only by locking the doors, and insisting that everyone in the room join the circle, could such activity be excluded. This was done in my last two seances.

5. But there were certain phenomena

which were clearly beyond any of the above four agencies. The appearance from between the curtains of a hand, which moved freely about, which manipulated objects under our eyes, and even touched our hands, clearly demanded the presence of an entity within the cabinet itself.

The only possible reason for believing that this entity was supernormal would have been an absolute assurance that no confederate entered the cabinet. From a logical point of view, then, the authenticity of the Schneider mediumship in Braunau hangs on the question:

COULD A CONFEDERATE ENTER THE
CABINET?

There were no tricks about the cabinet, no secret entrances of any kind. I assured myself of this by a meticulous examination in full daylight. The floor was of wide boards running without joint from the west wall to the middle of the room. The walls and ceiling were of plaster, perfectly solid and without the slightest trace of cracks or looseness. The window-sills and frames were set solidly in the plaster of the wall. The windows themselves had inner and outer pairs of sashes hinged to open inwards; during seances these were securely locked on the inside, and could not have been opened from without. Moreover, the windows were at least twenty feet above the ground, and directly over the market square which was always full of people.

Any entrance would therefore have to be effected from the room side of the cabinet. To get a confederate into the seance room itself would have been ridiculously simple. Neither the entrance door, the kitchen door, nor the bedroom door was locked; they were all frequently opened and shut during the seances. The passages and stairs leading to the flat were so dark and twisting as to hide any coming and going from other flats in the building or from the outside.

Once inside the room, what routes were possible for entering the cabinet itself? The sofa, marked B on my plan, was too low to be crawled under. Nor could anyone be hidden in or pass through the cupboard marked A; it was a solid straightforward piece of furniture with no room for concealment.¹

¹ The plan referred to here will be reproduced with my August installment.—J. M. B.

The most obvious of the possible routes would be between the circle and cupboard A, then around behind Karl's and the medium's chairs, both of which stood clear of the walls. The north end of the curtain, suspended from the ceiling at the edge of an overhead beam, hung eight or nine inches clear of the west wall. The only difficulty of this route was the small space between the circle and the cupboard A; this blockade, though only partial, was claimed by Father Schneider to be an absolute safeguard. When my friends or I controlled, we immediately placed our chair tight against cupboard A. The "spirit," however, was always calling for a smaller circle, and the medium would draw his chair inwards, compelling the controller to follow. In this way, even under the best control, an avenue of ten to twelve inches was often opened up. (A slender person can easily sidle behind a chair, without touching it, in eight inches' space.) Just before the end of the seance the medium frequently moved his chair back, and, the controller following, this avenue was more often than not found to be innocently closed when the white light was turned on. An unobservant controller might well overlook the fact that this route had been open during most of the seance.

If, as sometimes happened, only friendly sitters were on the low sofa B, it would have been child's play to pass behind them, over the sofa, and into the cabinet. Even when an outsider was seated on the sofa, he was frequently asked to leave his place to make some change or other in the arrangements. While his place was vacant, a confederate could have walked over the sofa. There was never a light-strip on the south edge of the curtain to betray any movement here.

If both these routes were closed by the presence and obstinate vigilance of outsiders, there were at least two more possible entrances. The first of these routes was over the cupboard A. This cupboard comprised a lower solid section of drawers and shelves four feet high; above this at the back was a mirror, and at the top of all was a shelf somewhat narrower than the lower section. To a casual glance the top of the lower section seemed totally encumbered with fancy dishes, small pictures, and other trifles. But in reality this bric-a-brac was always kept back under the top shelf, leaving the front four or five inches

entirely bare. And this cupboard was so solid that a most vigorous shaking made neither it nor its encumbrances rattle.² In the darkness and noise there was nothing to prevent Father Schneider's coming beside table C and boosting up a small confederate, who would make one step on to the free space of cupboard A, and the next on to the bent back of Karl sitting in the corner, thence to the floor, and into the cabinet. Miss Augur, while controlling one night, had the distinct impression that this maneuver was going on at her back. When she described it to me next day it seemed complicated, but a glance at the furniture showed me how relatively simple it was.

These three entrances failing, a confederate could have entered through the circle itself—a bold move, but one requiring little skill. In the frequent shuffling and rearrangement of the circle a gap could be opened between the chairs of two friendly sitters; a confederate dressed from head to foot in black could crawl into the circle, along beside the control and medium, and so into the cabinet. He had no stray hands or feet to fear; the cloth hung over the medium's side of the red lamp shadowed his path; his black clothes had the black floor-cloth and curtains as background; and the noise of his movements would have been covered by the general hubbub.

SOME SPECIFIC OBSERVATIONS.

With these considerations in mind, let us examine the remaining seven seances. During these, I recorded every happening minute by minute with the aid of a luminous watch. I shall not transcribe all these minutiae, for they too often give a false air of scientific precision while letting common sense and critical consideration escape.³

At the fourth seance, on August 9th, with Rudi, I had my first clear suspicion that members of the circle were assisting the phenomena. The little table began moving even before the curtains. Almost at once the black cover was pulled half off the table—not toward the cabinet, but *toward the circle*. [Later,] a hand appeared. When it had performed for some time, Olga requested me to pick up the

tambourine from the floor. It turned out to be inside the cabinet and I was told to go in after it. While I was in, Father Schneider called out from the back of the room: "Now you can look around inside the cabinet." I recovered the tambourine, then made a sweep with it into the corner behind the medium, reaching out as far as possible into the space between the medium's chair and the west wall. Suddenly I hit something huddled in the corner; it seemed to be a figure crouching close behind the medium's chair. Rudi groaned as if in pain; and I, taken by surprise and by a sudden terror of the dark and the unknown, hurried from the cabinet and the seance went on.

Next day I reported this to Father Schneider, and later recorded it in his protocol book. He said it was doubtless a great mass of teleplasm withdrawn from Rudi and huddled in the darkest corner of the cabinet. I have no doubt that his impetuous bravado in telling me to examine the cabinet had caught the confederate unaware.

[At the sixth seance, Vinton installed a gauze screen for the teleplasm to work through. At this seance there was admirable indication that the "teleplasm" had worked *over* the screen instead of *through* it; and at the next sitting, the screen was brazenly opened, under conditions of seating and control quite different from those usually in effect, and admirably calculated, save for accident, to prevent either Vinton or his wife from observing what had been done. At the end of his stay, with conditions finally all that he desired, Vinton got, first clean-cut observations of cheating by Willy, and then a total blank from Rudi.] Willy's trance was so perfunctory, and his cheating so obvious, that I [Vinton] almost thought he wanted us to know that it was all a fake. Over our beer after the seance Frau Rosa asked me, in so many words, what I thought of such goings-on: and then hastened to explain that even when the medium clearly cheated, it was only some subconscious part of him that was responsible.

* * * * *

Vinton's article made quite a stir, and of course provoked strong comment both pro and con. By Dingwall and others it was hailed as a great victory for skepticism and the negative side. By those interested in the mediumship or generally disinclined

²This I shall presently contradict—J. M. B.

³This is a brilliant generalization, which I heartily endorse. Detailed records are valuable only as they escape this fault.—J. M. B.

to give standing to negative reports. Vinton's acknowledged lack of experience as a psychical researcher was emphasized. The curious circumstances of the publication, as cited by me on page 355, were made much of by these apologists; as was Dingwall's obvious (and admitted) fatherhood of Vinton's findings. So widely divergent was the comment from English critics of divergent viewpoints, and so intriguing were the suggestions of inside knowledge which would come out later on and would then quite damn the Vinton exposure, that I (Bird speaking again, to the end of this installment) felt quite incapable of judging all these factors from a distance. It was this that impelled me to refrain from any extended notice of the Vinton article in our pages prior to my European trip of late 1927 in connection with the Paris Congress. It was my hope both to be able to sift some of the pro-Vinton and anti-Vinton gossip, and to get to Braunau for my own observation of the mediumship. Both these things I did; and would have reported sooner but for a combination of circumstances which has made it expedient to defer such report.

I arrived in Braunau on the afternoon of Friday, October 7th, 1927. Through various disturbing factors it had been impossible to arrange in advance for my coming, and it was clear enough that some at least of the critics favorable to the mediumship were not keen to have me see it. Arriving thus unannounced, I got in touch first with Kapitan Kogelnik and through him with Father Schneider at the latter's apartment. I learned that Rudi and his mother were in Vienna. They had been gone for a week; the elder Schneider had had no word about their return but expected them almost any day. While we chatted, a telegram was delivered announcing their arrival for the Monday.

The prospect of a week-end in Braunau, with nothing to do and a frigid stone hotel hundreds of years old to do it in, was too appalling. Learning that I was going to Vienna for the week-end, Schneider gave me letters to his wife and to Dr. E. R. von Liszt, where the medium was visiting. It was assumed that they were sitting every evening and that I would be admitted to Saturday's session, as well as to that of Sunday if one were held. But on arriving at Dr. von Liszt's apartment on Saturday afternoon, I was informed that Rudi and

his mother had returned to Braunau. The doctor and his wife were much puzzled when I told them of the telegram received in Braunau. It was finally determined, after a bit of telephoning, that another gentleman had taken them along in his car and that they would be stopping at Wels, probably for a seance, on the way back. I had no address for this seance and could not in any event have reached Wels until some time Sunday, so I contented myself with getting back to Braunau in time for a seance on Monday. But Rudi was so tired that there was a postponement until Tuesday evening, the 11th.

In the meantime, I found Schneider and his friends well informed of the Vinton article, and I discussed it freely with them. Though they had known of it in a general way for months, they had but a few days since obtained a full German translation; hence it was greatly on their minds and they found it not easy to talk of anything else. I was fresh from discussing the article with Messrs. Price, Dingwall, Tischner, Lambert, *et al.*; it was evident that if the case were in any measure fraud, Vinton had the right answer as to the type of this fraud; equally it was plain that any sitter now going to Braunau for the first time and with serious intent must be guided in his procedure by the Dingwall-Vinton theories. Whether he believed these or not, it was the fraud pictured by them that he must prevent or detect or rule out.

In Braunau, my discussions of the Vinton text were with Schneider, Kogelnik and Kalifius. We went over the article and the situation which it created, freely and frankly. It was abundantly clear to all these people that my business in Braunau was to dispose of Vinton's theories, in one way or another; so the entire burden of their conversation consisted in attack thereon. Some of their points were well-founded. If the sideboard in the northwest corner of the room was in anything like the condition for Vinton that it was for me (and it looked as though it had neither been moved, cleaned nor cleared off for much longer than the period between August of one year and October of the next), the maneuver of climbing over it in the dark would have been absurdly impossible. It was rickety in the extreme, and all cluttered up with objects large and small, breakable and otherwise. And it was much higher than one would have

inferred from Vinton's text. It was evident enough that this much at least of his argument was inspired by the will to disbelieve, and that it quite lacked the common sense element on the necessity for which he himself is so clear.

With this for a start, I was the more able to follow another criticism that was freely made. Vinton has a deal to say about the thoroughly unsatisfactory character of the fight. My Braunau acquaintances strongly contrasted this with what had been printed by Price, De Wyckoff, and others whom I knew in London and New York. We shall have more about this.

A good showing of personal scandal was made against Vinton by those with whom I talked in Braunau. In his article, Vinton tells us that after his first three seances, there appeared on the scene a "Miss Helen Augur," who had come to Braunau at his request "to assist in the observations." But in the Schneider protocol book, in which all sitters sign their names, there appears no such name. There does appear, however, both there and on the register of the Mittendorfer Hotel, the name of "Mrs. Warren Jay Vinton." The Schneiders and their friends took it for granted that the gentleman had made an excursion into the traditional immoralities of a continental holiday, and they felt that his entire credibility was seriously impeached thereby. In point of fact, the readiness to print her name under which she is widely known in British journalism adds certainty to the facts as I later learned them: that the lady who writes under the name of Helen Augur is in private life Mrs. Vinton—her professional reputation being the obvious reason for the use of her professional name in the article. One may regard the gentleman's thoughtlessness in exposing his wife to this situation as considerable but one will hardly charge him with anything worse! Incidentally, this same factor of scandal reared its ugly head in Munich, where at least one gentleman found himself greatly embarrassed by the necessity of introducing to his friends, as Mrs. Vinton, this lady whom he thought he knew to be not Vinton's wife.

By way of further effort to discredit Vinton, it was pointed out to me that in connection with his initial seance, he signed himself as of New York; in later seances he omitted any address (quite naturally, having given it once!); and at the end of

his series he annexed name and address to some general comment but this time signed himself as of London. In fact Vinton is an American, but had a London address at the time of these seances; both addresses which he gave were correct and of course in good faith. Had they not been, he would certainly have been more careful about them!

Another point in Vinton's article that aroused resentment was his stress upon the degree to which he subsidized the entire Schneider crowd with food and beer. Father Schneider admits to me that Vinton bought him much to eat and drink, but insists that he didn't like it, protested against it, did all he could to stop it; that Vinton persisted in playing the part of Lord Bountiful and there was nothing that could be done about it. This was very impressive—while I was in Braunau. When I got back to London I was informed by Mr. Price that I left behind me in Braunau a considerable resentment in the Schneider household because I had gone off without making Mother Schneider a present of any sort. And neither Mr. Price nor Mr. Holmyard has ever met any unreadiness on the part of any Braunau citizen to accept foreign hospitality. But of course, it was tactless of Vinton to put so much stress on this angle, because if there is fraud, the motive for it is something much deeper than the mere entertainment that visitors lavish on the family.

Vinton's procedure was alleged to have the same element of ex-post-facto attack upon the phenomena that I have so severely criticized when Margery has been the victim. In point of fact his course was much less oblique than that of the gentlemen at whom my criticism has been leveled. After his first seance he wrote in Schneider's book: "Very interesting and striking phenomena were produced. I am certain that they were in no way produced by the normal body of Rudi." For his second seance of August 2nd he jots down: "*Besonders gute Sitzung*" (particularly good sitting). Under date of August 3rd he lists in his article a seance which one does not find in the Schneider record at all. For the 9th, Mrs. Vinton writes: "I controlled during the first and second periods; perfect conditions." Her husband would probably have been more precise here and would doubtless have made a statement merely exculpating Rudi from fraud, as on

July 30th; plainly the duty of controlling this medium absorbs one's energy too much to permit one to give a general estimate of other conditions. Vinton himself writes, for August 10th: "I had control of Willy⁴ during the first period. There were violent movements of the curtains while Willy's head was on my breast and his hands and feet in full control." For the 18th, the protocol book tells us, in Vinton's hand: "A sitting with positive control—room searched and locked, cabinet surrounded with gauze screen. Also a negative sitting."

This seems entirely in accord with the course of one who is driven further and further toward the confederacy theory by the unfolding of the successive seances; it is in no sense an arbitrary reversal of a previous positive statement of validity. Further, Vinton even went to the length of reporting to the elder Schneider two very positive observations of unfavorable nature which he made: the huddled figure in the cabinet, and the screen that was tampered with. No written record of these was made contemporaneously, but in view of Schneider's contemporaneous knowledge of them, Vinton felt justified, on August 19th, at the end of his series, in going back and inserting memoranda about them in the seance records for the 9th and 13th; and in doing this, he also entered Father Schneider's explanations of these episodes. Of course valid objection is not to be entered against this; nor against Vinton's unfavorable verdict after having made, in the protocol book, the following wholly cryptic farewell utterance:

"I want to extend my thanks to the entire Schneider family for their invariable kindness, courtesy and friendliness during a stay of three weeks in Braunau."

I emphasize all this conversation with me by those in more or less immediate charge of the mediumship, to stress the fact that in their minds as in mine the Vinton article and the theory of fraud which it formulates were very much present. They knew as well as I did that my visit could have an outcome favorable to them only in direct measure with my success in disposing of Vinton's allegations, in showing that the phenomena were not produced as he charges. They knew full well my official

position and the more or less critical character which this would give to any pronouncement that I might make. If the facts were at variance with Vinton's findings, then, they must go out of their way to give me conditions that shall be determinative against his theories. We shall see how close they came to doing this.

During my jaunt to Vienna and back I picked up one new thread. Rudi's telegram had indicated that they would bring one Frau Ziffer back with them. The older Schneider had not met this lady but he knew something about her, and Dr. von Liszt some more. Between them, I got the story in a form sufficiently complete. It seemed that Frau Ziffer had attended one of the early sittings during the week in Vienna, and that she had promptly lost consciousness, remaining "out" throughout the duration of the phenomena. Her presence as a presumed co-medium was at once secured for the entire series; and each night she passed out when Rudi went into trance, remaining unconscious so long as he did. I avoid the use of the term "trance" in her connection, for when I got to talk with her in Braunau, she made it clear that she does not like this idea. She insists that she doesn't go into trance or under control, but merely goes to sleep. It is the idea of control to which she objects, not that of trance *per se*. What her true condition during the seances is I should have had no opportunity to learn, even had I had any time to give to the question; for she remained awake and normal throughout my seance. It was a fact that she had accompanied the medium and his mother back to Braunau, to attend a few seances there. I am afraid that too harsh inferences may be drawn if I report that when I met the lady, I found her vivacious, most attractive in every way, and perhaps meriting the adjective "beautiful" rather than the more colorless one "pretty;" and that she plainly had come to the terms of familiarity with Rudi indicated on a later page of my report. Nevertheless, these are the facts as I saw them and they must be set down.

While arrangements were being perfected for the sitting of Tuesday, Kogelnik had not indicated to Schneider that he might not attend; to me, however, he said (truthfully) that he had another engagement for part of the evening which he feared might prevent. He did not leave well

⁴ As the quotations of this paragraph imply, at some of Vinton's seances the medium was Willy, at others Rudi.—J. M. B.

enough alone, but went on to explain that the mediumship had deteriorated so from the high point at which he had known it several years ago, and the phenomena were now so unsatisfactory, that he was no longer interested and refrained from attending so far as this was possible. Kogeljok was very happy over the rare chance to exercise his English and get some of the rust off of it, so at his express request we conversed in my language, save for occasional lapses into German in connection with ideas which he could not put into English or could not understand when I put them out in that tongue. The above expression is a very accurate paraphrase of what it took him something like five minutes to say without going further than he intended to. He was present in the Schneider apartment on the evening of my seance but withdrew some five minutes before we started. I am confident that his outlook upon the case coincides with the one which I shall ultimately set down as my own, but I have not been able to get

him to admit this. Of course, where he says and presumably honestly feels that the phenomena have gone back, the facts may well be that his ability as an observer has been enhanced by constant exposure to the seance-room conditions, so that things that originally passed completely over his head now attract his attention.

Demands of space prevent me from going further in this issue. I suspend my account here, with the assurance to my readers that I shall go on *in the next issue*, rather than, as has lately been my wont in serialized discussions, in some indefinite issue of the future. My own seance will be completely discussed and the conclusions to which it led me will be set down in the JOURNAL for August; and in September we shall come to Mr. Price's detailed account of five very successful seances given by Rudi in London, whence he had been invited for the express purpose of trying to dispel the doubts that had arisen about his mediumship.

[*To be continued*]

FURTHER STUDIES IN APPARENT OBSESSION

CASE II—PART II

BY GEOFFREY C. H. BURNS

THIE most interesting character we find throughout the record of this case is that of an alleged "spirit" child. She is supposed to be about seven or eight years of age and to have been on this earth a relative of the patient, a cousin, although an attempt to identify her has not been made. At first this entity is quite confused—this is a usual finding—she does not even know her name but gives herself a pet name of Tootsie. Later she is named Mary, and before the end of the experiment receives the name of Mary Ellen. She is still seven or eight years of age at the first manifestation and probably, judging from the ideas expressed by spiritists concerning this, would remain that age as long as she was "earthbound." But as the work progresses, so also does she, although more rapidly; and she appears older and more mature toward the end. She does not realize her condition at first and talks of the patient as her "house" and when she controls the medium says she has a new "house." This term is one that has been used by many of these obsessors. It would appear that they vaguely realize they are not in their own body and are without a domicile; and that when they become "enmeshed" in the "aura" of another personality, they assume it is their abode. Frequent statements of this nature may be found in the work of Dr. Wickland of California to which reference has been made in the first installment of this series. She was, apparently, sent to the medium by the aunt who had manifested in the previous seance and had there consented to leave matters to the helpers. We may assume the aunt joined the workers and was used by them for this purpose. In our consideration of the child entity we shall take it up in a running form, considering certain features of the entity and illustrating them with abstracts from the records.

The child comes into manifestation the first time when the helpers are to remove her, and she is awakened to a realization of the situation. She follows the custom of being sick—perhaps this is a repetition of her final sickness—and the aid of the doctor is requested to help her over this condition. Extract from the record follows:

Seance 2. (Impression) "When they allow this force (the child entity) through, that comes today, you only try to help clear it and not quiz."

(Control—child entity) "I can't see. Now it's all right. I am sick. I am so tired. My head is so tired. My back is so tired. I can hardly talk. I don't know. I think I was hurt. My head hurts—I am all the time frightened. I am all the time sick. I am all mixed up here (head). All the time mixed up. (Despairingly) Why do they tell me to stop it, stop it, all the time? Did I get hurt?"

While it was the evident intention, and certainly was the immediate purpose, to remove this obsessor (child entity), it was decided that she remain for the time being, as she was considered not to be a bad spirit. It was also thought she might be of assistance to the patient and help to keep out other entities until the patient was in condition to look after this matter herself. Besides giving information concerning the patient, this "spirit child" was also used as a control messenger, conveying through the medium the expression of other entities. This must be remembered in sizing up the communications. She appears to have been very closely supervised, and hence a great deal of her production may have been colored by those workers under whose care she was placed, and at other times she repeats what is given her. She very quickly realized the duality of her relation with the patient.

Seance 2. (Control—child entity) "We

would like to go upstairs and hide sometimes, we would—so we won't get bump. It's so funny to talk here like that. Her aunt scolds me, but she told me to come today. Yes, I will come some more. I am better. I was real mad this week. One day I was real mad—I don't know. I don't remember. We's we; we's we, and sometimes both of us get mad. We don't get very real quiet in our house. I guess I had enough. (Doctor had been holding his hands on medium's head.) I will try not to bother you. You know if, if, what is we? Is we two? When this part gets annoyed, then we get this way. Oh, gracious, gracious, then we get blamed. Will you also teach them to let the other part of me alone? You know, I love the other part of me."

Notice that the statements of the child entity so far reproduced are all simply worded, and yet the construction is not bad. Also note that so far she has spoken in quite short sentences. In later seances they get to be somewhat longer. This entity was claimed to be a psychic.

Seance 2. (Impression—probably J. H. H.) "There always has been an outward stimulus that has started any attack; so have no fear."

(Dr. T. B.) "You mean the stimulus comes from the external world? Not from within?"

(Impression) "Yes, yes, sometimes it has been very hard to understand why such an apparently simple remark would start such a reaction. When you remember the child just here [child control], it will be easier to understand. The little one just here is quite what you call a psychic, and she is beyond the spoken word while near to your patient. That is all. I don't know just where this child belongs, but I think it is a cousin or some relation."

It may be assumed that for this reason she was supposed to be very susceptible to her surroundings. This undoubtedly is one of the reasons that part of her education was that of mediumship and explains why she is so prominent in this case, being used as a control.

This child is light-hearted and happy. At one time the medium says, "Little Sunshine is here; she has been standing here pleased to come in—" The disposition of this child comes out fairly well throughout the experiment. She has her ups and downs, loses her temper once in a while, but

in the main is cheerful and is supposed to convey this same feeling to the patient. In other words part of her function is to buoy up the patient.

Seance 3. (Control—child) "Hello! I stood here a long while, although I was here first. I am not sick. I feel just like running around and having a good time. I would like to take off my shoes and stockings. Wouldn't you like to take off yours and run in the grass? I guess you have gotten to be too old a fellow. I could; I would like to roam in the garden—I don't know how I know it is something funny. Is that her foot too (Medium fumbles with her shoe laces in attempt to remove shoes). I liked the way we went one warm day not long ago, we did. High up, where we looked down at the water; toward the last it got kind of cold. [Patient says she did go for a walk and looked over the Palisades to the Hudson River.] You know I like to play with the papa. I like to make him laugh, the papa. [Patient says this is true.] I kept very still. I would like to get lots of things out of the drawers and play with them, but I didn't do that this time. (Laughs.) I like to laugh—I like to make the papa laugh. I've been very good. I really been very good. You know I hope we get some tramps, just to go in the woods; I like to tramp."

Seance 5. (Control—child) "Hello. I don't know whether I want to come in because, maybe, you will scold me. I got mad again this week. [Patient says she did have difficulty with her mother which upset her but did not bring on an attack.] I am puzzled, 'cause I get all upset inside, why I don't do all the things they think—both of us—sometimes I would like to run and run and stay away."

Seance 7. (Control—child) "We made a mistake of a whole hour in our schedule. [Patient says she overslept.] We have lots of fun; sometimes we disappear so rapidly that we are gone before it is noticed. You would laugh if you could see the surprised look on someone's face and also be surprised now to see that same person laugh.

(Impression) "I seem to be in a room that is like an enclosure, and mother seems to be looking for us, and one day we were right near, but she could not see us. We came back so happy that she was satisfied." [Patient later admitted the truth of this.]

(Control) "Oh, it isn't so bad. The mamma has laughed more in the last two

weeks than in a long time. She is laughing at some of our capers, but she don't say so. We go right on acting foolish. Didn't the mamma start to scold and then laugh herself? Doctor, don't you feel that big light? There is two big lights—ask her if she don't laugh all over." [This was true; it occurred the preceding week. Patient thought it was because she herself was better.]

Seancee 9. (Control—child) "Well, you know, I used to get very cross with her; but I don't so much now. My friend [patient] said something nice about the grandma only the other day that pleased her. [She said that perhaps the senile, begging grandmother could not help her behavior.] No, I'm all right. I would like to go when there is wind and there is a nice sun; when it gets warmer, we are going. I want to go. We got a little fright when we were out the other day. It is rather upset here today. Yes, I am a good little girl, ain't I, Doctor? And I am a very happy little girl now. May I be your little girl now? Do you know it is more than three weeks since I got angry? And then I didn't get very angry that time either. I should say I stayed a long time." [This was not checked up.]

Seance 10. (Control—child) "Hello! here I am. Does my friend want to see me? I was too bad. I just want to throw things around. What else could you expect when you get shut up in a house for so long a time?" [Patient kept in the house on account of bad weather.]

(Impression) "She says, 'Everybody had a good mad on, after which the patient was very still. Why did they touch our things? I am a perfectly good little girl and am doing what I am told.'" [This was not verified.]

Seance 13. (Control—child) "Hello, doctor! I only come once in a while to my friend. I had a lot of fun with her this week (laughs). I think it was soon after she was here last time. I think it was Tuesday. . . I made her laugh so hard. We had such a good time. We were very foolish, doctor. I was very glad to be back to visit her. We made them all laugh, we did. No, we just giggled and laughed: the mother tried to look serious, and then she had to laugh too. She thought we was awful kids. [Patient says that she did have a happy day on Tuesday and laughed a great deal. She had a friend visiting her,

and both had a very happy time.] I can go to visit them once in a while in the evenings (laughs and plays with handkerchief). I like to draw funny things. You know, I am friends with some people over here. I am friends with some people I didn't like. They didn't like me either. (Makes handkerchief into odd shapes and laughs.) But now we are working together. [This refers to the granny.] Don't you think I've grown older since I came? I am happy, and I am going to learn a lot of things. You know, it is a school to come here. You know, they let me come so often 'cause I've been a good girl.—So I would learn to do it the right way (laughs). Did you know that? I can talk this way, and I can whisper and tell this lady things. And when I learn all about it, being what the man with the laughing eyes calls a 'control' then I won't hurt that little friend of mine."

Seance 14. (Impression) "Little Sunshine is here. She has been purposely made to wait so that she will get experience about not stepping in unless she is invited. And she has told me already that the teacher said that she might step in for a few minutes. And she is also waiting for my permission."

(Control—child) "I am very happy; I would like to dance (laughs and rubs eyes). I could see before I came here. One day my friend got out, for nearly the whole day, too. [Patient visited a friend in Newark.] That was good, wasn't it? I played the old lady. (Patient laughs) [This refers to grandmother living with the patient.] You don't laugh so hard when she does it. Now if I could only remember the day, I would tell you when you did laugh by yourself. I think it was Thursday. You were in that room higher up by yourself. The minute she went into the other room you began to laugh behind the door. You didn't know why you laughed, but it was my laughing. It wasn't so bad when you laughed. [Patient recalled this incident. She was laughing at her (living) grandmother, who was "snooping" around in search of dust.] I go to school over here, but I guess you don't want to hear about that, do you? I got a temper. Your friend says that Dame Grundy doesn't teach our school for the children over here."

Seance 17. Control (child entity) has been arguing with doctor about putting certain statements in the record, which the

mother of the patient might see. (Wipes eyes). "I won't cry; tears got out. Dr. Hyslop says, 'Mary, do stick to what you started.' Where did I start? Oh, about that John. I know I started to say that we have got a family that are all psychic. He told me, but they don't know it; and so when somebody comes around, you can make them either glad, mad, or nasty. Like music, isn't it? When you can do that? When you can make them that way, any way you want? She didn't have hysterics (pronounced highsteries); she cried, and I laughed; that isn't hysterics, but they thought it was. [Patient reluctantly admits that she gives way to weeping with the purpose of getting her own way.] Granny gets mad too, and she got mad at the boy; and when she was real mad, I made her laugh again. She was just going to finish him up, and then she didn't know why she laughed. (Gets out of chair and walks about). Couldn't you make me some make-believe dolls? You know, sometimes the little brother doesn't know why he wants to play like a girl. I know. (He has played with dolls.) (Medium walks toward patient.) No. (Feels about, touching walls and furniture). It is nice to make things. It hurts her head to sit too long, though—she's a rascal. She goes away sometimes to work on things, and she works on them too long. She a good rascal."

Seance 14. (Control—child). "You know, if you have prayers and laughs together, you get on a lot. And I supplied the laughs. Our brother likes it when I come to visit. We have more fun. If they did a little more hugging and squeezing in our family, it would be better. The little boy likes to be hugged and squeezed if you don't put it on too thick. We shouldn't be made to go to bed too early, should we, doctor?"

(Dr. T. B.) "What do you call early?"
(Control) "Nine o'clock."

(Dr. T. B.) "I think that is reasonable."
(Control) "I don't."

(Dr. T. B.) "Why?"

(Control) "If you amuse yourself awhile, you are apt to be caught. I think it would be better just a little later—"

Seance 19. (Control—child) "I came back. I just sneaked in, I did. I don't think it was nice to put me out this time of year [Christmas]. But I want to see her better. I am her little sweetheart, and

she is mine. I didn't go until I was told. Some day when we get stronger, we are going to run away. Did you know that? Aren't we? When we get stronger, we do it right away. I am going to serve notice."

Seance 20. (Control—child) "You see why there's two of us now. The two of us is going to make her better quick. I can make her happy and save the old spells, but we have to have somebody to build her up. (To doctor) Is your wife still there? Give it to Annie. Give her some with those nice things in the middle, please. [Refers to Christmas candy on the table in physician's sitting room]. I don't like children's candy. They grudge the nuts to children when they make candy. We got two methods; I turn it into a laugh and the other force just holds still—doesn't let it go; she sits much quieter, doctor."

These excerpts show a fairly definite personality that is carried consistently through from the second to the twentieth seances, and fairly well describe the function of this entity after being retained. At the same time they give a brief sketch of the home life and some of the conditions with which the patient had to contend. They were without doubt quite trying, and the girl certainly did her little bit from time to time to clear away the clouds and help make things better for the patient. There is enough said to show that there was a dearth of real affection, or at least expression of it, in the family circle. This child was a familiar of the patient and was apparently with her all of the time. In this position she was naturally very conversant with all that was going on in the home. There is nothing to indicate how long she had been with the patient, and she does not go back in the patient's life with any of her statements. She tells of the environmental difficulties of the patient at the present time and gives no hint as to how long these difficulties have been present. I think one can see a development in this entity. She becomes more stable and capable as time goes on; yet the child comes out every once in a while, and there is a very evident spirit of playfulness. There are many references to what the patient is doing, and many of the things the spirit claims to have done were done by the patient, as the spirit had to work through someone. It is quite remarkable that everything mentioned so far was true, even

to the day mentioned, Thursday, when talking of one of the good times they had. This is not the only correct time orientation of this entity. There also comes out quite clearly that she is being gradually weaned away from the patient, that she is not spending as much time with her. It is true that toward the end she seems a little more with the patient again; but this may be accounted for by her being placed there, following the suicide affair, to hold the fort against others, not desirable.

Let us now take up an incident in which the entity tries to tell of something and has difficulty in getting confirmation. This is a good illustration of one of the difficulties of mediumship.

Seance 20. (Control—child) "We got something nicer still. We got a sort of a promise. We hope it doesn't run away after the holidays."

(Dr. T. B.) "I don't think she [patient] knows what you mean."

(Control) "The papa said something. The night he felt so good. Does she remember?"

(Patient) "Not exactly."

(Control) "The night the papa felt so good. He said, Hurry up and get better, and then maybe you could do something."

(Patient) "I don't remember."

(Control) "See if I can get the night. It was two nights before Christmas. Annie, do you remember he felt so good?"

(Patient) "I don't remember."

(Control) "Didn't he put his hand under your chin and say, 'When you get better you can do something'?"

(Patient) "I don't recall it."

(Control) "But didn't he say, 'We will talk about that when you get better?'"

(Patient) "It is probably my bad memory."

(Control) "Didn't you say, 'Oh, I wish I could do something'?"

(Patient) "I say that so often."

(Control) "Yes, but there is a particular time the papa felt like giving everybody everything they wanted (pause). Dear, dear, dear. He meant it. Doctor. He meant it then."

(Dr. T. B.) "I don't question that. We are just trying to find out what it was that he meant."

(Control) "You know what she's always saying inside of her, don't you? 'Oh, if I could only get out of this rut'. She doesn't

call it rut. 'The way I would go if I could only get out of this rut.' She doesn't could study something that would make me earn money.' It is all around that. I will get mad, soon."

(Dr. T. B.) "Don't do that. She just doesn't remember."

(Control) "Then it makes me look like a liar."

(Patient) "If I said I remembered I would be a liar."

(Dr. T. B.) "No, Mary Ellen, we don't think you are lying."

(Control)—pause: "Haven't you been wanting something you could do at home too? We will get there if we take long enough. Well, it was about your doing something anyhow; and he didn't act so averse."

(Patient) "I recall now that my father said something about my doing something at home. I forgot it."

(Control) "I wasn't lying. I was near crying, Doctor. (Sighs, stretches, and moves about.) That's like the wrestling the boy likes to do. Makes believe he's going to fight. All the danger is gone away, Doctor, you know. [The danger referred to is to the effort of the suicide's spirit to attach itself to the patient.] I stayed as soon as I went back. You remember, your friend, Dr. Hyslop, put me back. didn't he?" (Medium swings back and forth in revolving chair. Examines feet.)

(Dr. T. B.) "What do you want to do?"

(Control) "I was swinging. I hit my foot. (Medium turns and speaks over shoulder.) All right, I will be good. I go away sometimes."

Another illustration of much the same nature may be seen in the following excerpts from the third seance. In this case it is the doctor who has to be convinced. Recall that the medium knew nothing of what the doctor said to the patient that does not appear on the record; also that although this was known to both doctor and patient, it most certainly was not in the conscious mind of either one of them at this specific time.

(Control—child) Oh, I want to tell you of something else before I go. I help her (patient) remember what you tell her to do. Sometimes she forgets. Didn't you tell her to do something at the same time every day?"

(Dr. T. B.) "I don't remember."

(Control) "You told her to do some-

thing else the same time every day when she takes her medicine; and she doesn't. She forgets. Yes, she tries to do just what you told her. One time she forgot, and she did it a little later."

(Dr. T. B.) "I don't know what it was."

(Control) "You told her each time she took something to eat afterwards."

(Dr. T. B.) "Oh, yes, I did tell her to eat something each time after taking her medicine."

(Control) "It isn't nice to speak about such things before everybody, but I think you were stupid, Doctor."

Comment by Dr. T. B.: I had forgotten having impressed upon patient the importance of taking plenty of milk as she was very much undernourished. This little spirit reminds me of it and says the patient is apt to forget. The patient says, she has nearly forgotten, but the idea suddenly comes to her, as a reminder and this has happened a number of times.

There is nothing unusual in a physician's specifying certain things to be done at certain times. Most every one has experienced a sudden recollection of something he had neglected to do which has enabled him to do that thing. It may be said the medium may have happened on the direction of a specific thing and that this thing had been a forgotten one, also that it may have been suddenly recalled to the mind of the patient; such happenstances are not unusual, but here we have three incidents that must dovetail. The cause-effect relation here is too subtle for mere guess work, and would, therefore, involve a deliberate fabrication by the medium, conscious or unconscious. I would discount this latter possibility entirely, and, considering the work as a whole, say that guess work is eliminated. The whole episode is a very simple one, yet it is the simple that is usually the truest. In my judgment, we may consider this as having evidential value.

It would not be fair to omit from this review the doubtful statements. Although not very many, they were all capable of proof. A few have already been noted; we will add two others.

(Control—child) "Did her mamma slip the other day, on the floor? [This could not be verified.]

(Control—child) "Did she tell what starts the trouble, is the papa getting mad? She didn't tell you about the bang, bang

on the door; did she? You know that makes her go inside like this (Hands on stomach). He doesn't so often say what he thinks, but when he does it's to the point and he said what he thought about 'infernal bunch of ——d women'; I couldn't put that word down. I wonder how long I am going to stay? Not here." [The patient was not able to recall any such event as here described.]

These two incidents are both concerning the family; they are well within the bounds of possibility. The first is a very simple thing and yet as accumulative evidence would be of value. The second fits in quite well with other statements of the father and of the general unrest in the home situations.

It has, already, been mentioned that this force was being developed in Control and some idea of this function may be found in her statements. These are scattered through many seances and it would show consistent purpose on the part of the Medium (Mrs. D) to carry this through so uniformly, and when one takes into consideration, that she is working with other cases, it is too much to expect that she would be able to recall, and appropriately place, such details. Statements like this are worthy of consideration in sizing up the probabilities of what is really behind these phenomena. Many tales, more bizarre and weird than this, have been written; but can we, reasonably, expect one person to carry the details of several such stories in her mind at one and the same time and not get them mixed? My own opinion is that it would be asking more than is possible. These incidents give a hint of some of the difficulties encountered and show a real development in this entity, so that toward the end of the experiment she becomes freer and more independent, she takes more initiative, wanders from her subject, and she has to be reminded of her business.

Seance 3. (Control—child) "I stood here a long while although I was here first—I don't see why, I can't open my eyes. [Medium's eyes are always closed under control.] I don't see anything now."

Seance 5. (Control—child) "The little child is a medium—that's me—and that is why I get the pain quicker than some others who can learn to use it along other lines, when she's a little stronger."

Seance 9. (Control—child) "My friend understand. (Recorder says slower, please) It don't amount to much any way—What was I talking about?—One time she gave up something she wanted herself to do (asked to repeat a sentence that was not clear. Medium weeps and control continues). It will be awful if I have to be an English scholar." (Recorder apologizes. "It's not a bit easy to come here and talk.") (Evidently things were not coming through clearly.) "I have lost all my thoughts. I don't stay all the time now. Do you know that? Well, you ask her [patient] she has another teacher."

Seance 13. (Control—child) "Do you know something else? I am a messenger. You haven't guessed yet. He guessed that I was a messenger over to you people. That isn't what I mean. I am a messenger for Granny. You don't guess, do you? You see, now I understand Granny, I am sorry for her and tell her what's happening.—I know I feel very important when I come in here. If you could see the outside circle and the hard work it is to get in here. There is a group that always stand around, and there is one friend of yours that has a lot to say, and besides him there is some people that watch your lady and will give orders, even to your boss."

There is also the reference in the fourteenth seance to the child's being under orders and kept waiting.

Seance 18. (Impression) "And she says that your friend, Dr. Hyslop, says she may tell you that she has been holding solar plexus control. [There was reference to this in the J. D. case. 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.—PSYCHIC RESEARCH, Vol. XXII, No. 7, page 395.] And while she holds this the other forces cannot take spinal control. And that several times in the last week when she (patient) has felt swayed and shaken, it was an attempt of the same force who manifested last week to take control through the spinal column. But that she, Mary Ellen, was able to hold control, not allowing this.

(Control—child) "Your friend says, 'Well, it isn't so well to have to establish control, but we are not worried over this child. That's me.'"

Seance 20. (Control—child) "No, it is

better I shouldn't. It is bad enough for the public to swallow me. 'Cause when you read the record, I sound pretty silly 'cause they don't meet me. You meet me. You can't put that on, can you? You all know me, don't you? The public can't though. We got to hurry along now with this girl. Your friend says, 'They will get young force ad nauseums.' Do you know her [patient's] nauseums is better? It is more quiet down here (stomach) since that new force came, and food sits better."

At least twice, during the experiment, this young control had to be called. In the seventeenth seance Dr. Hyslop says, "Mary, do stick to what you started" and in the twentieth seance: "Your friend, you know, Doctor, he says, 'Get down to business Mary Ellen.'"

As one studies this entity it grows upon one. One seems to see a real personality which attaches itself to one's affections. While, of course, this may not be the best attitude for unbiased judgment; is it not in favor of there being something really tangible present, an actual personality?

As previously intimated, J. H. H., the late Professor Hyslop takes a very prominent part in these proceedings; in fact, between the child entity, Mary Ellen and himself almost all the time is taken. In the case of J. D. the professor was the leader of the group of workers. In this record he occupies the same position and here it is even more evident that he is the leader. It should be borne in mind that some of the older and probably more experienced forces are at work and, from the evidence deduced, they are more powerful than J. H. H., while the directing force of all is the one known as the Imperator. Nothing could be more ideal than to have a group of eminent scientific spirits engaged in such a work as this and most surely, it is appropriate to have a physician and a psychologist on the board. It is well known that before the end of his earthly career J. H. H. was especially interested in this type of work and had reported on the results through the Society for Psychical Research. If, then, it is possible for a personality to survive after mortal existence and surviving be able to return, what would be more natural than that this personality should, upon such return, endeavor to engage in a work that was very near to his heart?

Again I must remind the reader that

Dr. T. B. was formerly associated with Professor Hyslop, and he was fully conversant with the professor's work along this line. Moreover, he had been requested by Professor Hyslop to continue this work if possible. The medium was, also, not without knowledge of the professor and some of his writings.

In reporting the case of J. D. there were a few remarks attributed to J. H. H. which were considered fairly characteristic of Professor Hyslop, and attention was called to this, at that time. In the present work the writer has felt that the mode of expression compares very closely with the general style of the professor, as seen in his writings. It is possible that an expert in analysis of writings would not consider this carried through to a certainty. One should, in forming a judgment, take into consideration the various views expressed about the difficulties of mediumship. We find Hyslop, himself, after years of research and extensive experience, saying, in effect, (*Life After Death*, pp. 212 ff.):

That a medium must be interposed between the spirit and the living friend or sitter. That we must reckon with what is always called the control or the "Guide." That the guide and control may be different personalities—the subconscious of the medium and sometimes also the normal consciousness of the medium in addition. There may be a whole group of personalities (waiting for a chance to communicate) complicated with messages. Their product may be a joint one. Etc.

In a circumstance such as this, where the communicating spirit is so familiar to the person conducting the seances and the medium also has a considerable knowledge of the spirit, the first proposition of Geley (*From the Unconscious to the Conscious*, p. 269), may be the method: "That the communication may come entirely from the medium," either from her own knowledge or through telepathy from the mind of the director or others. Note also Geley's second proposition (*Idem*, p. 270), "Even if the communication proceeds from an intelligence distinct from the medium, it may itself be imperfect or falsified, frequently both and in varying degrees." And when one considers that, with a free mind and honest intent, there is the desire to accomplish this very thing and, further, added to this the wish, however slight but nevertheless present, to give to the

sitter or director what they want, then we must not expect too perfect a result. Some modification of the message sent would be the rule under such conditions. Hence, while we may strive and hope for a series of communications which can be compared with the known work of the communicator and by which we may label them identical, one cannot expect such a thing to really happen any more than one would expect a person who deliberately falsifies to accomplish a perfect reproduction.

Seance 4: (Control—J. H. H.) "Yes, had conditions at all times been very quiet and under control, there would not have been the same opportunity for close contacts with this one. I am again talking proverbs. Your facts will fill in. I think I have said enough for the record. We are also pleased with the little girl—the force. Both of the girls. I want you to appreciate that it has not been an easy matter for either of the little girls, and I want to say that the little girl over here (points to patient) has been quite a brick."

(Dr. T. B.) "Is this for the record?"

(Control) "Yes, are you objecting to the word 'brick'?"

(Dr. T. B.) "No."

(Control) "We are purposely going easily, especially in regard to any statements that are apt to be considered critical; and we appreciate our position—that we must not say anything that might throw everything up in the air."

(Dr. T. B.) "I see."

(Control) "All right. We understand each other perfectly. That's all for the record."

Seance 8: (Control—J. H. H.) "You know, Bull, if you stood at a telephone, and the other party at the other end never saying a word, how long would you talk? Only a professional monologist could do it. Tell that to my son, and ask him to try it on the telephone." I believe that some of our critics—not meaning me—would never be satisfied unless they had a dictaphone record, for they think you slip a word here and there, and that does not get recorded. Will you also at some part of the record say what you know to be true—that the eyes of the instrument [medium] are kept closed? Then she cannot judge by the expression of the face with the nose turned her way. Even if the eyes were open—take her position in the

chair afterward and see how much you can judge with the eyes open. May I ask the little girl [patient] if two places for the summer are being discussed?"

(Patient) "Not to my knowledge." [Later evidence shows this to be true.]

(Control) "Then I just say this; if a place is suggested, I like the longer distance, even if for a starter. Just store that away. Do you do something where your hands are all soiled? Hands into something."

(Patient) "I do some out-of-door cleaning—"

(Control—child) "Your friend over here, Doctor Hyslop, said to tell you that they say the young lady has a musical accompaniment and that she very seldom now clashes the discord and that if I am now a very good little girl and do just as I am told, I am to remain until I get still more educated. I guess I get a medal—"

Seance 10: (Impression) "Hands across." [Usual greeting of J. H. H.]

(Dr. T. B.) "Greetings."

(Control—J. H. H.) "It was a terrific disappointment that only from the viewpoint of the little lady we saw last spring a tendency to over-confidence, but you would not have us be crepe-hangers, would you?"

(Control—J. H. H.) "Waiting would be too long if the pitfalls were pointed out ahead of time. Roughly speaking, the case is just a little over half-finished. We are at times, apparently, impotent owing to material conditions which neither you nor we can at present control. When this is also apparent to the obsessing and interfering spirits, those who have been shown sometimes also lose faith as well as patience; it is very hard today, is that sentencee complete? I see you are surmising to the last mentioned to whom I am referring. We shall allow her soon to appear and fight it out on her own ground. But we must say that the provocation was great. You are aware also of this, that immediate surroundings were not conductive to the best interest of our patient. It is the old story that has appeared in most every case, of an ignoramus trying to adjust such delicate machinery as are human beings. We are not worried little lady. We are sorry but not worried. I am not

supposed to be sentimental, Bull, but those are real tears. She is brave. I am going to put my hands on the little lady. Don't think I am posing for healing but there will be another who stands close whose vibration will be too powerful for today. (Medium goes under control of J. H. H. and puts hands on the head of patient for a few minutes and then returns to chair.) I am feeling very dazed and dizzy now. I now have a paralyzed feeling over the arm. My peace I give unto her. My peace I leave with her. Imperator is standing close. Two bad spells this summer—"

(Control) "The old dame [Granny] is right. You can order it on the score that the mental ought to be occupied. Probably not what the young lady would like to do, but it is perfectly possible to take a shorter course. I seem to see all kinds of different colors. The blending of them in different ways. I don't know whether it is a symbol or for exact knowledge. Technical knowledge of something she does do. One must be the center of something besides a teapot tempest to obtain mental poise. All think it over before saying anything. I feel a cramp in the right arm. She [patient] feels this come on when doing a kind of work. Stop this. After this comes, there is apt to be a bungling of the work."

(Impression) "Distinguish between this and a tingle. When the other comes, stop it. It is a psychic factor as a warning. Signing off. Not bad for the first time—"

Seance 11: (Control—J. H. H.) "The patient could not answer it; neither can I. A complete shut-out in these incident cases would leave the actions pretty normal; and yet the patient, more like a stick of wood. I used incipient advisedly. I at one time thought that that idea of completely shutting off was the absolutely correct idea. Will you bear me out?"

(Dr. T. B.) "Yes."

(Control) "Thank you. I am changing my mind. This is laboratory work if there ever was laboratory work."

(Dr. T. B.) "I should like to ask a million questions. But must restrain myself."

(Control) "Because it would take you so far from the patient?"

(Dr. T. B.) "Yes."

(Control) "Let us continue. Are you wondering if every patient will have to have the familiar, too many times to use the detested guide? A bone we often picked clean, we thought, and then started pick-

¹ It is far from unique for a J. H. H. control or communicator to decry in some such fashion as this the alleged hard-boiledness of his son, Dr. George Hyslop.—J. M. B.

ing it all over again. At present our main thought is to put every little captain in charge of his own ship, this is absolutely possible. Leaving out philosophical problems for later discussion—about two days after the last seance the little lady had a long pow-wow with herself, and she argued with herself, pro and con, back and forth, until finally she had the whole question settled, so she thought."

(Patient) "I don't recall it." (Later she recalled the fact.)

(Control) "You will after I have finished. Now so far as the general outlook goes, it was restored to about the position where we left off last June. She did accomplish what she started to do, and we are satisfied with the readjustment. It had been coming slowly, but was settled so she felt assured at the last sitting. Weren't you sitting and thinking between ten and eleven o'clock in the morning, two or three days after the last sitting?"

(Dr. T. B. notes) "It occurred in the morning at the home of the minister."

(Control) "Well, leave it for the moment. There is no good at the present moment in any further talking or planning in your own mind about certain changes you would like; for by the time you are ready generally and physically, it would all be changed again."

Seance 12. (Control—J. H. H.) "Primarily for her benefit, but also for you and the record. To show exactly what our provincee should be. Our wings do not give us omnipotence." (Long pause.)

(Impression) "A heavy condition of the head, and they ask you please not to blame it entirely on psychic invasion because you well know that medically an anemic condition causes this, which cannot properly be diagnosed in this case as plain anemia. You are aware of this condition." [Patient complained of weariness and lack of energy. She was quite anemic.]

(Control—J. H. H.) "We could lighten even this symptom by restoring the young force, but we do not feel at the present moment that it is advisable to do this completely. It is necessary for a short while at least to keep the dominant force, who was here last week, ready to take charge until conditions are more settled. We will occasionally allow little Marty to step in. Three or four times since the last sitting, she has stepped in, once nearly resulting in a hysterical attack, owing to the

charged air. Nothing to fret about. We ask that the schedule either be newly worked out or the same returned to, even should it be necessary to enlarge the time given to household affairs. There is a bad nervous condition of the mother at the present moment which makes us say this. Only patience and quietness can handle this condition which, we admit, is very tough for us to ask of our little lady to assist in. That is very bad English. Blame it on the subliminal and not on me."

(Control) "To me it is amazing that we are able, to so many times have your answer back, that the sentences are correct and full, sent through such a difficult method of control. I have looked over some of the records with you, and have been interested also from this viewpoint. I think, compared with the old methods of direct control, that there is practically a hundred per cent. sense by this method. Is that correct? Have you found any incomplete sentences?"

(Dr. T. B.) "No."

(Control) "I think, in the material, if you were compelled to speak in the slow manner that we are compelled to speak, there would be some slips."

(Dr. T. B.) "For the sake of the records will you describe what you mean by direct control?"

(Control) "I am referring to the later Piper records. Directing the hand. Is that what you want?"

(Dr. T. B.) "Yes."

(Control) "In this method now used we are directing both the direct speech, and also carrying along with that, the complete mental system of the instrument. When speaking in this manner, direct speech, I sometimes feel very much that it is somewhat similar, as far as my feelings are concerned, to the idea of the gentleman who, in about the middle of our sittings, referred back again to the original instrument, and to the fact that communicators were anesthetized. Now then, that will do for that part, and I wish, today, to give you a new name that we, before, have given to the Instrument away from the sittings—'Psycho-chondriac.' I will not be responsible for exact sound, through her [medium's] mentality. The idea is to give another termination with 'Psycho' in front of it. It is a general term to apply to the patients. Might as well invent a few ourselves, the glossaries are full of them. Have

you ever seen that before? Well, we have got a copyright. I have known cases. There is a lack of adjustment of the psychic self. Then it will form the name for the big class of patients, will it not? Later we may devise some sub-headings."

(Impression) Dr. H. says, "Too bad, little lady, to put so much family history on the pages, and yet you know that it has much to do with the history of the case, including a lot more that we have not put through on the pages, only hinted at last spring. It is this constant upset around you that is responsible for your condition. And as we indicated earlier in the sittings, we are simply trying to put you in such shape that you can rise above such complications. For over that we have no control. Good night. They are referring to another family connection in the veiled remarks, that would like to have the same contact that shows in some stages of every case. Nothing close. That's all."

Seance 13. (Control—J. H. H.) "The dread had been almost entirely removed from the mental and has absolutely no place there. There will be no return to that condition. [Dr. T. B.'s note: The patient is overcoming her dread of going to sleep and her fear of a recurrence of the original condition.] The individual personality has been practically restored completely, and the only work remaining to be done is to enable her to cope with the life as she finds it, no matter what the conditions, and in doing so, to retain her poise and full physical command of herself—of her own individuality, which, I repeat, belongs to each and every soul, and that no understanding force will ever attempt to dictate to any individual. If this was understood, the truth of what you know would grow more rapidly and with less disturbance of individuals. I am talking of poppycock from the platforms. I will also say that it isn't only from the spiritualist circles that twaddle is taught but sometimes in the name of learned societies. I would like a great question mark after the 'learned' as was indicated by the tone. Comparative psychology and psychic science is the most needed thing scientifically at the present moment. Box upon box, suitcase upon suitcase, and filing cabinets full of record upon record, have no value until compiled. It is not more evidence that is needed. That's been in the files for years. Look to the west for the man

who can, if he will, compile." (Long pause—smiles.)

Seance 10. (Control—J. H. H.) "That's what I was thinking when I said that about candles. They had the right idea there. Some of the old ideas about remembering the absent ones were good. They forgot it for a good many years until the awful catastrophe brought it back and made them try to light the boys home when the others were feasting. If there weren't so much on our hands to do, I often wish that some of those boys might be invited to join our group, who can't find their own. So (to Recorder) when you light that candle, add the names of the unknown boys who can't get home. You may as well put in that now I will be accused of being sentimental, which I never was.

(Note by Recorder) Dr. Hyslop's picture hung for several years in what I called my "memorial corner" because of the number of photographs of friends who had passed. Among these were a number of Catholics, and I sometimes received communications asking me to burn a candle in memory of them. This I did for several years on special days, such as Christmas and All Souls'; and the candle happened to stand directly in front of Dr. Hyslop's picture. For two years I have failed to do this because I had been unable to obtain the candles, which are consecrated in May. The group of photographs was packed in a box when we moved, and there are so many that I have been unable to hang them together in my new quarters. However, I have been able to furnish the candle this year, as requested.—H. C. L.

(Control) They said I was a hard nut—cold blooded. That's what comes of having an analytical mind. (Wipes eyes.) That's all except to say, "Cheer up, little girl," not near as blue as it looks. Don't blame you for thinking so, but it wasn't. The wanderer has also been cared for. That's all. [This refers to the suicide.]

Seance 21. (Control—J. H. H.) "A spontaneous one here; so we may as well admit the fact that we can't stop the sun in this case. So the next thing is to train the little lady to throw them herself." [Refers to a stray spirit that tried to contact with patient.]

(Control) "My small friend is reminding me that it wasn't until I put her out that we had this. We are in a sort of a hole in this way. If I leave the young force

in control, there are a few conditions too hard for her to handle. If I leave the other force that I have put in to help the body, there isn't enough confidence."

(Control) "She hasn't enough confidence in the new force. No. She is used to the other one. I am not going to take much of your time today. I am going to stop over and make sure that the little one is left there. She's already there, but I want to make sure. I will talk to you about the stray later. You know, Bull, you are like an old woman yourself. You get panicky."

(Dr. T. B.) "I don't get panicky, but my sympathies are aroused."

(Control) "Queer, isn't it? In her general physical, she is better for what I did; but on the other she's a little panicky. There is nothing to fear; but, plague take it, we will have to let her develop. Do you see how much better she is, Doctor? Did you see her throw that herself? Soon as I told her it was all right. If you sit in some of those classes, you see lots of times some poor beginners go through just what you did." [To patient].

THE MARGARET VELEY CASE, AND SURVIVAL

BY RENE SUDRE

THE Proceedings of the S. P. R. (British) have just given publicity under the double signature of Mr. W. H. Salter and "Mr. V.," to a study of the greatest interest entitled *Some Automatic Scripts Purporting to Be Inspired by Margaret Veley, Poet and Novelist* (1843-1887).¹ I confess that in general I do not attach much importance to spirit communications, because they give us nothing that psychology does not know. In them we always see an actor who plays his role with more or less of success, and who strives to make himself plausible by recourse to the faculty of clairvoyance. But my attention has been drawn to these new documents of the London society by the personality of the authors. Mr. Salter is a psychical researcher of balanced and judicious spirit, who is devoted to scientific method and who is far from subscribing to all the naivetes of spiritualism. As for "Mr. V." up to eight days ago I was ignorant of his identity, knowing only that he was the automatist of the Oscar Wilde scripts which created so much commotion several years ago. It now turns out that this Mr. V. is none other than Mr. S. G. Soal, lecturer at the University of London and one of the most distinguished of all English metapsychists. It is Mr. Soal himself who has revealed this to me, and who has given me full permission to unveil his identity to my American readers.

I do this with very little apprehension that Mr. Soal's faculty of automatism carries any taint on his critical abilities. His lucid and vigorous analysis of the Blanche Cooper case² had already attracted my attention. I have had occasion to point out how this notion of psychological automatism, put forward by Pierre Janet in 1887, is inexact if we try to apply it without any precaution to a malady of the spirit, to a process of mental disassociation. The spirit is sick only when it loses its sense of reality, when it becomes incapable of

synthesis and of higher activity. This is not in the least the case with such persons as Mr. Soal, Professor Gilbert Murray and Mrs. Salter, who are "mediums" in the popular sense of the word. One must greatly admire the way in which such aptitude for dissociation and for supernormal intuition is so well balanced in these subjects by reason and self-control. The thought that Mr. Soal might suffer professionally through revelation of his experiences proves the degree to which ignorance of these subjects prevails, and shows how necessary it is to correct any fallacious judgment that may exist.

After having written his Oscar Wilde scripts, Mr. Soal made dissociation trials with other psychics. In such trials he got through Mrs. Salter some verses which purported to emanate from no indicated personality. With Miss Margaret Hunt prosopopesis was complete. She created the personality of a forgotten authoress, Margaret Veley, born in 1843, dying in 1887, who wrote various novels and poems. The *Dictionary of National Biography* names *For Perceval* as her best work, and accords merit also to a posthumous novel, *A Marriage of Shadows*, published with a long preface by Leslie Stephen. Margaret Veley has evidently left little mark on English letters. A brief notice of her is to be found in Allibone's *Dictionary*, merely repeating that of the *National*. And finally Mr. George Moore, in his *Confessions of a Young Man*, appearing in 1926, speaks of his acquaintance with her and of her death. Mr. Soal states that prior to the first seance in which this entity manifested, he knew almost nothing about her. He had read only one of her poems, which appeared in *Harpers Magazine* for August, 1881. This volume had been in the Soal family for twenty years; but while he had noticed the careful composition of the verses, he had never felt any particular curiosity about the author. The first time he got

¹ Part 110, Vol. XXXVIII.

² *Proceedings*, Part 96, Vol. XXXV.

through automatic writing a poem signed Margaret Veley (May 23rd, 1927), he could not recall immediately the associations that the name had for him.

It is curious that Mr. Soal should have difficulty putting himself into the secondary state that is necessary for the production of unconscious writing. The words come slowly and laboriously. When another person is with him, such person plays the role of stimulant or, to employ a chemical analogy, of catalyst. The action is then accelerated, to the point where as many as eight octosyllabic verses per minute may be produced. This is more than one person can ordinarily write under dictation; accordingly, the time occupied by the process of creation is *nil*. It was quite the same with the Jersey table-turning phenomena of which I wrote last month. Miss Hunt held Mr. Soal's hand; if she failed to maintain the contact, the communication was arrested.

During the actual time of writing, Mr. Soal's mind is in a state of profound distraction. He puts himself in this condition by an act of will, but if he gets to thinking of what his hand is writing, the phenomenon ceases. All of which is wholly in conformance with what we know of the psychology of the subconscious; in descending a staircase, one does not have to take conscious thought of what the feet are doing in order to keep from falling. To assist him in this mental concentration, Mr. Soal closes his eyes. He believes that the presence of another person is particularly necessary to guide his hand so that it will stay within the limits of the paper. But he has no doubt but that his partner also plays a psychic role. For while he has not found any actual transfusion into the message of specific elements contributed by the partner and hence has not been able to show any such close association between himself and her as that existing between medium and sitter, he is none the less positive that the general tone of the message depends more or less subtly upon the temperament and mental make-up of the person present. The Oscar Wilde that manifested in the presence of Mrs. Travers-Smith was not the same as the one that wrote under the eyes of Miss Helen McGregor. This is a new demonstration of that law of the collective psychism, which I excuse myself for bringing so often to the attention of my readers only on the ground

that it is of such capital importance in the explanation of spiritoid phenomena. This law may also manifest in a negative way; Mr. Soal declares that while the presence of certain persons is favorable to his duplication of personality and while such persons actually aid the prosopopesis, others have an inhibitive influence. On first meeting any given person, Mr. Soal senses very vividly whether the psychic association will be fruitful or not.

We now come to analysis of the messages. They consist in "proofs" of identity demanded, directly or indirectly, by Miss Hunt; and of poetical productions. The first are commented upon by Mr. Salter in the S. P. R. document which I have cited; the second by Mr. Soal himself. The whole forms a most intelligent critique of this Margaret Veley case. In the present text, to avoid confusion, we shall follow the example of Mr. Salter in calling the manifesting entity "M. V.," and reserving the full name "Margaret Veley" for the historical personality.

M. V. commences with the declaration that her life was uneventful and that she was the second of four sisters; that they lived for the earlier part of their lives in a little place called Braintree and that she was buried there. All this is correct, but had been published. M. V., to go on with what she tells about herself, did nothing in her entire life except publish some novels, among them *Damocles*; she was very well acquainted with French; she was fond of gardening; she never married; she lived in London with her mother. Asked to write something in French, she consented and gave three phrases, short but without error. She stated that she had already tried to communicate. Most of her friends were dead; yet she failed to indicate any who were surviving, though at least Mr. Stephen and Mr. Moore were eligible here. She manifested today without knowing how: "I suddenly woke up and found myself here." She spoke of her sister Connie who had had a premature death, and she mentioned with some inaccuracy a visit which they had made together upon a Mme. Ionides, in a salon surrounded by Burne-Jones's pictures (of which in fact there was only one in this salon).

There was an excellent vision of a house-boat on the Thames, with hanging lamp and old china and books, all this connected up with the preceding drawing room. This

houseboat had actually been converted from a barge and furnished by the son of Mme. Ionides; but a long time after the death of Margaret, so that she could never have visited it. We see here how the unconscious actor formed within Mr. Soal's subliminal had discovered a fragment of reality associated with Margaret, but had been deceived into incorporating it into her life. It is necessary to add that a book had been published in 1918 about this houseboat, and that Mr. Soal had visited there. M. V. did not know whether her friend Elfrida was dead—singular ignorance for a dweller in the Hereafter! She insisted that she had been in the habit of knitting, which was not correct.

Further accurate details were: Connie's moving to Switzerland. The existence of a sister named Alice; but Alice is given as the eldest of the family when in fact she was younger than Margaret. Their father was always involved in discussion of ecclesiastical affairs; in fact he was a lawyer who had his share of famous cases. Thomas Brainton was an old friend of the family, and so was John Edward Holmes, captain of the Braintree cricket eleven; so was one Bailey, grocer in the same district. These names are all correct but the grocer first appears in the Directory in 1880, after Margaret's departure from the neighborhood. Another singularity: M. V. declares with bitterness that she is "very much of a back-number by now." Now "back-number" is a slang word which had not come into use in her time. [This particular discrepancy would of course be met by the statement that the spirits keep up with the times. Thus, Walter Stinson in the seance room employs the most up-to-date expressions and displays knowledge of current theatrical attractions, explaining this on the specific plea noted. The spiritistically-minded critic apparently finds no difficulty in reconciling this plea with the other one, advanced whenever *it* is appropriate, that contact with our plane is a matter of such difficulty that no spirit can be charged with the things he ought to know about us, and doesn't.—J. M. B.]

In another seance, M. V. complains that she cannot express her thoughts fully because of Miss Hunt, whose influence is an inhibitive one. She gives *For Perceval* as her best novel, agreeing here with the *National Dictionary*. Next in order she ranked *Damocles*, and after it she tried un-

successfully to give a third name which in fact would be *Mitchelhurst Place*. The difficulty in sensing proper names is a constant rule of clairvoyance and constitutes one of the weightier objections to the spirit hypothesis. M. V. succeeds no better in bringing in proper names from her own past than does a clairvoyant who exercises his faculty in the presence of the living. She remembers the name of the College from which she graduated but not that of the Dean. For her own father's Christian name she has to fall back upon a process of association: *month of the year, hot time*: the name was in fact *Augustus*. For her mother, she sees a piece of furniture; the mother's name having been *Sophia* (and the piece of furniture, a *sofa*). She cannot locate the surname of her uncle, but indicates that his paternal ancestry lies in a country where French is spoken; actually, one of the Romance cantons of Switzerland. Why do we always have these curious approximations with their strong resemblance to riddles that work through a play on words? The spirits of the dead, who we are informed are full of high thoughts, descend to very low ones in calling back memories of their terrestrial past! M. V. recalls a minute incident from her own life, at the age of fourteen: sent by her mother to the druggist Cox, she dropped the bottle that she carried. The facts here of course could be verified only through amazing accident. There was a Cox in Braintree, but only in 1859 when Margaret was sixteen.

M. V. speaks of her brother-in-law Teddy who was a lawyer and who had a splendid garden. This is accurate except that Edward Holmes, according to the word of surviving members of the family, was never called Teddy. M. V. indicates clearly that Edward was the husband of her sister Alice. She was unable to recall the place of origin of her grandfather (Vevey). Mr. Salter finds it strange that she should forget this, in view of the similarity of the two names: Mr. Veley from Vevey. She cites an incident that occurred in a carriage with Miss Tabor. This is plausible, the Tabors being friends of the Veleys. She speaks of a prize that she won in a competition for an essay on Victor Hugo. Here she is in contradiction with the *National Dictionary*; the only such contradiction that occurs, remarks Mr. Salter. She suffers from some confusion between the two

schools in Braintree, and gives a name for one of the principals that is inexact, or at least that suffers from presumption of inexactness.

In the course of these seances, Mr. Salter, who had been put in touch with the case and who had attended to the verifications, was persuaded to ask questions of M. V. She replied with the same proportion of truth as when Miss Hunt was the assistant. She gave some details about her father, and located with the usual difficulty some proper names associated with her family, notably a name "having to do with love" (Heart), which is in fact that of Miss Hart, one of the heads of the boarding school. Then she committed a grave error in insisting that she had studied drawing and painting, something that is entirely false. She recalled details to be found in the *National Dictionary*, such as the existence of a cat Zoroaster; but she had forgotten that it was her custom at Christmas to send her friends cards with seasonal verses. There was further failure with respect to two pastels of some value which were in the family and which she certainly should have remembered; again with respect to Mme. Fish, her nurse; and again with respect to Mr. Simon, the gardener. All this meant nothing to M. V. She deceived herself also in the matter of the person from whom the cat Zoroaster was obtained, and in that of the existence of an Aunt Louisa. She could say nothing about the children of her Uncle Gus. She said that she was not very large and that she had deep brown eyes. In fact Margaret was large and had gray eyes. She overlooked all mention of the fact that she was very short-sighted. She attributed to her sister-in-law the name Agnes, which was in fact hers but which she never used, being called Kate in the family. She indicated correctly that her other brother-in-law was an architect, but in trying to give his residence she spoke of Montgomery Street which has no connection of any sort with Margaret's life. She attributed to her sister Connie two portraits of the Ludby family, which is inaccurate.

In summarizing these communications I have perhaps dwelt a bit on the errors. Put this is not without point, for Mr. Salter states that "the proportion of success to failure as regards matters outside the admitted normal knowledge of the automatists is unusually high in these scripts

if they are compared with most ostensible spiritistic communications." He does not however give any statistics in support of this statement. I have not felt it useful to draw them up, because I believe that the point is without importance. Spiritists are accustomed to marvel at the proofs of identity that are given by the spirits of the dead which they call up. The illusion is understandable but it testifies to a total ignorance of the problem of clairvoyance. A subject who presents no phenomena of personification, who works on the living altogether, who makes no appeal to the dead—a subject like Pascal Forthuny—gives a picture of divination exactly similar to that of these spirit mediums. If we strip the spirit communications of their characteristic of personal reminiscence, we shall see that not only is the proportion of errors approximately the same as with ordinary visions, but that the psychological character of the responses is identical. This is why I maintain—and nobody has ever been able to contradict my demonstration—that every spiritoid fact consists merely in the superposition of a fact of metagnomy upon a fact of prosopopesis or personification. The proposition seems to me so evident that I no longer bother with the demonstration, giving rather my attention wholly to the mystery of the clairvoyant process itself.

The second part of the S. P. R. report is by Mr. Soal, and involves a study of the literary style of the messages. The poetical sense as well as the versification of M. V. present certain differences with the corresponding properties in the real Margaret Veley. There is more rhythm in the latter, more of delicate observation in the former. "Margaret Veley's four-stress verse has generally a distinct falling cadence, while a feature of the spirit verse is an evenness of iambic movement with a predilection for rising cadences." The vocabulary is at times different. There are words, like *unkindly*, which Margaret never employs. For the whole, Mr. Soal's judgment upon the verses of M. V. is: "I have been unable to discover even slight indications that might lead one to suspect that the 'real' Margaret Veley had any hand in it."

As regards the general spirit of the messages of M. V., Mr. Soal says, not without some irony: "In this barren desert there is one and only one little oasis which might lead one to believe that with proper en-

couragement the 'spirit' Margaret might in time have developed a sense of fun not entirely unlike what is revealed by the letters of the real Margaret." On the other hand there are in the "spirit" writings numerous expressions which Margaret had never used, such as "back-number" and "Britisher." These are anachronisms that are not comprehensible under the spirit hypothesis unless one admits that a spirit continues to participate in our earthly life after its death. The Oscar Wilde personified not long ago by Mr. Soal claims to have read Arnold Bennett's novels with the eyes of the twentieth century; [and Walter Stinson informs us in so many words that he and his company attend our theaters.—J. M. B.] Arguments of this character might have some chance of prevailing if it could be shown that the life in the Hereafter presents any coherence. But in contrast to these spirits that put themselves so nicely in the mode of the day, without any inconvenience from their own pasts and without displaying the slightest aging, there are others who remain fast set in their ancient silhouettes and completely ignore the world of today. But this is of no slightest inconsequence to a hypothesis whose high consolatory value veils its perpetual psychological contradictions.

At the end of his study, Mr. Soal examines the hypotheses that can be formed after taking cognizance of the Margaret Veley case. He does not neglect to mention, for the suspicious critic, the hypothesis of trickery. He has no difficulty in showing that if the trickster—in the case at issue, himself—had been at all clever he could have got together a great many more "proofs of identity." He could in particular have made a visit to the Braintree cemetery and could there have collected a wealth of material that would have been of aid to M. V. in responding a little better to the interrogations of Miss Hunt and Mr. Salter. Likewise he could have examined a little bit more attentively the old directories, after which he could have avoided certain errors which would have been as inexplicable in a real spirit as in a mystifier. Finally, why would not a mystifier have selected a person of greater literary interest than this obscure Margaret Veley? If it be replied that he had already done so in the Oscar Wilde scripts, surely the reception accorded these was

not sufficiently adverse to have driven him into another technique?

The hypothesis of conscious fraud being easily eliminated, it becomes necessary to turn to that of unconscious fraud through cryptomnesia. It is not at all by accident that M. V. has incarnated through Mr. Soal. This latter gentleman graduated at Rochford, which is within twenty miles of Braintree; and he remained there until he was twenty-four. Now he lives in Puttlewell which is several miles nearer. From 1898 to 1914 his parents received the *Essex Weekly News* wherein may be read the news of the deaths of two of the friends of the Veley family. He visited Braintree in 1916. He has visited also the house-boat of his friend Mr. Ionides. He believes that he had never read Margaret Veley's notice in the *Dictionary of National Biography* and that he knew nothing about her except the poetry by her that he had seen in *Harpers*. These are the feeble sources whence he could normally draw; and it would surely seem that even if these might have been sufficient to have imposed upon his subconsciousness the personality of the forgotten poetess, they would not be adequate to permit him to play her role from the double viewpoint of biographical information and literary composition. It is necessary to fall back upon metagnomy, that is to say, cognition through other channels than those of the senses.

Mr. Soal was eager to exclude the hypothesis of telepathy, understood in the sense of a communication between himself and other living persons who might carry in their memories some recollection of Margaret Veley. The power of selection which such a hypothesis arbitrarily assigns to the subject has in it something that offends us strongly. Nevertheless we can at will observe how, from a powdery mixture of ten metals, the magnet attracts only the particles of iron. Is it really absurd to imagine, in this world of the mind which depends neither on time nor on space, instantaneous affinities of this same general sort? But we may abandon this hypothesis, which Mr. Soal finds ineffective for another reason. The facts wormed out of each of these distant and unknown persons ought by all means to have an emotional value to those persons, rather than presenting the mere banally informative characteristics shown by the M. V. messages. Furthermore, such a hypothesis would not

explain the singular lacunae in M. V.'s information about herself.

We should find the same difficulties of selection if we were to imagine that Mr. Soal's subconsciousness had taken cognition of all the printed documents that are extant relating to Margaret Veley, including her own correspondence, the directories of past years, and the local papers. The book and newspaper tests of Mr. Drayton Thomas appear to have a certain bearing here, and to lend some added plausibility to a supposition such as the one with which we at the moment deal. But Mr. Soal is the less inclined to accept such a hypothesis because of unfruitful experiments which he has made in the reading of books unknown to him. He is reluctant to credit his own mind with powers of such enormous range, and by this reluctance he is driven to consideration of informative agencies exterior to himself.

Why may not such agency be the spirit of Margaret Veley herself? Is it not possible that memory after death is as treacherous as during life, or even more so, so that M. V. might have in fact forgotten the name of her father's gardener? This question being proposed, Mr. Soal frankly and immediately acknowledges that if it be possible for the memory of a dead person to be assimilated into that of one living, it would be most astonishing that M. V. is able to cite insignificant names of persons who have never been really linked with her life, while quite unable to give us the name of her old nurse or to conjure up the slightest reaction to mention of the name of her Uncle Gus. This amnesia, so strongly similar to that observed in somnambulic personalities, is entirely incomprehensible in a normal one whom we are to regard as having survived the bodily dissolution. Mr. Soal stops here in extreme embarrassment. His scientific mind shrinks from admission of the spiritistic hypothesis. "Regarded as a scientific working hypothesis," he says, "spiritism does not seem to me a very hopeful avenue of investigation. The spirit hypothesis has a

delusive appearance of simplicity, but so also had Kepler's hypothesis of guiding angels. And how remote this was from the complex reality of Einstein's description of gravitation!"

Mr. Soal is the less inclined to believe in survival as it is presented to us by the spiritists, in virtue of the fact that he himself has contributed to the evidence against this theory the two beautiful cases obtained through Mrs. Blanche Cooper: those of John Ferguson and of James Miles, in which there are incarnated, as communicating spirits, persons actually living or entirely fictitious. In seeking general orientation in a field so covered with haziness, we must by all means keep in view the critical experiments constituted by these and other similar cases. Without doubt, the living do not appear to furnish the key to metagnomy; but even less can we picture the dead as furnishing it. If we stop with the hypothesis of living agency, we have to grant that we are in a relation constant but unknown with an impersonal or depersonalized world of spirit, where all knowledge of everything since the beginning of time is stored away in a form capable of instantaneous crystallization into unstable synthesis around any given personal center. Such a hypothesis is complex, but not more so than others of modern physics in which we place reliance. It is enough to grant the existence of a pure spirituality different from materiality not perhaps in essence but rather in its form of existence and in the laws of its association. If it be insisted that the dead persist, I will agree with this, on the condition, so necessary to make theory conform with experiment, that the dead have lost all personality. It is the medium who gives them personality and with it an ephemeral survival. Myers has well understood that the whole problem of metapsychics is the problem of the human personality. But he has unfortunately allowed himself to be swept away by the old anthropocentric fallacy, which has always been so strongly supported by religion for profound reasons of individual morality and social conservation.

CHIPS FROM THE WORKSHOP

BY THE EDITOR

OFTEN we speak of "orthodox science" as though it were an essential community embracing the entire field of human inquiry; and indeed, in some respects it is just this. A more work-a-day picture, however, would be the one showing science divided into numerous subsidiary compartments, with more or less of unity and agreement between the several groups of workers in these several compartments, but with always more or less of discord, disagreement, or actual active controversy going on across the boundaries. Such controversies of course could exist only with respect to subject matter in some degree common to the two fields involved, and hence the mention of the boundaries between the fields is of peculiar significance in connection with the present metaphor; for the common ground over which two branches of science may conduct argument must be the ground actually lying on the boundary between the two. Just as an example, the two sciences of astronomy and geology have always had common ground in their respective attempts to estimate the age of the universe. But approaching this common ground from different directions they have usually attained extremely divergent estimates for that age, so that this example illustrates not alone the existence of the common ground, but equally that of controversy. Today, this particular illustration acquires an even wider range, for in dealing with radioactivity, chemistry finds that it, too, has a means for estimating the amount of time lying behind us; and hence there is a third disputant with a third answer to this question.

Every field of science, I think, would be seen on sufficiently close enquiry to have amongst its current agenda some matters of living dispute with other fields. But there is a second variety of scientific controversy which ordinarily takes a much more bitter and personal turn. The astronomer can easily appreciate that the geologist and the chemist approach the matter of the age of the universe along totally different avenues from that which brings him to con-

sider this problem. He appreciates that their data bearing upon this problem are of totally different sort from his. He knows well that he has had to make arbitrary assumptions to arrive at any solution at all. He understands that the chemist and the geologist have had to do the same thing. Specifically in connection with this specific problem, he cannot help but appraise with approximate accuracy the doubt inhering in his own assumption that certain processes have gone along in the distant past at approximately the same speed which they display today; nor can he help appreciating that a parallel assumption underlies the computations of chemist and geologist. It is therefore easy for him to appreciate that, applying to best advantage the data which these three divergent fields have at their disposal, highly divergent answers are to be expected; and he realizes that he must give to the chemist's and the geologist's answers the same respect which he expects them to give his. His ultimate outlook upon the divergent findings will then be a statement of approximately this content: that the true value doubtless lies somewhere between the highest and the lowest estimates got through these various attacks upon the problem, and that a more definite determination awaits further data. In particular, he will not be unduly liable to magnify his own approach to accuracy and minimize the other fellow's.

There is another and wholly distinctive type of scientific controversy, the protagonists in which are seldom so charitable toward one another. If any reader of these reflections would spare the time to turn back into the period when orthodox geology was divided between the doctrines of catastrophism and of uniformitarianism, he will find that it was quite the correct etiquette for the advocates of either school to regard the followers of the other as a disreputable pack of knavish imbeciles. The epithets which were exchanged between the two schools as part of the routine of thrashing out their quarrel to a conclusion will surprise one who meets this weakness of

the scientific mind for the first time, but they are not to be thought of as in any sense unique. They will be found in substantial duplication wherever the workers within one restricted compartment of science are in fundamental disagreement as to the interpretation of their data. And of course the reason why the mutual respect and toleration which we have just pictured between workers in different fields, is not exercised between coworkers in the same field, is easy enough to isolate. It is simply that instead of having totally different sets of data which happen accidentally to bear upon the same problem, the opposed groups have identical data. However sincerely I may be convinced that A implies B, I can afford to be patient with your contention that C implies something quite different from B; provided only C is something that you are acquainted with in detail, and I am not. But when you make yourself as well posted in all the details of A as I am, and then attempt to dispute my statement that A implies B, setting up in its stead your own claim that A implies quite the reverse of B—well, really, you can't expect me to be charitable toward *that*.

So the history of science is full of fundamental controversies between different departments of human inquiry, which have been or are being conducted in wholly amiable and open-minded fashion. It is equally full of intramural quarrels among the workers in a single field which have been prosecuted in the most vicious and illogical manner imaginable. And from these generalizations, psychical research affords no striking exception.

Once you get it through the head of the average orthodox scientist—even though he be of the pedagogic type which I have defined in a recent discussion—that you are talking about abstract questions of occurrence and not in the slightest degree attacking the matter of causation, you will find that his only real prejudice against our field arises out of the impossibility of transferring to it, intact, the methodology to which he is accustomed. He will of course denounce most whole-heartedly the methodology which you propose to use as a substitute for his, but you must understand why he feels that way about it, and you must grant that he has not damned you without a hearing. The divide between psychical research and other sciences is a deep one with steep sides but it can be

bridged by adequate attention to definitions and other fundamentals.

But the divide that exists within psychical research is another matter: a matter of emotion rather than of reason or instinct. Here we have students who agree in their accounts of the phenomena, from the purely observational viewpoint; but one group of whom insists upon the spiritistic and the other upon the anti-spiritistic interpretation. While perhaps no wider apart in terms of ultimate possible reconciliation, these two groups are recognizably more remote from a basis of mutual respect and tolerance.

If you and I disagree in our observations of a series of facts, we can appeal to the facts themselves and ultimately get straightened out. If we agree wholly as to what has occurred in our presence but if you insist that it means one thing while I am equally positive that it means another, we are much more hopelessly at variance. The sincere conviction with which M. Sudre insists that no sensible person can possibly espouse the spiritistic hypothesis, and Dr. Crandon's or Conan Doyle's equally positive conclusions that no sensible person can possibly escape it, illustrate the point admirably. The personal and emotional character of the spiritistic theory *per se* adds fuel to this flame of mutual intellectual disrespect but is not really the fundamental factor. This latter is rather to be found in the elementary distinction between matters of fact and matters of logic. I have more than once, in these columns, stressed the impossibility of proving factual sequences. Were there absolutely no element of human fallibility involved, this would mean that we should disagree bitterly about facts and easily about logical deductions. With human tendency to err added into the equation and recognized by all parties, the balance is reversed; and we disagree politely about matters of observed fact, rudely about those of inference. In terms of our own narrow field of psychical research, the man who believes that psychic photography does not occur can usually argue on a common basis of some sort with the man who regards William Hope as one of the outstanding cases of the present period; but two observers, one of whom interprets Hope's extras in terms of spirit agency and another in terms of the exteriorization of a mysterious something from Hope's own mind, are likely to come to

very sharp recriminations long before they come to any agreement. The man who thinks in terms of ideoplastics regards the spiritualist as blindly credulous, superstitious, impetuous, emotional, dominated by the will to believe and the anthropocentric fallacy in general and the egocentric one in particular, and he will go on adding fresh adjectives of contempt indefinitely. The spiritist will run out of adjectives much earlier in his characterization of the anti, but he will be able to present a greater variety of disreputable motives—vacillation, cowardice, academic pressure, blindness to evidential values, fear of the personal retribution promised in the Hereafter, fear of life, and so on almost without end.

And of course, each school includes among its enemies and in its denunciations the critic who instead of actually supporting the adverse viewpoint, merely insists that as far as he can see, neither hypothesis is proved so that a free choice between them is permissible. No: the spiritist will not allow you to leave open the prosopopetical doctrine, any more than the anti-spiritist will grant you the privilege of taking the spirit explanation or letting it alone. If you are not with these worthies, you are against them.

I count myself most fortunate to have had thorough training in the fundamental concepts of modern mathematics as a preliminary to my immersion in psychical research. The very particular sort of specialized work in mathematics which I did as part of my graduate program is precisely what is necessary to counteract the tendency to the fallacies of procedure and of thought which I have been describing. I speak, obviously not of courses in the calculus or differential equations, in advanced algebra or number theory. Rather I have reference to the examination into the underlying basic structure of mathematical processes as such; into the art or science of rigorous thinking, as Dr. Keyser defines the subject. Unfortunately this is a training not ordinarily taken by anyone who does not at the time anticipate a professional career as a mathematician; but it is one that I regard as most valuable to anybody whose work is going to lie along scientific frontiers of any description whatever. Nobody can be free from emotional and humanistic fallacy unless he is thoroughly grounded in the fundamental characteristics of facts and of theorems, in the fundamental distinction be-

tween these two. And when one is so grounded, there should be a very large freedom from any tendency toward such fallacies.

My own ability to maintain a completely detached attitude from all the emotional aspects of the spiritistic and the anti-spiritistic theories I regard as wholly a function of this training, and hence as distinctly an environmental accident—accident, because if I had known early enough that I should find editorial work sufficiently alluring to drag me away from the more strictly academic aspects of science, I should not have been wise enough to go ahead and get, anyhow, the particular training which I have pictured as so valuable.

This training it is that enables me to reject, as for the present unproved, both the systems of interpretation which are offered for the facts of psychical research; and, while doing this, to freely grant either of these explanations to anybody else who wants it, and to let him have it with no other unfavorable verdict on him than the very mild and wholly necessary one that he has evidently attached conclusive value to some factor which I do not regard as demonstrative. My ability to take this attitude of completely detached and unemotional toleration is, in all conscience, a rare one. Indeed, it seems to me that there is just one other person in the world who shares this ability with me. And if with myself it is one forced upon me by my training, with him it must be a matter of inherent mental character. So it is with considerable feeling of presumption that I place myself in the class with him; and I only do so because I am now talking in terms of present effect and not considering the means whereby that effect has been attained.

Mr. David Gow has ample contact with the facts of psychical research to entitle him to opinions about them. He has been for forty years or more a sincere and convinced Spiritualist. My impression is that an approach to toleration is rarer among Spiritualists than elsewhere; if I am correct, Mr. Gow is an even more remarkable example, and it is with even more of confidence that I mention my own middle-of-the-road tolerance in the same breath with his ability to let everybody have his own viewpoint. I do not for a moment imagine that Mr. Gow requires introduction to our

readers, but I am none the less seizing this opportunity to get out of my system an expression of my admiration for his outstanding characteristic. The immediate occasion for this, of course, is the interesting essay which he contributes to the present issue.

* * * * *

Owing to Mr. Bond's absence in England for the summer months, there is an intermission in his series *Athanasia*. The series will be resumed on his return in the fall, when he plans to deal with the subjective side of his experiences, with special regard to the automatic scripts received by him from 1907 to the present date. He will discuss the veridical results of these scripts and their further significant features, making all this part of the existent theme: why he accepts the spiritistic hypothesis.

* * * * *

Some months ago, it will be recalled, I patched together out of my own experiences and those of various correspondents, a longish account of some interesting dream experiences, psychical and otherwise. One reaction which this compilation brought was an account, got together by Dr. Hereward Carrington with the assistance of the other participants in the experience, of a rather extraordinary episode in collective dreaming. The three participants were Carrington himself, Mr. F. Serrano Keating the well known conjurer, and Miss Elizabeth Smythe. The documents speak for themselves, as follows:

* * * * *

I will first narrate my own dream, which occurred during the night of November 19-20, 1923. I dreamed that I was walking along a country lane, with ditch and high hedge on the right-hand side and none on the left. I came to a barn-like structure, from the second story of which projected an iron hook. From this a negro baby was hanging by one hand. The infant was crying, evidently realizing that he could not hold on much longer. As I looked he let go, and fell to the pavement with a p-l-o-p. He was instantly killed, but no blood or other unpleasant "mess" was noticeable.¹ I particularly noticed the curious sound the baby made on striking the pavement—just as one might expect if a paper bag full of

water had been dropped from a considerable height. I awoke, but did not retain any unpleasant sensations, in spite of the apparently unpleasant character of the dream.

That afternoon, I met Miss Smythe and Mr. Keating, at tea, and began to tell them my curious dream. They both began to exclaim, and stated that they had had very similar dreams the night before, and narrated them in turn, and, at my request, wrote them out for me. Miss Smythe, in her letter, says:

Dear Hereward:—

In re your dream about the little black baby—remember? I woke up this morning about five o'clock, chanting (in my mind) this singular classic:

A little "nigger" baby hanging by a limb
From a hook and a crook, but the
"bogies" got him!
For the limb let loose from the thing
on which he hung
And he landed on the ground with
a Bing, Bang, Bung!
And he BUSTED!

Miss Smythe asserts that the thing which particularly struck her, at the time, was the peculiar "plop" sound, as the baby struck the ground. In spite of the seemingly gruesome character of the dream, she awoke laughing—perhaps because of the apparent absurdity of the verse.

HEREWARD CARRINGTON.

Mr. Keating's dream was slightly different in that, in it, two *black bears* were seen to fall off the Woolworth Building, and smash on the pavement below. Again, the *sound* was particularly noted by the dreamer, as the bodies struck. Mr. Keating ultimately wrote the following letter covering the matter:

September 13th, 1924.

My dear Dr. Carrington: Referring to your inquiry about the dream which I had some time ago, and which we discussed the day after, I have tried to recall it as accurately as I could. The details are, as you will understand, rather vague at this late time; but the character of the dream, and its outstanding, gruesome features are indelibly imprinted on my mind.

As I remember, in my dream I found

¹I have noted this fact several times before in my dreams. Several times I have beheld accidents, etc., but never any blood. I have a distinct aversion to the sight of blood, so my "Censor" seems to have thoughtfully "repressed" it!—H. C.

myself on top of some high structure, a sort of fantastic cross between my former home on Fifty-ninth Street, and the Woolworth Building. At my feet were two tiny, brown, or black, bear cubs. Despite my acute dizziness, as I am terrified by great heights, I was delighted with the little creatures. Then—and I was never sure of what absurd cause underlay the tragedy—both the cubs fell, and I watched in horror their rapid, spinning course to the ground. I distinctly heard the *thud* made by their landing; and the subsequent sickening splash of blood I both saw and heard vividly. My emotion in the dream was both of horror and grief, and during the day that followed, was continually oppressed by a lingering sense of horror

due, unquestionably, to the dream itself.

I recall having spoken of it to you that day, and your surprised reaction since, as I believed you said, you as well as a mutual friend had had a strikingly similar dream yourself not long before.

F. SERRANO KEATING.

I have compared the extract from Miss Smythe's letter with the original, and affirm that the extract quoted is a verbatim copy of (this part of) the original letter. HUYLER VAN HOEVENBERG.

It will be seen that three persons thus dreamed practically an identical (and quite unusual) dream on the same night.

IN THE MATTER OF SPIRITUALISM

Some Observations and a Moral

BY DAVID GOW (EDITOR OF LIGHT)

I AM a Spiritualist. I offer the statement with no flourish such as the Ancient Roman might impart to the proclamation *Civis Romanus sum*. It is rather submitted as something descriptive and explanatory, with which the purely scientific psychical researcher is asked to bear as patiently as he may.

I am writing at this point rather in a representative than an individual way, and am using the personal pronoun only for convenience. I desire then to observe that for a great many years I have been instructed, admonished, scolded and not infrequently derided for my shortcomings. From highly intellectual and scientific censors I have learned that I am a person of feeble judgment, with no critical quality, and endowed with an unlimited capacity for accepting at its face value and without examination any case of alleged psychic phenomena. I am also a voracious swallower of interminable masses of nonsense purporting to be spirit messages from the great dead. In short, I am so mentally deficient that every scientific investigator with a reputation to lose makes it clear on all occasions that he has nothing whatever to do with people of my persuasion. Indeed, he can hardly write anything about scientific Psychical Research without having a thrust at me. Now and again he condescends in a humane spirit to give me instruction. That the instruction usually relates to matters with which I was very familiar when (supposing he is a moderately young researcher) he was in his cradle, does not offend me. I am used to those things, and can suffer them gladly. Grown mellow and tolerant with the years, I recognize that the feeling of being superior to the other fellow brings to many of us a degree of comfort almost equal to the consolations of religion. Why should I grudge my fellow-creatures a little inexpensive enjoyment?

As a Spiritualist I stand for the fact of human survival, for the existence of

spirits, for the possibility, in appropriate conditions, of such spirits communicating with their fellow-natures on earth. From the religious side of the question I regard the Universe as an expression of Spiritual Being. By consequence I am a little puzzled to find myself an object of censure, being perpetually admonished, talked at, or alluded to in terms of pity and contempt: in short, exhibited not as the drunken but the credulous *helot*; by way of an awful example for the children of Science. I am puzzled, I say, because somehow I cannot see that my position is really so deplorable. A fairly extensive reading has shown me that in all essential respects I am believing no more than most of the world's great religious teachers, philosophers, poets and mystics have proclaimed in every age. But then, of course, they did not come under the description "Spiritualist." Is that the reason why my position is stigmatized variously as irreligious, unscientific or irrational? I wonder.

Lately I have been told from several quarters of a discovery made in recent years by scientific investigators. It is to the general effect that a great deal of phenomena which is unthinkingly accepted by me as spiritistic is really of subconscious or telepathic origin. And again I am perplexed. It is such a very old story.

Let me at this point drop the representative note. I have employed it so far to cover not only my own position but that of a great many intelligent fellow-Spiritualists, some of them greybeards who find themselves variously bored or amused by the solemn lucubrations or the "new discoveries" brought to their respectful attention by the high priests of scientific psychical research. I do not think that we resent their kind offices. We do not mind being addressed by them *de haut en bas*. After many years we have become accustomed to it.

I think I can best illustrate my point in regard to the sources of psychic phe-

nomena by a little personal reminiscence.

In the middle "eighties" of the last century, a rugged old Scot who, as a veteran Spiritualist, guided my youthful steps in the mazes of psychic phenomena, confided to me in a quiet talk one evening a discovery which had been made by himself and other pioneers of the subject. He told me that there was reason to believe that a great deal of supposed Spiritualistic manifestations at seances had no spirit origin at all. It was simply the product of the psychological forces of the medium and the sitter. "There need be no spirits present to produce these things," he said. And he even included with them certain forms of physical phenomena, raps or tilts, levitations, lights, apports and the like. I was a very young man then and the information took me aback. But I knew my old mentor was a person I could trust. He was a man of vigorous understanding—a Scottish peasant by origin, he had become a journalist and a leader in the Spiritualism of the time, although his almost supernatural honesty and candor made him in some quarters rather unpopular, for to some weak-kneed Spiritualists such doctrines were naturally very unwelcome.

It seemed to me at first as though the bottom had fallen out of the Spiritualistic idea; but on that point he and other old Spiritualists were able to reassure me. It seemed that there were two kinds of phenomena—an intensive variety brought into existence by the psychological conditions of a circle, and another class which clearly indicated the action of independent spirit agencies. These men—old-time Spiritualists, of whom I read today as pathetic examples of that ignorance and superstition in which Spiritualism was conceived—were well aware of the degree of confusion that existed amongst the mass of Spiritualists and the propensity to regard all psychic manifestations as having a spirit origin. But they did not shrink from proclaiming their views, which amongst experienced Spiritualists today are generally understood and accepted. As for myself, the news which was at first disconcerting, was eventually invaluable in clearing up many problems which until then I had found gravely perplexing. For amid phenomena which withstood the closest scrutiny I had found much which did not ring true, and which I instinctively distrusted—there was something "fishy" about it, although I was

then too inexperienced to be able to find the flaw.

In later years I found that the whole question had been covered categorically by Andrew Jackson Davis who had long before classified the whole region of psychic phenomena, laying particular emphasis on what he termed the "psychologic" type—deceptive, capricious, abounding in pseudo-manifestations, presenting but few gleanings of the "real thing" and confused with many false lights as tricky and elusive as the fen-fire in the marsh.

Now, if the philosophic observer or the scientific investigator objects that a great deal of what today passes as Spiritualism is of the same order, I am in no mind to contradict him. We might only differ as to the proportion. Being in the subject up to my eyes, as it were, and yet emerging occasionally to view it as a detached spectator, I am aware of the existence of a great body of sensible and intelligent Spiritualists, some of them men and women of long and wide experience. They are in many instances at least as familiar with this aspect of the matter as the scholastic researcher who usually views it from afar. What are we to do about it? Is it not a grave danger? Should not those who know sound an alarm? Such are the kind of questions which arise. They are questions which have occupied my mind for years, while watching the queer antics of those people who rush into Spiritualism with enthusiasm unbalanced by much judgment, people whom one would suppose should be warned of the perils of their precipitancy. But many of them, it is found, will not be warned. Often they are fired with religious zeal, and disdain all the little prudences and restraints of the more circumspect. A hint that their family seance, presided over by some ancient Egyptian or Persian—a convention prescribed by fashion or tradition and followed in some instances as matter of herd instinct—is not always the reality they think it to be is construed as attack on their honesty. Again, suppose the case of a mother receiving messages from a dearly-loved son, the authenticity of which messages—or some of them—you are inclined to doubt. What are you to say in reply to the reproach that you have shattered her faith? You realize, if you are a man of the world, as well as a seasoned and critical Spiritualist that your position is rather like that of an accused

man who, facing an irate wife, only aggravates the mischief when he "tries to explain." His explanation only lands him deeper into the mire. You must not walk rough-shod over the highest and holiest feelings of a woman's nature with your cold scientific objections and your soulless intellectualism. So you hold your peace, feeling perhaps a little like a Machiavelli. Yet, after all, does it seriously matter? You will know, as an experienced Spiritualist, that there are real messages, authentic evidences of survival. If the premises upon which the bereaved investigators have based their faith are here and there a little "out of true," their conclusions are none the less quite correct. The dead son is really alive in the spiritual world, even though he may be serenely unaware of the messages he is presumed to have given, perhaps through a person with psychic powers but no real mediumship, or through a real medium who, at the time, was merely reacting to the mind of the sitter and not to independent spirit action.

I have listened to many Jeremiads on this subject of pseudo-messages and pseudo-manifestations. It is admittedly an unfortunate aspect of Spiritualism—laying the subject open to attack from its enemies. We have to do our best to clear it from the danger. But the work must be done gradually and without panic. It is a delicate as well as an urgent question. There are so many people to whom everything which is not white is black, and they must be introduced tactfully and by degrees to the existence of gray.

Again, this "psychologic" state, which is a kind of baffling mixture of mundane and spiritual conditions, a sort of intersection of forces, is, after all, a *progressive* condition. It is a middle region and the people who are in it are at least on the road to spiritual sanity. Transition states are proverbially difficult, and in many cases it seems better to let the subjects of them find their own way and learn by experience what they can never be taught by precept. By dint of much bitter disillusion they will at last learn how to sift the false from the true, and so acquire an education that is the more valuable as being the product of practical training rather than of scholastic philosophy or theoretical tuition.

I have watched, during many years, the career of newcomers into Spiritualism. Some of them endowed by nature with

acute minds soon discover the deceptions which so plentifully beset the track. They are free of those psychologic states which lead the less fortunate into psychical illusions and confusions. But these clear-headed folk are relatively few. The rest have a more troubous time. They follow many false lights, before discovering some steadfast star by which to steer a true course. In the end, if the heart of the pilgrim is in the right place the errors of the head are not of great importance.

This "complex region of Spiritualism," as it has been termed, is not really a complicated matter to a mind possessed of clear intelligence. Take even this question of spirit messages. Either the message comes from a spirit or it does not. The true message carries an authentic note not to be mistaken by any Spiritualist of judgment and experience. At a seance his trained instincts warn him at once if the manifestations are not what they purport to be. I have watched the process many times. Any "kink" in the machinery is soon detected. And I have lived to see some erudite scientific sages baffled by phenomena the true nature of which was plainly apparent to unlettered men who had graduated as past masters in the practice of spirit communication. They were not familiar with the abstruse doctrines which disguised their simple facts, but they knew the false from the true; they knew the facts at first hand, even though they might sometimes fail to recognize them in the scholastic forms of a terminology, to them as unintelligible as it was unpronounceable.

It may be thought that I have touched in a rather casual fashion on a matter which to many will present itself as something at once serious and menacing. But in a short article like this it is necessary to be suggestive rather than exhaustive. Personally, as I have indicated, I do not regard the peril as being more than temporary and transitional. There is no region of existence in which real and spurious things do not jostle each other with grave danger to the simple and the impetuous if they overlook the need for careful sorting.

Finally, as to those little contentions which exist between the rival schools of Spiritualism and Psychical Research, these may be vexatious, but they at least provide that friction needed by all evolutionary forces. It has been said that evolution proceeds only in adverse conditions, and is

rendered inoperative when stagnation prevails. We need the grinding of the upper and the nether millstone. But I would rather see Spiritualism and Psychical Research combined in a conflict with the inertia of materialism than at continual strife with each other. It is not to be forgotten that there are no very clear divisions between the two since so many intelligent Spiritualists are engaged in research, and not a few psychical researchers are actual, if not always avowed Spiritualists. Each side carries its contribution to the general good, and the intellectual differences between them are not of a vital kind. Admittedly the clarity of thought with precision of method at which all true Science

aims is of immense importance, but that importance may easily be exaggerated. Clear thinking is not a panacea for all the evil of the world. The affections, even when ill regulated and erratic, must be allowed their part in the process. Without them, there is a considerable danger of sterility. It is not enough that our thinking should be exact: it should also be generative. That points to the need of some conjugal relationship; in this instance, between the religious (or human) and the scientific aspects of a great subject. If I call this subject Spiritualism the reader will appreciate that I do so only for want of a word that can combine more exactly and inoffensively the issues at stake.

INTERNATIONAL NOTES

BY HARRY PRICE

I REGRET that I have to record the death of still another German psychologist in the person of Dr. Richard Baerwald, who passed away in Berlin (his home) on May 15th, 1929, aged sixty-one. For years I have corresponded with Dr. Baerwald, but met him on one occasion only. He was a quiet, retiring man with a deep knowledge of psychic matters, and very skeptical as to the powers of most mediums, and the genuineness of many of the recorded phenomena. His chief psychic works are *Die Intellektuellen Phänomene* (Berlin, 1925), and *Okkultismus und Spiritualismus und ihre Weltanschaulichen Folgerungen* (Berlin, 1926), books which cover every phase of psychic activity. In 1925 Dr. Baerwald—with the assistance of those arch-skeptics, Count Perovsky-Petrovo-Solovovo and Count Karl von Klinckowstroem—started the *Zeitschrift fuer Okkultismus*, of which he became editor. This quarterly proved very ephemeral, only ten numbers appearing. The promoters discovered that there was little demand for a periodical which consistently damned everybody and everything connected with psychical research. But Germany can ill spare another worker in the psychic field. With the deaths of Grunewald, Gruber, Krall, Schrenck and Baerwald, Germany's plight is getting desperate.

Talking of skeptics remains me that Sir Ray Lankester, the well-known physiologist and naturalist, celebrated his eighty-second birthday also on May 15th. It was Sir Ray who tested "Dr." Henry Slade, the medium, who was afterwards prosecuted for fraud. Mr. J. N. Maskelyne was an expert witness for the prosecution, and gave evidence that the table used by Slade was a trick one. But Slade's table is still at the L. S. A. in London and I used it in my early Stella C. experiments. I have examined it closely but have never been able to find anything about the table that would be of the slightest use to a fraudulent medium. I understand that Sir Ray Lankester has now somewhat changed his views

concerning the possibility of abnormal phenomena.

Quite recently I had lunch with Stella C., who is now Mrs. Leslie Deacon. I took the opportunity of asking her whether she intended to resume her experiments with us, and I gathered that she would do so later.

Great Britain has just emerged from the quietest General Election on record. Sir A. Conan Doyle seized the opportunity of ascertaining the views of political leaders concerning proposed legislation for the protection of mediums and the repeal of the Witchcraft Act. The replies he received were very guarded, as the chief trouble, I gathered, was how to differentiate between the genuine psychic and the charlatan. Sir Arthur states that he received the most satisfactory replies from the Liberal leaders and suggested that all spiritualists should vote accordingly. Unfortunately for Sir Arthur, the Liberal Party was swamped at the General Election and only a handful of its members found themselves at Westminster. But some of the replies that Sir Arthur received are interesting. Mr. Lloyd George in his letter said:

"May I take this opportunity to reaffirm the determination of Liberals to do all in their power to ensure that complete liberty of conscience and worship is secured to all law-abiding citizens."

"If the Liberals are returned to power they will be prepared to take prompt steps to investigate the present conditions in regard to any injustice and unnecessary hardships which the existing law may be found to have imposed on bona-fide Spiritualists and psychic investigators, and will favor any amending legislation that might be found necessary to remedy the situation."

Sir Herbert Samuel wrote:

"You ask that there should be a special inquiry by an authoritative and impartial body, as to the constitution of which you would be consulted in the ordinary course.

"I feel no doubt that the Liberal party

would support such an investigation; and if the case is established would favor any amending legislation that might be necessary."

* * * * *

Not every successful aspirant to Parliamentary honors found himself at Westminster on account of his high principles—or lack of them. It is quite probable that he was elected because a number of voters put a cross against his name at the dictates of some *subconscious urge* deep down in the mind of the elector who would strenuously deny that he voted for Mr. Blank because the latter's hair was red or his middle name was "Henry." But it would be true all the same, though quite automatic on the part of the voter.

Just as it is a well-known fact that when twenty persons are asked to write down a number between one and ten, eighty per cent. of them choose "seven," so it is that many people have name-preferences that unconsciously sway them when a choice has to be made. With some, this is almost pathological. Obviously, I am not now writing of those determined persons who arrive at the polling-booth prepared to vote for so-and-so or perish in the attempt; I refer to those irresolute new voters (dare I admit that I am now thinking of the ladies so many of whom in England have now received the franchise?) who were not quite decided as to whom to give their support. But their subliminal selves acted for them.

The names "Henry," "William," "John" (especially), "Walter," "Tom," etc., will *always* command more votes (other factors being equal) than, say, "Theophilus," or "Ebenezer." There is such an old English ring about the name "John"—such a suggestion of security and solidity which automatically appeals to the subconscious—though a moment's consideration would reveal the fact that some of the world's worst rogues have been named "John."

A man's surname is often enough to damn him, as some candidates found to their cost—though probably thorough good fellows in every way. As I write I have before me a polling card with three names upon it. I am convinced that if the three candidates belonged to the same party, one of the men would receive (other factors being identical) four-fifths of the voters' support solely on account of the intrinsic

value of his name. And of course titles have a great and subtle influence upon some persons who would, *quite unconsciously*, support the bearers of them.

Tens of thousands of votes were received by candidates on account of the fact that they are good looking, have curly hair, or resemble some famous actor or film star. The fair marker of the mystic X would scorn to admit that she voted for Captain Dash because he resembled her favorite movie hero; and would be unaware of the likeness until it were pointed out to her. But her "*subconscious*" is forever on the alert, and, unknown to her conscious mind, determined her choice.

Some years ago I conducted a test in which I requested about a hundred persons to choose one of three squares placed in a column as on a polling card and the following was the result: 52 per cent. placed their cross in the top square, 37 per cent. chose the middle place, and only 11 per cent. put their mark in the bottom division. This proved three things, *viz.*, (a) That the majority of us have a subconscious preference for being "on top;" (b) That we subconsciously, and through habit, fill up the first place first and (c) have a subconscious sense of symmetry which will not allow us to overload the bottom of a column when our inherent artistic sense directs us to put the "capital" of a column in its proper position—the top. If the squares had been in a row the center one would have received most marks. These facts must have affected every candidate to a lesser or greater degree.

I also made another test for "color preference" and in my hypothetical "Mr. Redfern," "Mr. Greenbaum" and "Mr. Blackley," I found that "red" was a very easy winner with a poll of more than 75 per cent. of the "votes," "Blackley" coming next with about 18 per cent. Unlucky "green" was almost lost. Color-preference figured largely in the recent voting, especially among the apathetic.

I think I have sufficiently indicated that the subconscious played an important role in the selection of the new Parliament. Volitional activity was largely illusory on the part of many voters and where narrow majorities are concerned it requires little imagination to visualize a position where a candidate was returned solely on account of the subliminal choice of a number of the electors. If I were writing this for an

English publication I would analyze a few of the results and prove that at least some of our new members must have been elected because the voters did not trouble to discriminate consciously between the candidates, but let their subconscious do it for them.

* * * * *

Professor Gilbert Murray, the great classical scholar, was one of the successful Parliamentary candidates, being elected for Oxford University. At least twice previously he contested the seat in the Liberal interests, but was unsuccessful. Professor Murray (who was born at Sydney, N. S. W., January 2nd, 1866), has always taken more than a mere academic interest in psychic matters, as my readers are aware. His experiments in thought transference a year or so ago created much discussion and some criticism on account of the fact that the tests were not watertight. In a recent interview with a representative of the *Sunday Express* he gave his views on thought-transference and second sight, and discussed his "mediumship." He was asked how he first discovered he had the faculty for reading another person's mind:

"I found it out quite by accident," replied the great scholar. "I was fond of playing with my children; my eldest daughter, Rosalind, now Mrs. Arnold Toynbee, was especially keen on guessing games.

"We played in the usual way, one person going out of the room, the others deciding the subject he was to guess and writing it down.

"To my surprise, I discovered that in some intangible way an impression would be conveyed to me, and I would actually know what these children were thinking.

"I wondered whether, perhaps, I was so intimate with my children as to be able to read their very thoughts, but I did not attribute to myself any special power.

"My wife, however, was struck by the correctness of my guesses, and insisted on my experimenting with grown-up people, the game being played in just the same way.

"I found," continued Professor Murray, "that I got the most success always when Rosalind was the 'agent'—that is, when she was leading in the effort of concentration on the matter I was to guess. Her mind seemed to reach mine more positively than any one's else.

"All sorts of subjects were selected, and

in the course of an evening there would be a good many; for example, pieces of literature, sometimes selected from books never read by me, others with which I was familiar, historic events, personal recollections, or just general topics.

"It is a sort of joke that Nature has played on me, that I should have been led to investigate matters psychic," confided the great Greek scholar, "for I am by temperament and training as skeptical a person as you will find. I cannot accept anything without scientific proof. I don't like these vague things! Until some natural law is revealed that will explain the transference of thought, I, as a reasoning being, object to the theory that such a thing exists.

"Nevertheless, in the interests of truth, I must admit I have been able to read thoughts!"

Professor Murray was asked whether, in his opinion, the faculty of thought-transference was governed by a natural law or something beyond. He replied that it was undoubtedly natural and he has evolved a theory which may perhaps cover the facts. He agrees with William James, the great psychologist, that there exists what James called the "stream of consciousness, with a vivid center and dim edges." He illustrates it by taking one sense at a time. He points out that, should he be looking at something not particularly interesting to him, he would perceive things outside of the rims of his glasses. If, on the other hand, he happened to be looking at something that held his attention, he would be conscious only of the direct line of vision.

"The same thing," he explained, "is true of the sense of sound. Suppose yourself standing in busy Trafalgar Square, with its noisy traffic, the whistles of trains from Charing Cross and the hooting and honking of motor-cars and almost deafening cacophony. Suppose then that someone addresses you by name. What will be the result? Why, you will become almost unconscious of the noises surrounding you and attend to the much less compelling sound of the voice that interests you.

"It is a known fact that a nurse, who can sleep through all ordinary noises, will wake directly her patient stirs. This demonstrates a power, an increase of mental control, made by the process of selection. It is called 'canalization.' When things

go awry with the canalizing process, people choose the wrong thing."

Professor Murray gave as an example of this the case of a woman who was unable to hear a proposal of marriage because her suitor's watch ticked so loudly that she could listen to nothing else. Psychologically, such conditions are classified as being "inattentive to life."

It is, according to Professor Murray, during moments of natural "inattentiveness" that subconscious impressions register themselves and afterwards form a sort of dim memory.

In this way he accounts partially for certain phases of clairvoyance, or what is generally considered clairvoyance.

"I met a Scots woman once," said the Professor, "whose position demanded that she take stock every week or so of a large number of small objects and papers, to make sure that none had been mislaid. She had the power of being able to tell, when an object was missing, whether it was really lost or was going to turn up. The whole office force seemed to recognize her ability. Now I should judge that this was simply a case of unconscious observation and memory. Her recollection, let us say, of paper 2,005 and what has become of it is too weak to enable her to place it, but strong enough to make her feel a sort of assurance about it."

The Professor went back to the "stream of consciousness."

He believes that, extending further than William James' "dim edges" idea, around our perceptions is a fringe of still more delicate sensing "apparatus." Such sense-impressions as these "feelers" would get are too weak to enter the field of consciousness, although they are constantly registering "contacts" with their surroundings.

Only in a moment of "inattentiveness to life" do they come to the fore and enter the field of actual consciousness without the stimulus of strong association to bring them to light.

Thus, "telepathy" would be nothing more mysterious than the working of these super-sensitive and delicate "fringes"—a process that is continually taking place in all human intercourse. Hitherto we have considered only the impressions of the normal strength to reach human consciousness. Extending the range a little, it is not difficult to assume that people with social

sensitiveness or under special conditions of attention can become conscious of impressions weaker than those generally necessary.

The fringe of consciousness, in the professor's view, is the key to thought-transference, or "reading." As yet but little studied and too intricate to understand fully with our present limited knowledge of psychology and the actual work of the nerve-centers, there is, none the less, every reason to suppose that these fragile and ultra-sensitive fringes do register subtle sense-impressions which occasionally are thrust into the active portions of the mind.

Professor Murray scouts the idea that we can communicate with the dead, though he admits he has never tried.

• • • •

A striking address on "Christian Belief in the Modern World" was delivered by the Rev. T. Rhondda Williams, chairman of The Congregational Union at the Annual Assembly in London on May 7th.

"We have got to realize," he said, "that our traditional doctrines concerning Jesus, hammered out as they were in the early councils of the Church, cannot be made current coin in the intellectual world of today.

"It should be a truism that if the Christian Churches are to serve the needs of the modern world they must know that world—its prevailing modes of thought and methods of life. And they must learn its language.

"Official religion is practically using the dogmatic system of the pre-scientific world. It is using modes of thought and language that belong to the time when the human race was considered to have originated in Adam and Eve 6,000 years ago and the earth was the center of the universe and only recently created.

"This makes it impossible for a large number of good and thoughtful people to attend the services of a Church that continues to talk as if nothing had happened.

"If we take the Genesis account of Adam and Eve to be a legend, are we still to go on talking about the Fall of Man without explaining that we mean something different from what used to be meant by that phrase?

"I have maintained for at least 35 years that the framework of the old theology has gone to pieces, and I feel sure that whatever the religion of the future will be it

will not be traditional Christianity. Indeed, traditional Christianity has already ceased to be the religion of a good many of our churches and of a still larger number of our ministers.

It is the misfortune of the Church that the creeds which still hold a formal place in most of them are for the greater part impossible of belief to educated and intellectual men and women.

The pulpit is suspected of trimming and prevarication and of something very near to, if not quite, intellectual dishonesty.

The Church has a great deal to learn from scientists in regard to reverence for truth. In Church thinking and speaking there is far too much prudence, tactical care, and worldly wisdom, too much playing for safety—these things have too often strangled the witness of the Church to truth.

“Safety first” is a good motto for motorists, but it is the damnation of the Christian ministry.”

* * * * *

A commentary on the above address is the book¹ on freak religions which Mr. Charles W. Ferguson has just issued. Whereas the Rev. Rhondda Williams implied that we lived in a skeptical age, Mr. Ferguson takes the entirely opposite view. “By no stretch of the vocabulary,” he writes, “could our age be called an age of doubt; it is rather an age of incredible faith,” and he proceeds to justify his dictum by a survey of the numerous religious creeds, each with its band of adherents, that now flourish in the United States. He points out that Spiritualism, Theosophy, Christian Science, etc., all first saw the light in America. But who among us British has ever heard of Bahaiism, the “House of David,” the “Maid of Angelus,” or the “Dukhobors”? And yet, as Mr. Ferguson points out, all these freak religions are based on old principles, colored according to the fancy of the particular “prophet,” “messiah,” or “saint” who is responsible for founding the “new” sect. Anyone who has read such books as Doellinger’s “The Gentile and the Jew in the Courts of the Temple of Christ,”² or that huge work on the “History of Latin Christian-

ity”³ cannot help coming to the conclusion that, on analysis, all Christian religions are practically identical. The fact that some of these high-sounding “new” religions are “run” for the pecuniary benefit of their founders cannot be denied.

* * * * *

That there is life outside the earth was the contention of Sir Oliver Lodge in an address which he delivered before the Charles Fox Association at Oxford on May 10th. His subject was the well-known lines “There are more things in Heaven and Earth,” etc.

“Do not assume,” said Sir Oliver, “that there is no life except on this lump of earth. If there are higher beings and we can get in touch with them and learn the laws of their existence we are living in a very remarkable age. We are on the verge of a discovery which may have a very great importance. The chief change that has come over our vision in my lifetime is that we attend less to matter and more to space. I have come to think that empty space is far more important than matter. The amount of matter in the Universe compared with the amount of space is infinitesimal. These planets are minute things in an immense void.

I do not think empty space is ever really empty. It is filled with something that does not appeal to our normal senses. Matter is a derivation of ether. Matter must be explained in terms of ether, not vice versa. Is life explicable only in terms of matter? The brain is a wonderful instrument. Animation is only displayed by means of matter. The mind uses matter for the purpose of demonstration. Some people say that when the brain is injured the mind is injured. I think they are going a little too far. What they should say is that the manifestation of the mind is injured. If you injure the brain the mind is set free from matter. What has happened to it we have no right to say without further knowledge. We must evolve a system of philosophy which will enable us to understand the possibilities of the mind when it is released from the body. We want a system of philosophy which is not materialistic but idealistic, which deals not with matter and mind alone, but with space as well. If the mind exists in space there must be beings living in space superior to ourselves. Can we get into touch with them? I think we can. I think we

¹ “The Confusion of Tongues,” London, Heinemann, 12/6 net.

² London, 1862, translated from the German by N. Darrélli.

³ By H. H. Milman (4th Ed.), London, 1867, in nine vols.

are doing so. There are people who say they have had visions of what is happening in space and have come into contact with these higher beings. We must keep an open mind about these things and sift out what is true."

* * * * *

I lectured at the Institut Metapsychique, Paris, on May 25th, my subject being the Schneider mediumship. Professor Charles Richet presided over an audience of nearly 300 persons who had assembled in the Avenue Niel for the weekly address on psychical research. There were many English-speaking members of the Institut present at the lecture. Among the American visitors I was glad to welcome Miss Irene Putnam, who has done so much for psychical research, and her sister.

Just before the lecture Professor Richet and I were the guests of Dr. Eugène Osty and we had a very pleasant dinner *en famille*.

On May 23rd I attended a séance at the Institut, Mlle. Jeanne Laplace being the medium. Mlle. Laplace psychometrized a number of objects which the members of the Institut handed to her, and in some cases achieved considerable success. These meetings are attended largely by medical men, Members of the Academy, and French scientists generally. Dr. Osty is attracting decidedly the right type of member and the Institut has become a regular meeting-place of French savants who assemble to discuss the latest theories and experiments in psychical research.

* * * * *

Dr. Osty has been experimenting with ultraviolet light for photographing objects in a dark room, and has already achieved considerable success—due, in part, to a new optical glass which has been invented by a Frenchman. It is well-known, of course, that ordinary optical glass obstructs the rays from the ultraviolet end of the spectrum so it is quite useless to the investigator who wishes to photograph phenomena in the darkness of the séance room. Clear quartz passes a considerable amount of ultraviolet light but quartz lenses are very expensive, very difficult to produce of sufficiently large aperture, and (for instantaneous pictures) it is impossible to procure a plate with an emulsion fast enough to meet the requirements of the psychic experimenter. But work has been done with quartz lenses and a fast plate,

and with the National Laboratory equipment I have produced photographs in the dark which required thirty seconds exposure in order to obtain detail in the shadows of the subject. With the new glass (which is also being used for glazing the windows of houses, thus admitting the health-giving rays) Dr. Osty has produced fully-exposed photographs, some of which he showed me, with an exposure of only 1/30th of a second—a great step towards the goal which the investigator is always striving to reach—the cinematographing of the medium and his phenomena in total darkness. Until a few months ago it was thought that the infrared end of the spectrum would prove of more service than the ultraviolet. But judging by recent experiments it appears that shorter exposures can be given with the ultraviolet. I discussed this question with Lord Rayleigh when he attended a séance at the Laboratory a short time ago and he expressed the opinion that the ultraviolet rays would be more useful in the séance room and less trouble to produce. Although the vibrations in the infrared have a considerably greater intensity, they are not so easily "handled" as those in the ultraviolet. Of course there remains to be met the rather critical matter of the fluorescence of human teeth, finger-nails, whites of eyes, etc., under exposure to ultraviolet light.

* * * * *

When I was in Paris I heard the interesting news that the Institut Métapsychique had been formally handed over to the French Government, thanks to the munificence of M. Jean Meyer who has not only transferred to the Government the fine premises in the Avenue Niel, but has endowed the Institut which is now safe for all time, though funds are still required for the purpose of investigation, etc. Since its inception in 1919 we have been used to seeing the familiar words "*reconnu d'utilité publique*" on its publications. This phrase means exactly what it says, *viz.*, that the Institut is recognized by the Government as being a serious and responsible organization, worthy of official patronage. But now it becomes a Government "department" with the undoubted power to exercise some sort of veto over the constitution and work of the Institut. It is a great compliment to Dr. Osty and his Council that their work has won off-

cial recognition; the French Government is likewise to be congratulated upon setting their cachet on a new science, an act which the authorities in other countries would do well to emulate. The Institut, of course, will still be under the management of the Council as now constituted. The names of men like Professor Richet, Sir Oliver Lodge, and Professor Driesch—to mention only a few of the eminent members of the Committee—are sufficient guarantee that the Institut is in good hands.

* * * * *

The short-title catalogue of the library of the National Laboratory of Psychical Research is now published and can be procured from the Secretary, 16, Queensberry Place, London, S. W. 7., for the sum of \$4.00, postpaid. The volume comprises 360 pages, 33 full-page plates, seven illustrations in the text, and a colored frontispiece. The catalogue is a descriptive account of works on psychical research, spiritualism, magic, legerdemain, witchcraft, etc., from 1450 A. D. to 1929 A. D. and about 7,500 entries—including some useful cross-references—are recorded.

To stimulate interest in psychical research a copy of the catalogue has been sent to every important university, public library, and other centers of culture throughout the world.

* * * * *

Herr Josef Weissenberg, the German "adept" whom I have occasionally mentioned in these *Notes*, has joined the ranks of the prophets—with the usual result. He predicted that at 11 p. m. on a certain Saturday—the date is immaterial—England would be engulfed by the sea as the result of an earthquake. Why Herr Weissenberg should have picked upon England for the visitation of his cataclysm is rather obscure; perhaps the Berliners would have strongly objected to a dip in the ocean at such a late hour! We are told that Herr Weissenberg's prediction was the result of elaborate calculation. Well, he must have put a decimal point in the wrong place, or added in the date or something; because nothing happened. Nothing ever does happen. But a number of foolish people get nervous at the oracular utterances of these mushroom scare-mongers and in the latest case the "prediction" has led to the death of at least one man. At an inquest at Newark, Nottinghamshire, it was revealed that William Hall, aged 80, drowned him-

self in the canal because he worried over Weissenberg's ridiculous yarn about England's being engulfed.

* * * * *

At Olmutz, Austria, the local police have prohibited the holding of private séances or spiritualist gatherings because—it is alleged—two soldiers belonging to a flying squadron stationed at Olmutz have had to be removed to a mental hospital for treatment on account of their psychic activities. This story was circulated by a press agency, but it does not seem to ring true; though Austria, like Sweden, sets its official face against anything of an "occult" nature.

* * * * *

"E. C." in the *Daily Express* for March 29th tells us a most interesting story of witch-doctors on the African veldt. The following is a portion of his true account of magic among the Boers:

"Would you like the witch-doctor to throw the bones for you?" one of my Boer pupils asked.

I stepped briskly out of the school tent into the brilliant African sunshine. Squatting in the dry sand outside the tent was the strangest-looking being I had ever beheld, a Kaffir, apparently of great age, and lean to an extraordinary degree.

He wore a cloak of baboon fur with a long snake-skin trailing down behind. All about him were hung queer little receptacles or flasks made of ratskins to hold his medicines. His narrow eyes gleamed with extraordinary vitality in his incredibly shrivelled and wrinkled black countenance.

Remarkable eyes, hypnotic eyes! I felt their power as they rested upon me.

Mumbling something, he slowly drew from the recesses of his cloak a small skin bag and shook out its contents on the sand. Bones—human or animal one could not tell which. Among them was a stone of blood-red hue.

The witch-doctor gathered these gruesome looking objects together and laid them on the backs of his skinny black hands. The piercing eyes were raised again to my face. Murmuring some kind of incantation, he tossed the bones up in the air. They fell in a sort of pattern on the sand. The old man drew a line round them with a stick, and, after a few moments of rapt study, began to speak in the Zulu tongue. I looked to the Dutch boy for interpretation.

"There is news of a wedding, and of a death."

Suddenly the witch-doctor's bony hand stabbed the air repeatedly, pointing in the direction of the climbing sun. My bewildered eyes followed the gestures. A veldt fire smoked on the horizon. The distance looked wrapped in mystery.

"Aha!" said the boy regretfully, "You are going to leave us. He says that very soon you will be going away from here into the bush veldt."

The witch-doctor was studying the bones again. He appeared disinclined to say anything further, though I felt that there must be much more to tell.

At this moment a young English farmer joined our little group. He had lost a valuable horse. Could the witch-doctor tell him where it was?

Once more the bones were cast, and the farmer was informed that his horse was straying on the other side of the river about ten miles away.

"Do you believe in this?" I asked him.

"I believe that my horse will be where he says it is," he replied as he despatched a Kaffir boy after the truant. "You see these fellows have eyes everywhere. An animal like that could not be roaming about on the veldt without it coming to his knowledge. Now he is going to 'smell out' a thief. Let us follow and watch."

The witch-doctor had risen and was stalking majestically in the direction of a small Kaffir kraal. A lizard darted across his path. The man of medicine made a swift swoop, and the squirming reptile was transferred to one of the ratskin pouches, to be used later, no doubt, in the concoction of some weird potion.

On reaching the kraal six scared-looking natives were brought out and lined up in front of the magician. One of them had stolen a diamond ring, but it had been impossible to discover which.

Each of the suspected men had to come out in turn and touch the end of a bent twig which the witch-doctor held. Meanwhile there was a strange shrill twittering seemingly coming from the air overhead. It was eerie in the extreme.

When the men had fallen into line again the witch-doctor walked slowly past, scrutinizing each one piercingly. Suddenly he stopped and shot out an accusing finger. The man indicated turned livid, fell to the ground, and began to stammer out a con-

fession. As we turned away we saw him being led off between two stalwart native policemen.

"How on earth is it done?" I whispered, amazed.

"The explanation is simple," replied my matter-of-fact companion, "The guilty man is so frightened he gives himself away."

All the men to me had looked equally frightened. I could not have detected any difference between them.

"But what about the fortune-telling then?" I asked. "The reading of the future?"

"Oh, that is all nonsense, of course," he laughed.

Speaking of witchcraft reminds me that some months ago I mentioned in these *Notes* that Lady Dorothy Mills had made a trip to West Africa in order to study native magic at first hand. This lady has now returned with a collection of devil masks and native gods but states it is almost impossible to obtain authentic information concerning the secrets of the witch-doctors as they are so jealously guarded. Lady Dorothy states that the natives have extraordinary powers of hypnotism and some real knowledge of medicine.

* * * * *

The increasingly widespread disbelief in miracles was one of the questions dealt with by Dr. Barnes, Bishop of Birmingham, in a striking sermon in Westminster Abbey on June 9th.

"Science finds everywhere in Nature uniform sequences which are never broken," said Dr. Barnes.

"That God can alter the mode of expression of His will no one doubts, but that He actually takes, or has taken in the past, such action is now generally doubted.

"A recent commentary on the Bible in which Bishop Gore's influence has been paramount concedes evolution and seeks to retain miracle. The concession, which virtually no one disputes, undermines that authority of the Bible on which the whole Anglican position is built."

The vast majority of living Churchmen who had felt the influence of scientific method found miracles no aid to faith.

"They are made uneasy by many things; in particular the problem of evil was perhaps more acutely perplexing than ever. But they will not accept the view of those who would cut the universe into two parts and see God in the supernatural, while

virtually allowing that the natural has escaped from His control," said Dr. Barnes.

"Instead of such a dualism of Nature and super-Nature, the modern Christian finds a unity throughout Nature; within this unity the spiritual emerges from the physical and biological. Having thus emerged, it exists by virtue of its own reality.

"The spiritual authority of Jesus must be spiritually discerned; it cannot be substantiated by proof that He had exceptional power to control Nature or to heal disease."

Many of the younger clergy, who accepted the name of Modernist, were not prepared to deny, but they regard themselves under no obligation to defend, the miraculous records of the New Testament. Such controversy, they felt, was best ignored in order that the main work of religious revival might be done.

They recognized, what no man could deny, that the scientific attitude towards miracle aided the destructive criticism now being applied to the Gospels.

Men turned to science because they be-

lieved scientific leaders to be honest guides, free from the temptations of orthodoxy.

Often the result among the more educated of our religious people was an unformulated creed by which they guided their lives. Often they found public worship cold and formal, withered and dry. Personally he would welcome experimental changes in their modes of worship provided they were subject to wise restraint.

Though it might thus have withdrawn men from public worship, the increasing authority of science since the war has been of great utility.

During the war violent emotional disturbances brought into existence strange beliefs. Primitive religious fancies awoke to new life. In their own Church there was a deplorable outburst of what they usually termed medieval beliefs.

"Queer types of credulity also flourished under the name of theosophy. Descendants of the Witch of Endor found numerous clients. They could be thankful that the mental atmosphere created by passion and fear had largely passed away."

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Vol. XXIII, No. 8; August, 1929

THE CURRENT STATUS OF THE SCHNEIDER MEDIUMSHIPS

II—A Detailed Account of My Seance with Rudi, in Braunau

BY J. MALCOLM BIRD

MY seance with Rudi started at 8:30 Tuesday P. M. and lasted until 1:45 the next morning. The general idea seemed to be that they would give me phenomena, or perish in the attempt. I left Braunau at 8:11 Wednesday; and on the train from Braunau to Wels, having a second class compartment all to myself, I unlimbered my portable typewriter and jotted down a crude but sufficient summary of the seance action and the other points of interest. In addition to my fresh and carefully conserved memory, I had as sources a group of memoranda secretly made, during the several rest periods, noting the times of these and the various rearrangements of the sitters and the apparatus.

The physical arrangements were about as usual, with such reservations as I shall make. In this connection I give two diagrams which have already appeared elsewhere, illustrating the set-up of the room for important seances. Diagram I is Price's large-scale plan of the immediate seance locus at his sittings of April, 1926; Diagram II is Vinton's, covering his sit-

tings. Made to scale, this latter drawing emphasizes the extremely long and narrow shape of the room, the interior dimensions of which are 30 feet 3½ inches, by 10 feet 10½ inches.

The room on the occasion of my visit was in much the condition of Diagram II, which shows more furniture than any of Price's earlier sketches. The most significant changes from the 1926-7 seance set-up had to do with the hanging of the curtain which formed the cabinet. Price always shows this as running clear across to the front (west) wall of the room; Vinton shows it terminating at an overhead beam about a foot short of that wall. Price shows it as extending, northward, only so far as the north edge of the south window; Vinton shows it as including all the space between the two windows. *In my presence, in both respects, it was arranged as for Vinton.* The point is an important one in dealing with a hypothetical confederacy. For with the arrangement which Vinton and I saw, the invader can enter the cabinet without causing any slightest disturbance of the curtains; while in that which

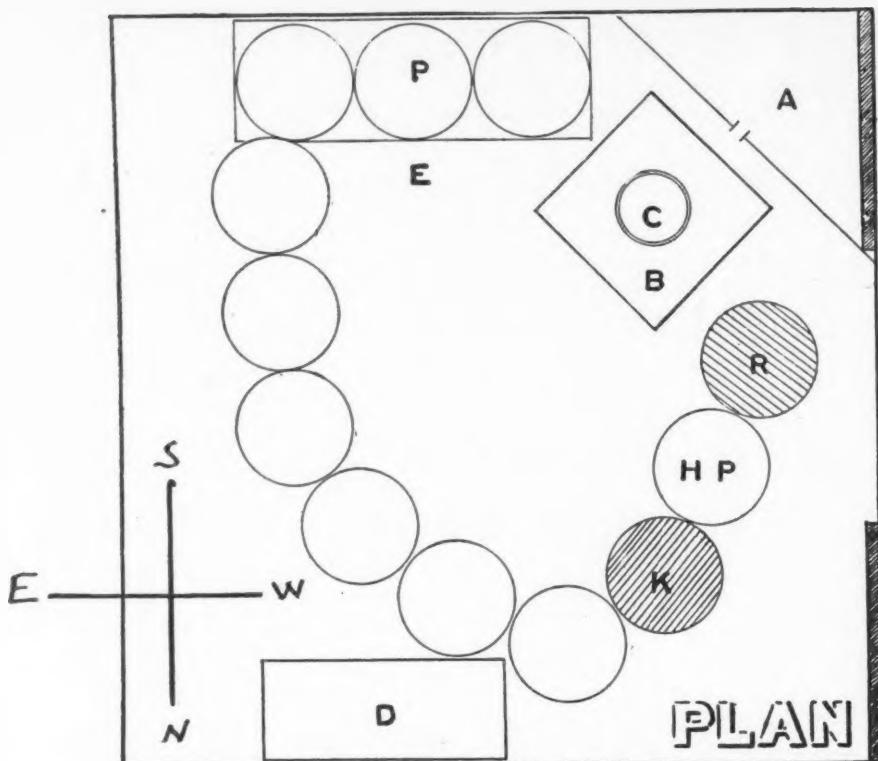


DIAGRAM I: BY PRICE

The west end of the Schneider room, showing general arrangements in effect for Price's seances of 1925 and 1926. A is the cabinet, arranged differently from the way Vinton and Bird saw it. B is the low table carrying the table lamp (electric) C; this lamp was not used for Vinton or Bird. D is the sideboard and E the sofa. R, HP, K, represent the chairs ordinarily occupied, in Price's presence, by the major medium, by Price himself, and by Karl, respectively. For him, the major medium was sometimes Rudi and sometimes Willy. The actual number of other sitters, represented by the blank circles, was of course variable from seance to seance.

Price diagrams he cannot. This might be regarded as a minor consideration, since later on these curtains are going to billow freely as part of the regular seance action. But as a matter of principle, it is not desired that the attention of the sitters shall be in any way attracted toward the curtain at the moment of the confederate's first advent; and this in turn demands that at that moment there be no motion of the curtains. Further, the larger space within the cabinet allows the confederate greater freedom of action; and, if the cabinet is invaded unexpectedly by any sitter as it was by Vinton, he has more space in which to hide and greater ease of complete escape around the corner of the room.

The table shown in both plans, standing directly before the cabinet, is about a foot

high. In Price's seances it carried a lamp; in Vinton's and mine it was used merely as a depository for the illuminated noise-making paraphernalia.

The opening in the cabinet curtains must vary in width from night to night. In my sitting it was about six inches. As all reporters of the phenomena have made plain, long strips of luminous tape are fastened down the two facing edges of these curtains, parallel and close to those edges; and it is these that one actually sees in motion when the curtain bellies.

I have indicated that at Price's seances there was a lamp immediately in front of the cabinet; and both Price and his co-sitters have emphasized in print and in conversation that the illumination was very good. We are told, for instance, that at

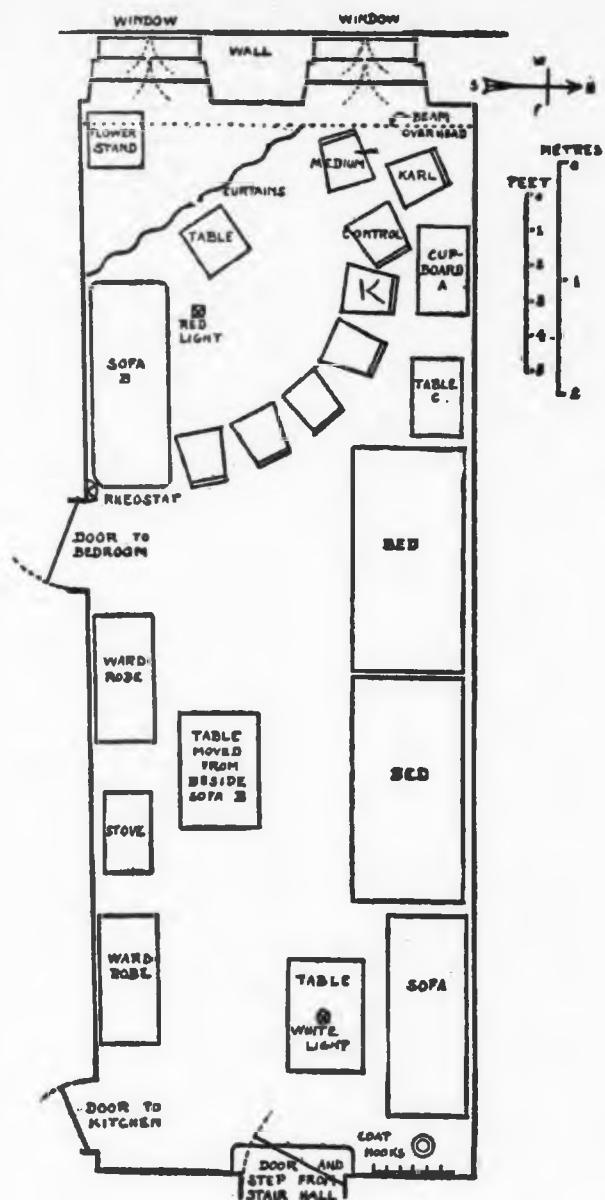


DIAGRAM II: BY VINTON

The entire room is shown, drawn to scale. There is more furniture in the central and east regions than there was at Price's visits of 1925-26. The general arrangements will be seen to be the same; except for the free space between the south end of the cabinet-curtain, and the wall; and the substitution of a hanging red light for the table lamp. The chair marked K had no especial significance in Vinton's seances; at Bird's, it was occupied by Karl, while the chair which Vinton shows for Karl was in this position only for a short time, during which it was occupied by another sitter. This diagram covers Bird's seance as well as those had by Vinton.

one seance all sitters were clearly visible in outline. Vinton, on the contrary, goes into great detail about the physical deficiencies and the psychological drawbacks of the scheme of lighting used in his presence (my July installment, page 359). This conflict of statement between Vinton and the earlier observers was one of the most disturbing features of his article. If he were in any slightest degree exaggerating in this fundamental matter, his animus would be clear and his whole arraignment of the mediumships could be thrown out of court. But it seemed much more probable that he was giving an accurate picture of the conditions which he had seen, and equally that his predecessors had reported accurately the illumination to which they had been treated. If it were thus true that phenomena formerly given in excellent light had retreated into practical darkness, this alone must cause grave dissatisfaction in any sober critic's mind and grave question as to the cause for this fundamental alteration in conditions.

That Vinton has given us a correct picture of the lighting at his seances and that the fundamental alteration implied thereby in the routine presentation of the Schneider phenomena has taken place, I cannot doubt after my own sitting.

I must emphasize first of all that the arrangements for lighting the seance were gone through with in a fashion making it clear that a regular routine was being practiced. The table on which the family eat and live was removed, as Vinton's diagram indicates. With it went the good white lamp on which the Schneiders rely for the normal illumination of their apartment. There remained, hanging from the ceiling above the space vacated by the table, a naked incandescent bulb on a suspension cord. This was displaced by means of an ordinary bit of string, running from the electric suspension cord to a nail in the window frame; the result being that the red lamp hung, I should say, some distance north and a little bit west of the point where Vinton shows it. This string was about five feet from the floor at its point of attachment to the suspension cord of the lamp, and about eight feet high where it was fastened to the window-frame inside the cabinet.

With the lamp in this position, it was swaddled in endless layers of red paper, greater attention being given the sides than

the bottom. The net result was that with all other lamps out and this one lit, there existed, approximately opposite the opening of the cabinet, a vertical column of dim red light, perhaps as large as a foot in diameter. *At no stage of the seance was any non-luminous object visible outside the limits of this column.* After more than an hour of uninterrupted use of this light, one will surely be as much accommodated to it as one can ever become. Yet at such a moment I placed my hands on my knees and made every effort to see them—without result. They were not even the formless white blur of Vinton's note-book. They were absolutely invisible, though within two feet of the red-light column. I made the experiment several times, in various quarters of the room; the result was always the same. *Outside the columnar space immediately between the red lamp and the floor, we had complete darkness throughout my seance.*

Now I have sat in complete darkness and got results that satisfied me completely. But darkness was then *total*; there were no distracting red zones and luminous objects. Moreover, the attendant conditions were quite different; in particular, the hypothesis of confederacy was ruled out by the smallness of the group known to be present, and by the adequacy of the precautions taken against invasion. Finally, there were not presented a series of phenomena which the same mediumship, under happier auspices, had produced in good light. If we had no Vinton article, no Dingwall theory, no data or hypotheses other than those flowing out of my seance, I should be forced to condemn the conditions of illumination in strongest terms; and on this basis alone to regard the phenomena which I saw as inconclusive, if not actually suspicious.

I may say that while I was entirely free from any of the psychological difficulties which Vinton encountered as functions of his strangeness to dark seances, it was a fact that the red lamp and the red column and the white luminous markers tended to fix one's attention, which could then be detached from these regions and turned to other things only by a distinct effort of will. To have to make every observation by main moral force and strength of character, over an obstacle provided by one's physical environment, is not a satisfactory state of affairs. That there is any phy-

siological dazzling by the red light or other direct physiological effect, I strongly question; but of course, the white luminous markers do produce after-images, blurred and formless, which are accentuated by the complete darkness in the room as a whole and which are a good deal of a nuisance. Even when one is aware of their nature and free from all tendency to regard them as psychical phenomena, one can ignore them only by specific act of attention—which is very bad, as I have indicated. I should greatly have preferred to have these phenomena presented in frankly total darkness, without luminous markers or other luminous objects.

The flower stand and the low table were placed for me exactly as in Vinton's diagram. On the latter were tambourine, fan, bell, clapper, the "August" doll and perhaps other objects, all luminously marked.

A new apparatus, never before used, so I was told, was a wooden grid. It was about a foot long and eight inches across, and consisted of the rectangular frame plus half a dozen cross pieces. This was suspended horizontally from above; and under it, in three festoons passing through the interstices of the grid and over the cross-bars, hung a long bead necklace, solidly covered with luminous paint. The means of suspension was a string, or rather several strings, all part of the system of cords that held the red lamp in its proper place. The grid itself was dark. It occupied a place lower than the lamp, between the lamp and the cabinet, above the small table, and about on the level of the sitters' eyes.

Sitters present included Vater and Mutter Schneider; Karl but not Rosa; Kalifius; Frau Ziffer; Major X (I missed his name) and his wife; Herr Kurt; Frau Hoglinger; with Rudi and myself a total of eleven. Frau Ziffer, as I have said, hates the idea of trance or control and admits only to going to sleep during seances. She and Rudi had a rather keen petting affair under way, mauling each other all over the bed during the rest periods, etc. (see p. 366 of my July installment); and Rudi preferred her control to that of any other person. Having said so much, I must of course go on to point out that an episode of this character, while easily assigned a place in the motivation of a fraudulent case, has also its very definite place in genuine mediumship. The preference for a controller of the other sex and the situations to which

this preference leads must be recognized and are not to be objected to, *per se*.

At first I took Major X for a new sitter but he displayed familiarity with the arrangements. Kurt speaks English somewhat better than my German. Ostensibly he was there to make sure that I understand and be understood. This, however, was totally unnecessary, on its merits, as Schneider and Kalifius by this time quite well knew. Further, they thought that Kogelnik was to sit, and his English is about as serviceable as Kurt's. So I regarded Kurt's presence as probably constituting, in intention, a barrier against consultation, in English and in terms unfavorable to the medium, between Kogelnik and myself.

I arrived at the Schneider apartment shortly after eight; the other sitters kept drifting in; I was present throughout the rearrangement of the place for the seance, and lent assistance in this. With particular reference to the confederacy theory, I was urged to search the premises thoroughly; and this I did, after Kogelnik had gone and after the front door had been locked and I had the key in my pocket. Of course I should have preferred to leave it in the lock, with a seal and a bell on it; but with the door locked there was practical security against invasion because the lock and hinges are very noisy. The rooms are so laid out that one can search them with full assurance that one is not merely driving the confederate about in a circle; so I state unequivocally that there was no person present when the seance started, save those known to be there. The walls and floors impressed me as wholly sound, leaving no ingress for confederacy save through the door. Talk of the windows in this connection is asinine; they are at a dizzy height from the street, in full public view, double, and both parts locked from the inside.

The sitters were arranged by Father Schneider and Kalifius, working in concert and with deference to each other's judgment but no pretence of consulting anybody else. Rudi was placed in the northwest corner of the room, abreast the window, and about as far out from the front wall as Vinton shows him, but with his chair square to the walls and facing east, instead of skewed about a bit. There was ample room for any person of ordinary size to pass behind him (to the west); and at

his side (north), between him and the other wall, there was room for a sitter's chair to be inserted as Vinton's plan indicates and as we shall see. Kalifius sat next, facing west with his back to the room, squarely facing Rudi for the purpose of controlling him; Karl came next, sitting a bit askew and more or less facing the center of the circle like any other sitter. Kalifius's chair here was the one which Vinton indicates as pertaining to the controller; Karl sat in the one marked K. This K I have inserted in Vinton's plan, which in all other respects remains unaltered. In this chair K, Karl sat throughout my seance. The chair which Vinton designates as occupied by Karl during his seance was not present at first in mine; and when later on it was added, another sitter occupied it as we shall see.

With this arrangement, the cupboard constituted the only complication in the way of absolutely free access to the cabinet by an invader, passing back of the circle via this corner of the room. This will be the more evident when I say that, sitting next to Karl, I was as close to the north wall of the room and hence to the cupboard as was any other sitter; I was not clear of it in the direction of the door, but was rather abreast of it in the same sense as the K chair in Vinton's diagram; *but without risk of an upset I could not tip my chair far enough back to touch it.*

Passing on around the circle from the Rudi-Karl-Kalifius group, I was next; and at my left came Major X. Starting at the other corner, Frau Ziffer was on the end of the sofa next the cabinet; Kurt was at the other end of the sofa, with either Mother Schneider, Frau Hoglinger or Frau X between them. I am similarly unable to give the precise order of the remaining sitters, between Major X and Kurt; my attention for the rather brief time during which the circle was being placed was given to more significant quarters thereof. In any event it would be pointless to assign a place to Father Schneider, for he was up and about very freely throughout the evening—so freely that while of course at any given moment I could locate him, I had to give up all effort to keep permanent track of him.

I think the most logical narration of the very complicated facts will be got if I state next that on several occasions during the evening Olga rearranged the sitters,

usually in darkness; and that at intervals she gave us one of the "rest periods" with which Price's readers are familiar. At all moments of passage from seance to recess or vice versa I was able to make a memorandum of the time, with a word or two to fasten in my memory the critical features. I give now this time-table of the seance, coupling with each entry certain facts which will ultimately come to appear significant.

8:30. First period. Kalifius in control, all others in circle. No phenomena (other than conversation with Olga; I omit this reservation hereafter, leaving the reader to understand the adjective "physical" when I speak of phenomena).

8:40. First pause, dictated by Olga for purpose of rearranging the circle. White light; smoking by various sitters *in the room.*

8:50. Second period. Frau Ziffer in control, Kalifius on the sofa, these two having exchanged seats; all others in the circle as before, and without change of position. No phenomena.

9:30. Second pause, dictated by Olga to rest the sitters and gather her resources, presumably for a fresh start. White light; smoking by various sitters *in the outer hall*; the door being opened, guarded and shut again by myself, with all due care.

9:40. Third period, first phase. All arrangements as during the second period; no phenomena.

10:00 (approximately). Third period, second phase. Olga instructed that, in the dark, Frau Ziffer move her chair into the space between Rudi-Karl and the wall, and sit there facing the mediums in approximately the position which Vinton gives us for Karl; and that I move my chair to the place vacated by her, assuming control of Rudi. This arrangement continued to the end of the period but still there were no phenomena.

10:20. Third pause; in all respects duplicating the second pause.

10:30. Fourth period; in all respects as second phase of third period; and still there occurred no phenomena.

11:00. Fourth pause, suggested by some of the sitters and acquiesced in by Olga. This time I opened the door for the exit of the smokers and shut it again on their return; but in the interval, instead of guarding the open doorway, I chatted with Frau Ziffer and made a pretext for allow-

ing the "protocol book" to absorb my attention.

11:10. Fifth period, first phase. In all respects as fourth period and latter phase of third, with Frau Ziffer still in the corner of the room. Feeble phenomena, not centering in or issuing from the cabinet, began to occur.

11:20 (approximately) or a little later. Fifth period, second phase. Frau Ziffer was sent back to the sofa in the dark, Kalifius crowding down to make room for her; I was left in control of the medium: all this being done at Olga's instruction. A trick which I shall duly describe was played on me, the result if not the purpose of which was to increase my immobility and give Karl a free hand. Phenomena increase in range and intensity but still show no relationship with cabinet.

11:40 (approximately) or later; certainly no earlier. Fifth period, third phase. In darkness, I am instructed by Olga to take my chair into the cabinet and sit therein, facing the aperture in the curtains and through it the room. Major X is shifted to my previous position of control of Rudi. The climax of phenomena *not centering in the cabinet* is attained.

12:00. Fifth pause, at Olga's motion. Smoking in the hall, white light in the room; but I now find myself persistently engaged in conversation and argument by several of the sitters.

12:05. Sixth period, first phase. All sitters placed as in final phase of fifth period; phenomena are scanty, and still unrelated with the cabinet.

12:15 approximately. Sixth period, second phase. I am instructed by Olga to bring my chair from the cabinet and to take my seat, isolated and uncontrolled, in the center of the circle, facing the cabinet from across the little table and the red-light column. The invitations for me to examine the cabinet now ceased entirely. Brilliant phenomena of various sorts, powerful and continuous, centering in and issuing from the cabinet, occupied the ensuing hour and filled it much more solidly than in any previously reported Schneider seance; sometimes even going beyond the Margery program in this respect of continuity.

1:20 approximately. The key to the front door is borrowed from me on a pretext to be stated in full below; this door is opened and closed again by one of the

other sitters, in darkness. Olga stays to chat with the sitters, however, until:

1:45. Seance terminates; white light given.

* * * * *

Well: I was obliged to drop work on this article, temporarily, at this point; and on picking it up again, of course, I reread what I had written, to orient myself. I am strongly tempted to stop right here; for the reader who cannot construct, without my aid, the picture of confederacy by invasion that the preceding schedule suggests were dull indeed. But there are numerous details not in the schedule and still part of the picture; and too, I want to generalize as to what the whole story means to me, rather than leaving it to the reader to infer my precise state of mind. So we continue.

Trance by Rudi and Karl came on promptly after each pause as at the start. The first symptom is a severe start by Rudi, who then flops into the controller's lap. There ensues violent, sustained, stertorous breathing; there may or may not occur two or three more of the sudden and violent starts; then Olga's greeting is heard: "*Gott zum Gruss.*" Usually Rudi's first start is followed within half a second by Karl's and the latter is then officially in trance, too. After this he and Rudi breathe more or less in unison, and with equal loudness. There is a type of sitter who, in physical seances, is always more impressed by subjective factors of some sort than by the phenomena or the conditions which operate physically to exclude fraud; and one such sitter tells me that the most convincing aspect of an entire seance attended by him lay in the absolute unison of steam-engine breathing by Rudi and Karl over a long period! The awaking process is more or less a reversal of the passing out, with greater certainty that the mediums will be extremely jumpy. Karl usually lags a moment or two behind Rudi on emergence; only after he is normal is the light given. These observations, of course, are generalizations from the six occasions during my seance on which the mediums became entranced and disentranced. Also, I must point out that I had no facilities of any sort for serious consideration of the subjective validity of Karl's or Rudi's trance. Prince, whom I shall cite more extensively later on, writes: "In my opinion it [the trance] was [genuine], being an epileptoid hys-

terical state into which the medium, through long practice, was easily able to enter, and in which his subconscious mind was busy with its impersonation of 'Olga,' the supposed 'control.' Probably the greater number of savants who accept Rudi's phenomena as valid, regarded as physical facts, will agree with me so far." And certainly most of the competent critics who regard them as fraudulent in their physical origin will also agree, as I do unreservedly, with this interpretation of the trance factor.

Had I possessed any particular confidence in the Dingwall-Vinton theories, this would have been rudely jarred at the beginning of my seance. It is clear that the confederacy which these theories visualize must be one of invasion, for a careful check-up of seances, sitters, orders of sitting and other collateral factors would absolve all regular sitters of anything more serious than sporadic assistance to the "operators." And here we were, on premises which I had searched, which I had determined to be free from invaders, which I had found to possess but one means of entry, and which as regards that entrance I had looked. True, there might be duplicates of the key which I carried in my pocket, but as I have said one would be practically one hundred per cent. confident that the door could not be unlocked and opened without a fearful racket. Further, the stair-landing outside was by no means dark and the room was to all intents totally so; and I think it most probable that, had an attempt been made to open the door a little bit at a time, under cover of the seance racket, enough light would have streamed into the upper end of the room to attract my attention.

With all this, it was not at all clear how the confederacy theory was going to apply—until the regular sitters themselves solved this problem by demanding that they be permitted to go outside to smoke! Everybody who has read about the case has understood that—not always, but often—the seance is broken by rest periods, and that one way in which the sitters rest is by smoking. And it is true enough, as they pointed out to me, that if they did it in the room, with all doors and windows tightly closed, the atmosphere would get pretty thick. Nevertheless, to one who had not actually seen it done, I am sure it would not occur that the frequent intermissions of a Schneider seance are characterized by

this very objectionable breaking of the metaphorical seals that have put on the room. If this is *not* customary, so much the more suspicious that it should have been done on this one occasion out of many when the room had been subjected to a competent and disinterested search. If it *is* customary, so much the worse for those who have told us of their experiences in Braunaus without making clear to us the facts with respect to the "intermissions."

I have already catalogued the phenomena of the evening into two groups: one group, occurring at a time when there was obviously no confederate in the cabinet, and showing no relationship with the cabinet; another group, occurring after certitude of the cabinet's innocence had been destroyed, and distinctly focusing about the cabinet. I cannot of course attempt a complete or a chronological account of the phenomena of the seance; but I *can* adequately and completely describe what happened in these two groups.

The first group comprised displacements of the red lamp, of the wooden grid with its luminous beads, of the table with its luminous burden, and of the cabinet curtains. With respect to the lamp and the grid, no limitations seemed effective. With respect to the little table, motions under the present category were slight; always in a straight line toward and away from some particular quarter of the circle (not always the same quarter); and involving the table and its load as a unit—never any of the illuminated objects individually. With respect to the cabinet curtains, the movement under this category was always a mere slight waving of the luminous strips. All the motion of red lamp, grid and curtains here observed was clearly such as could be produced by manipulation of the cord running from the red lamp to the wall, from which lamp and grid were hung and which touched the curtains. All the motion of the little table here occurring was plainly such as could be produced by any one of four persons, by use of one foot. More significant yet were my observations upon "simultaneous phenomena" obtained under this category.

It will be remembered that the grid was suspended from the same string that held the red lamp in its off-center position; and that this string entered the cabinet to reach the nail in the window-frame. It is then an obvious fact that manipulation of the

string can cause motion by the lamp, by the grid, and by the cabinet curtains; but that of these three elements, it will affect the curtains the least, since the closer we come to its point of attachment on the wall, the less will be the string's range of mobility. In fact the seance action followed the picture here presented, the curtains giving weak movement while the lamp and grid moved freely. Further, motion of the lamp was *always* accompanied by motion of the luminous necklace, and vice versa; and these always moved in the same direction and with the same approximate period and amplitude. Sometimes motion of the lamp and the grid was not accompanied by motion of the curtain; always, however, when the curtain moved, the grid and the lamp were in motion, and to a maximum degree. And always the movement by the curtains was slow, sluggish, slight. In a word, all the characteristics were noted which would have been noted, had these phenomena depended upon the manipulation of the string by a confederate, within or without the circle. If within, no further comment is needed; if without, I need only point out that the slight action of the fifth period, first phase, could have been engineered by such a confederate working with some difficulty across the corner of the sofa; while for the second and third phases of this period and the opening phase of the sixth, the way was open into Rudi's corner of the room, where the cord could be manipulated easily from the open end of the cabinet, without actual entry thereinto. If we visualize the seance in terms of fraud, the failure of anything at all to occur until we are able to see how the invader from outside may have entered suggests strongly that this invader is the operator, and that all of the sitters remain in place, giving him perhaps passive but certainly no active aid. And it must further be emphasized that the description of the phenomena above applies only to those of the first category, occurring prior to my emergence from the cabinet around 12:20.

This category, it will be recalled, also includes slight movement of the table with its contents, *en bloc*. While this could again have been done by any one of three or perhaps four persons in the circle, I think we shall have to assign it, on the theory of fraud, to the single operator who under this theory has invaded the premises. For while movement by curtains,

lamp and grid was freely simultaneous as indicated just above, *none of these three phenomena occurred simultaneously with the table movement* during this portion of the seance. This strongly suggests a single operator for all these activities.

After 12:20 the interior of the cabinet becomes available for the hypothetical confederate; and as my time-table indicates, from this time we had phenomena associated with the cabinet. In description of these I am left fairly gasping for breath. Perhaps the best statement I can make is to say that everything which an ingenious and agile person in the cabinet could possibly have done with the lamp, the curtains, the table and its load, the grid and its luminous necklace, the picture that hangs on the wall inside the cabinet, and his own right hand—everything included in this very liberal statement was done. All the loose objects indicated were picked up, waved freely about over all the space within arm's reach of the opening in the curtains, given to sitters and taken back, thrown away over the heads of the sitters into the far end of the room. The beads were similarly handled, and in particular were placed about Frau Ziffer's neck and removed again, as she held her head forward into the luminous column for the purpose. The picture referred to was tossed into my lap. The curtains were bellied out to the full extent of their possible range, often partly encompassing the nearer sitters—a marked contrast to their feeble squirmings prior to 12:20. A "materialized hand" was exhibited in the very extreme fringe of the red-light column nearest the cabinet; and at times fewer fingers than five were visible, but the effect was precisely what, under the very bad visibility, could be got by swathing the "missing" digits in a bit of black cloth. Once the operator, normal or supernormal, got so engrossed in his work that he forgot himself for a moment. He was putting the necklace back on Frau Ziffer's neck, and he found it not an easy one-handed job—for the thing had to be held open to a degree permitting it to pass over her head. In his momentary absorption by this task, he allowed his hand and wrist to emerge much further into the zone of red light than at any other moment. There was visible to me a full-grown adult hand, all fingers and thumb present, with normal nails and normal in every other respect; with wrist and forearm attached

in entirely normal fashion; and with a normal sleeve barely visible at the edge of the luminous zone. Hand clasps of varying degrees of satisfyingness were given several sitters. Some were recipients of a veritable handshake; but I received merely a fleeting contact from the finger ends, on the back of my hand, and of even this a repetition was denied me. The table was kicked and tossed about after being freed of all its luminous objects. And so on, to the full extent of the physical possibilities inherent in the situation. Nothing, of course, was done that could not have been done by a human being in the cabinet; it is of course difficult to suggest any action that would meet this difficult condition. Disintegration of the hand in a sitter's grasp, or something in the way of materialization going far beyond the mere hand and wrist, or of a materialized member plainly floating free in the room, would perhaps fill the order. Quite nothing of the sort was attempted, however. I need not say that motion by the lamp and the grid continued during this portion of the seance, and that simultaneity of action was observed, going as far as an operator with two hands and a foot or two could go and going no further than this.

The time-table of the seance carries numerous promises, explicit and implied, of fuller discussion. I have already commented in general terms upon the objectionable character of the "pauses," with their opening of the room and their adjournment of the sitters to the public landing in the hall for smoking. It is evident enough that, if one wishes, one can make these pauses harmless in fact; for if one take one's stand in the doorway and keep careful check over all individual exits and entrances, nobody can enter who does not belong. But no account of a seance, broken into numerous parts by such intermissions, is going to carry conviction to any skeptic, no matter what the character of the control during the intermissions.

As a matter of fact, the first intermission in my presence was in evident fact innocuous, for the door remained locked. During the second intermission, at 9:30, I stood guard over the doorway in the most blatant fashion possible, so that the dullest person could not miss the point to my conduct. No attempt was made to distract my attention and done to defeat my observation. During the third pause, at

11:20, I maintained my guard over the doorway with the same efficiency but with no ostentation. My desire was to learn whether the sitters were going to watch me. I learned that they were too many for me; that it was not possible for me to keep the door under careful observation, without some sitter's being able to keep me under sufficient observation to know that I was watching the doorway. I should have anticipated that this would be the case but I wanted to give it a trial. The evidence that I in my turn was watched while I watched the door was quite satisfactory to me subjectively, but of course would not be of such sort as to make any showing if I attempted to detail it here.

With the coming of the fourth intermission, at eleven o'clock, I changed my tactics. The persistence in going on with the seance in the face of such continued failure to produce could only mean, on any oblique hypothesis, that hopes were entertained of wearing me down. I had been less visibly careful during the third than during the second pause; if I now relaxed my vigilance still further, to the point of actual carelessness, perhaps this would be accepted as *bona fide* ennui on my part. So much for the sitters' viewpoint. As for my own: I had determined to my satisfaction that *on this evening*, so long as I made a clandestine entry impossible nothing was happening. This was all very well, but in the interests of covering all the ground possible in a minimum of time, I was not keen on having the totally negative effect prolonged until morning. It was therefore in order for me to attempt a bit of experiment, aimed at learning whether my acquiescence in a clandestine entry would lead to phenomena. My experimenting during the preceding rest period had satisfied me of the impossibility of putting this over on the sitters, to the extent of actually observing such clandestine entry while appearing not to do so. This being out of the question, the next best procedure was frankly and actually to abandon my watch over the doorway. If there were a confederate waiting for a chance to enter, this would allow him to do so; I should not be able to observe his entry but the ultimate results in terms of phenomena would at least afford interesting material for speculation and comparison.

So, as I have indicated, during this pe-

riod I dropped all effort at guarding the doorway, and allowed it to be evident to all hands that my entire attention was given, first to my examination of the protocol book, then to my conversation with the fair lady from Vienna, and finally to the protocol book again. With all due care not to carry the conclusions further than the evidence goes, the results may be formulated thus: so long as I made it impossible for the room to be invaded the seance remained a total blank; from the moment when I deliberately created conditions under which invasion might have been effected, phenomena began to occur. Had I taken accomplices of my own to Braunau with me, I should have attempted to keep watch upon the premises from without, which after all is the way to deal with invasion from without. Inasmuch as it had not been possible for me to do this, the procedure which I followed, while making no provision for a positive, red-handed exposure, appeared still to be the best at my disposal.

I should specify that after each intermission (except the final one), I was asked to examine the interior of the cabinet before we resumed the seance, but that after none of them was it suggested that I re-examine the entire premises. Not knowing whether I should have more sittings or whether this one would be my first and last opportunity to judge the case, I followed a policy of doing only what I was invited to do and making suggestions only when these were asked. If I got further sittings there would be plenty of time for my assumption of initiative; if I did not, the most profitable procedure for the one evening was by all means to observe just what latitude would be granted me spontaneously.

During the second phase of the fifth period of the seance, to which we now are brought, it will be seen that I had been abandoned by Frau Ziffer and that I was in sole control of the medium. During this phase there commenced something which was presented as an attempt to "work up power." My hands would be, for the most part, tightly gripped in Rudi's as I sat facing him. Now and then, for a minute or more at a time, his hands would deposit mine on his thighs, and would then stroke up and down my arms. Save for its slight distraction of my attention, this seemed, in itself, unobjectionable; for the fleeting

moments of freedom which Rudi's hands enjoyed at the beginning and end of the process were hardly sufficient for any oblique purpose.

The process of working up the power was of course accompanied by an acceleration of Rudi's breathing and as well by an increase in its intensity. Each time it happened (five or six times, in all), there was a greater tendency for Karl to join in here. Karl, it will be realized, sat behind me, ostensibly with his right side toward my back; and with his hand on my shoulder. His ostensible position so clearly required that this hand be his right, that I made no attempt to check up on this point; which would have been a matter of considerable difficulty, at the best. During the first three or four of the working-up-power episodes, this status remained undisturbed. For the fourth or fifth of these episodes, Rudi's left hand, instead of coming instantly and alone to my right arm, went first to Karl's hand, which at the moment lay on my right shoulder; then, by inserting Karl's arm beneath mine, was able to bring Karl's hand to the scene of the massaging of my right arm. The stroking of my arms then proceeded, with Karl's hand and Rudi's joined on this one side only, and Karl's arm sawing up and down and back and forth, beneath mine. At the conclusion of the massage Karl's hand was not returned to my shoulder; his arm remained projecting through under mine, with his hand on my thigh. There were one or two further periods of massage, during which Karl's hand joined Rudi's again; between and after them it returned to my thigh, with his arm always in its position under mine throughout the balance of this phase of the seance.

I think that it is at the present point that I may most profitably generalize about the objective character of Rudi's control of me, and about my own subjective reactions thereto. At practically every instant of the time during which I was in control of him, my knees were between his and subject to a very severe inward pressure from his; or around his, and subject to a severe outward pressure. In addition, save when dropped momentarily for the massage, his hands were constantly clasped with mine, in a grip for which I can find no other adjective than savage. Besides the mere intensity of the grip, the fashion in which his arms jerked spasmodically about, ear-

rying my hands with them, was most uncomfortable.

By this means I was completely barred from the slightest attempt at tactful control of anything whatever except Rudi. But this was only half of it, and the least serious half. I do not exaggerate when I say that throughout the intervals when Rudi and I were thus controlling one another, I suffered discomfort; and that when I was not suffering actual pain as well, I was in constant anticipation that at any instant the process of punishment might be renewed. It was thus made difficult to the point of impossibility for me to give effective attention to anything else. Rudi, while at this date distinctly a young man not entirely out of his period of adolescence, is most emphatically heavier and stronger than I am. In addition to the pure physical distress which he was able to inflict and did inflict, he could and did pull and maul me about very extensively, under cover of course of the trance restlessness. When I was not being jerked back and forth or from side to side in my chair, I was called upon to support his weight as he flopped forward into my arms and on my chest. In addition to the fact of contact, which I believe is a shade more disagreeable to me as a matter of psychology than to the average person, a temperature effect becomes noticeable after a certain amount of this. About the only respect in which the whole experience might have been more distressing and more inhibitive of my giving any attention elsewhere was that of odor; for happily, neither in his breath nor in his person does Rudi offend the olfactory sense.

I need not place further stress upon all this, nor insist unduly upon the fact that this is the regular procedure with sitters of any importance and distinction. Always such sitters get, for most or all of the seance, the post of honor in control of Rudi. Always, I think, it will be found from study of their reports that the savagery of Rudi's control of the controller increases at the more critical periods of the seance—by this, of course, I mean the periods when freedom of observation by the controller would be most likely to result in his discovery of the hypothetical confederate.

In my own case, it will be appreciated that the theory of fraud calls for the confederate's entry into the room at 11:10.

Up to this time he has been unable to get in and we have had no phenomena. When we resume sitting at this hour he is in, and has secreted himself in one of the smaller rooms or under one of the beds in the main room. He spends ten minutes getting out and approaching the circle; and, alone or with the aid of a sitter or two, by manipulating the suspension string and the little table, he produces sufficient feeble phenomena to create the atmosphere that action is getting under way. But Frau Ziffer is so placed as to constitute a barrier in his path around the north and west walls of the room, to the cabinet; so at 11:20 this barrier is removed, and during the ensuing few moments *fresh measures of control are applied to me to add to the existing approximate certainty that I shall be unable to observe his slipping past me.*

What this additional control was, I have partly indicated in my account of the joint stroking of my arms by Karl and Rudi, plus the new position of Karl's arm and hand brought into effect at this time. It will be appreciated that by this procedure I was subjected to a considerable increase of pressure from my right, toward the center of the circle; so that any tendency for me to gravitate toward the wall was checked, while at the same time it was rendered more difficult for me to make any deliberate move of exploration in that direction—with an elbow, for instance, or by sudden and unexpected projection of my whole body. That my discomfort under the savage restless control of the medium was increased by this new complication goes without saying. But that is only half the story; in addition to this, I was able to observe a very damning piece of specific evidence.

By all the rules of the game, as I have indicated, it had to be Karl's *right* hand and arm which were thus added to my other troubles. Theoretically his right side was toward me, his left away; and his left hand in the grasp of another sitter. Actually, it was immediately clear to me that *the intruding hand was his left*. This observation I checked repeatedly by contacts of various sorts between the intruding hand, and my own hands and wrists; always the result, as determined by the position of the thumb on the hand which lay, palm down, on my thigh, was the same. It was then established, not alone that a hand-substitution trick had been

practiced, but equally that instead of retaining his proper place and position in the circle, Karl had dropped his left hand-clasp with his other neighbor and had back. In order that in this position his freed left hand might thus pass under my right arm, it was further necessary swung about so that he sat facing my that he move well over toward the north wall from his initial position. In this new location, his right is free and is available for two very specific and useful purposes: to serve as positive barrier between me and the space along which the hypothetical invader must pass enroute to the cabinet, and at the same time to provide this individual with a guard rail that shall indicate to him the position of the circle and the way he must go to avoid contact with me. The slight chance of my hearing anything of his progress is minimized by Olga's heightening of the general hubbub, and by the maximizing of my personal discomfort.

It will be observed that if the next white-light intermission is called for while this set-up remains in effect, there is some risk of the light's going on before Karl has emerged from his trance and got himself untangled from me and got his chair back in its proper place. But the intermission did not come while we had this set-up. *Instead, without any break in the darkness, I was sent into the cabinet with my chair.* When we next got the white light, after this, Karl had had all the opportunity he needed to restore his chair and himself to their original status, completely free from my proximity and from any chance of my accidentally hearing or feeling any trace of the operation.

Returning then to our outline of the hypothesis of fraud, with all this greasing of his way the confederate has got past me and into the corner behind Rudi. Here he is able to produce a deal of action. But before he goes on into the cabinet to get the main show under way, a further attempt is to be made to build up in my mind the fallacious notion that the cabinet is innocent. So he stays in the open corner of the room while I occupy for a period the seat in the cabinet. With this arrangement, of course, he does not have to operate from that corner; he can invade the center of the circle by passing to either side of Rudi, and in doing this the only precaution that he need observe is to stay east of the column of red light so that I cannot ob-

serve any suspicious silhouetting or eclipsing. We may then expect, at this time, an acceleration of the seance pace; and this we got.

It will be noted that the general procedure being followed is to allow me to be everywhere, *at some time*; to have the confederate pursue me about, so that when I am here he is there and when I am there he is here; and to do this so elaborately and with such multiplicity of attendant circumstance as to lend hope that there may be built up in my mind the notion that I have been everywhere *at all critical moments* and found no confederate anywhere. In the interest of this program, the greatest risk of the entire evening is now taken. (Of course I speak hypothetically in the present phase of my discussion; I cannot put this word in every sentence, or attach an "alleged" to every noun.) Instead of moving me out of the cabinet into the dark room again and moving the confederate in, an interval of white light is hazarded. But this is given under critically variant conditions. Instead of bringing the mediums out of trance and turning on the white light upon the circle in *status quo*, I am sent first to the door of the room, *in the dark*; and while I am crossing the room and getting the door open, the mediums go through the process of emergence. So by the time I have the door open and the white light is available, the confederate has moved from his place in the open corner of the room and is safely concealed behind the curtains, inside the cabinet. As I turn away from the opened door, the white light flashes on, catching me a bit by surprise; by the time I am accommodated to it, the sitters have arisen and are moving across the room toward me, forming a living barrage between me and the cabinet. In all previous intermissions I have been asked to examine the cabinet. During this one, however, no such request is made of me and I find myself persistently and cleverly detained in the east end of the room. Only one or two sitters left the room to smoke on the stair landing; the rest remained in the room to add the weight of numbers to the human barricade between me and the west end of the room. Six of them at once had things to tell me and show me and discuss with me. The danger of my getting out of hand was minimized by cutting the inter-

mission to less than half the length of preceding recesses.

Of course, the factual description of the midnight recess which I have just woven into the statement of the oblique hypothesis is a statement of observed facts and not a part of the hypothetical elaboration; I have reserved these facts for statement in this place because this is the place where their significance is most apparent. I have often wondered just what would have occurred, had I made a determined advance upon the cabinet at this stage. One possibility would have been the engineering, by Herr Kurt, of some language difficulty in connection with what somebody was trying to say to me; another, a spontaneous trance by Rudi with instant demand from Olga for darkness; still another, an accident of some sort such as a collision with a sitter resulting in breakage of my glasses, a trampling on my foot that would have temporarily incapacitated me, etc. There would have been plenty of ways through which ingenuity could have exercised moral or physical restraint upon me, sufficient to prevent my actual attainment of the cabinet and actual observation of what was in it. As a matter of fact, of course, I was on my good behavior as a point of principle; and aside from a somewhat sardonic attempt to worry the sitters as much as possible about my intentions, I made no move to get at the cabinet. Father Schneider, I will testify most specifically *was* worried.

The brief intermission came to its untimely end, and the final phase of the seance started with me in the cabinet again. The white light went out while I still was some distance out, so that I had to employ the red column as a guide to my progress across the circle. Resuming our statement of hypothesis, this interval between the coming of darkness and my arrival in the cabinet is utilized by the confederate to slip out the open end of the cabinet which I have already marked as constituting a divergence from the conditions given to Price in his more determinative seances; and there is no reason at all why I should expect to see any motion of the curtains or hear any evidence of his progress. It is of course quite necessary to start this phase of the seance with me in the cabinet, in the hope that I will in this way be brought to conclude that the cabinet is innocent, and to overlook the way in which, after I eva-

uate it, it may be occupied by another. After a brief period in which the action duplicates what we had been getting before the recess, my evacuation is called for by Olga, and the rest of the seance proceeds with me sitting, free, in the center of the circle; and the confederate, of course, in the cabinet. Here, it will be appreciated, the column of red light falls squarely between me and the cabinet orifice out of which action proceeds. I cannot help observing the general terms of the action itself, but there is good ground for the hope that the distracting presence of the intervening red column will prevent me from observing any slight indications of its normal engineering which may crop out from time to time. Further, if I am moved to invade the cabinet, I can avoid collision with other sitters only by crossing this column and making my approach visible to the confederate in ample time for him to escape via the open corner. This very active period of the seance is prolonged, to remove the bad impression created by the slow start, and to help me forget the series of manipulations by means of which it has been sought to give me the impression that I have been everywhere and have sat everywhere and have looked everywhere, have found no confederate anywhere, and have excluded the possibility of there being one.

After which, it remains only to get rid of the invader. I have not indicated, in my skeleton outline of the action under the entry for 1:30 A. M., the finesse with which this was done. Major Kalifius spoke up, and in words which I do not recall in detail and hence will not attempt to quote exactly, he referred to the knocking which had just been heard at the outer door. He did this very well. If, for instance, there had just been a loud crash outdoors, which obviously we all must have heard, it would have been natural enough for somebody to speak up and say: "Oh, that must be thunder." In the same general way, Kalifius took this rapping on the door as something that had happened and that we of course had all heard, and remarked quite as casually as one could have wished, that it was Herr Schneider's son who had knocked; that he was just getting home, that he had to get up to go to school in the morning, that he couldn't be left out on the cold landing indefinitely; that he must therefore be admitted. I had heard no

knock, and did not believe there had been any. Though I had once been to the door in the dark, it was quietly assumed that I should have trouble getting out of the circle and across the room, so Kalifius took the key from me and went to the door himself. In total darkness I heard the door opened, then closed; and in between, slight noises that could of course have been somebody entering, or somebody leaving, or somebody doing almost anything else in the world.

Now the best catalog we have of the Schneider family is the one given us by Vinton; and his remarks about Franz (July, p. 358) leave plenty of room, at first glance, for something like this incident. But the room was locked for Vinton's seances, and still it appears that nobody had to get up to let Franz in—I get the very definite impression that he let himself in. It is also evident that Vinton's seances did not last until long past midnight, as a general thing; yet Franz turned up before they were over. I lack absolute knowledge, but it is my impression that Franz is neither a teacher nor a student. So the abstract probabilities are rather against him, in the role which this episode gives him. However, the thing does not remain a matter of abstract probabilities.

After the seance finally closed, at 1:45, and we got white light, I examined the premises again. Not with ostentation; not of course looking under beds and in bureau drawers as I had in my initial search. But I looked in every room and in every bed and in every corner of the house; and there was nobody present who had not been present at half past eight. And that seems to be that.

I have but one more series of observations to record, and I shall be through with my own observation of this celebrated case. We all know the Schneider custom of making everybody talk and shout and sing at the top of his voice throughout the seance; everybody of serious authority who goes to Braunau comes away protesting against this practice. I found this all that it had been painted, and a little bit more.

Olga was desperately perturbed because, under cover of my alleged ignorance of German, greatly magnified for this purpose, I absolutely refused to enter into the general hubbub save for a moment or two at a time and in response to her most specific and insistent demand. For the larger

part there could be no question of my conversing with any individual. Everybody was shouting at everybody else at the tops of everybody's voices; and in particular, Kalifius, with whom I was frequently ordered by Olga to converse, was making the greatest degree of individual racket with an endless string of set phrases repeated by rote, at incredible speed, in a loud voice, and addressed to nobody at all. During the period while Frau Ziffer was at my side I was specifically instructed by Olga to engage in conversation with her, and this I did over some twenty minutes. Talking in German of course requires my conscious attention much more than does English conversation. Curiously enough, Kurt made no effort to engage me in an English conversation, nor did Olga ever seek to use this means of bringing me into the general commotion. Throughout the seance, of course, there were frequent moments when my attention was in some measure momentarily given to what I was saying, or listening to, to or from Olga or one of the sitters who had addressed a remark to me; and in general, phenomena occurred at these moments rather than during my quiet intervals. This of course was much less the case during the climax hour than during the earlier parts of the seance; for of course risk of detection was much less then.

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My stay in Europe was definitely limited by the circumstance that this JOURNAL has to appear more or less regularly. I was not able to get more than one month ahead in my editorial work prior to my sailing, and hence could stay, at the outside, only an approximate two months. Besides myself. American psychical research was officially represented at the Paris Congress by Dr. Walter Franklin Prince, my predecessor as Research Officer for the A. S. P. R., and now occupying an identical position with the Boston S. P. R. Dr. Prince is fortunate in that his Society does not publish at regular dates, but rather puts out its reports in the form of Bulletins which appear at such irregular intervals as may be dictated by the coming of its cases to maturity. So that he could regulate his stay in Europe more nearly in accord with what he had to do there, and less through mere consideration of when he had to get back home. In addition to this, Prince was able to enlist the aid of persons who

were in the confidence of the Schneiders and who were really anxious for him to have an adequate experience with the mediumship; while those to whom I turned for introductions and for preliminary arrangements displayed complete indifference whether I ever got to see Rudi or not. Thus, where in the end I had to go to Braunau unannounced and unintroduced, depending upon my nerve and my official position alone to get Schneider's ear, and where as we shall see I could stay in Braunau only for the single seance. Prince had thirteen seances, ten of which had been carefully arranged in advance.

These ten sittings constituted a particularly well planned series, held not in Braunau, but in Stuttgart, at the residence of Dr. Rudolf Lambert. The chief advantages of this arrangement lay in the complete presumption of innocence enjoyed by Lambert's premises; in the absence of all the Braunau regulars from all the seances, with the single exception of Father Schneider; and in the enormous probability that any routine of confederacy by invasion which is practiced in Braunau would have to be abandoned in Stuttgart, because the confederate would almost certainly have been left behind in Braunau. Father Schneider was present at all but two of these ten seances, and one might anticipate some attempts by him to play the part of the clandestine operator. His failure to try this on any systematic basis completes the proof, which Vinton and I both got each to his own satisfaction, that in spite of the very extraordinary manner in which he is permitted to circulate about the Braunau seance room during sittings, his agency has no fundamental share in the phenomena.

As a corollary to all this, there exists another very obvious situation. Let us assume that the confederacy-by-invasion hypothesis gives a correct picture of the state of affairs in the Braunau seances, and that we are again correct in assuming that when Rudi goes to any such distance as Stuttgart for any such period as two weeks, the confederate of necessity is left behind. This leaves us with just three possibilities for the seances held in such a place. We may get an outbreak of genuineness; we may get an epidemic of blank seances; or we may get fraudulent phenomena produced by whatever means are found available from night to night. With all due res-

ervations in behalf of the possibility that the first of these alternatives may enjoy some degree of realization, *what we shall really expect* under this theory will be a mixture of the second and third alternatives, in proportions to be determined by the vigilance and the ability of the sitters. Particularly, we shall expect that what phenomena are presented, will be fundamentally different in many respects from the familiar Braunau stuff, so that the Stuttgart sittings, taken as a whole, will present an entirely new picture.

Dr. Prince has given us, in Bulletin No. VII of the Boston S. P. R., a painstaking account of his experiences with European physical mediums, much more than half his space being given to Rudi. There are certain aspects of the Braunau seances which the fraudulent operator would find it easy and desirable to duplicate wherever and however he might try to work. These things we find in the Prince report, in substantially the same terms as in Vinton's and in mine. Thus, the degree to which all sitters are required to join in the general caterwauling is duly commented upon by Prince, who finds it entirely objectionable both on account of the noise level which it creates, and because of the demand which it enforces upon the conscious attention of a sitter who is specifically singled out, as I was and as he was, and required to contribute to the racket. He describes in detail the conditions of illumination for all his seances, *and these parallel the conditions which Vinton and I found*: the generalization would obtain that throughout practically all Prince's time in Rudi's seances, there was total darkness or something even worse—a red glimmer whose only office is to distract attention. He duplicates my reactions toward the painful and distracting and restricting character of Rudi's control over the controller; but here he was more fortunate than I, to the extent that at many of his seances some other person was in this position of control. And so on.

Coming down to individual seances and results obtained, we can summarize Prince's experiences thusly by seance numbers:

1. Control (of Rudi) adequate; practically a total blank.

2. Control inadequate: no prior examination of the medium or his clothes, and hand control systematically incomplete, to the degree that if he had any apparatus in

his clothing he could probably have got it out and used it. Suspicious movements by Rudi which might mean something in terms of this hypothesis were noted. Phenomena: movement of the curtains.

3. Control adequate; seance a blank.
4. Control adequate; seance a blank except for slight curtain movements.
5. Control adequate; considerable curtain movement, which Prince is confident could have been produced by blowing and other normal means available without possibility of certain detection.

6. Inexpert female control; curtain movements, which Prince demonstrated to Lambert's satisfaction could have been done normally under the existing conditions.

7. Adequate control; practical blank, there being slight movements of the curtains at 9:14, at 9:40 and at 10:36—I give the hours to emphasize the discontinuity.

8. Control untrustworthy, to the extent that Prince by observation of the luminous wristbands on medium and controllers saw lapses which the latter did not report. Under plea of giving Prince a share in the control, his hands were brought to Rudi's in such fashion as to prevent his search for the means of fraud which he had in mind: a means which he was positive *could have been* set up during the interval covered by his suspicious observations. After all this, strong but infrequent curtain movements.

9. Fair control; suspicious movements by medium, which ceased when Lambert, unknown at the time by Prince, added his control to that previously existing. Seance strung out from 8:30 P. M. until about three o'clock in the morning, with curtain movements and some other phenomena, obtained at an hour when Prince was no longer able to stay awake continuously, and under conditions unusually suggestive of Father Schneider's agency.

10. Despite the removal of certain mechanical obstacles to action by normal means, this seance, under adequate personal control, was practically a blank. Nothing whatever occurred save feeble curtain movements.

Generalizing from these ten evenings, then, the state of affairs is this: We have got the medium away from his home and away from any possibility of systematic confederacy by invasion. We have him, for the most part, adequately controlled.

And save at one seance, we get no phenomena whatever beyond billowing of the curtains, for which we can always find a possible normal explanation. If Prince's ingenuity in looking for such normal explanations be attacked as excessive, we have the opinion of Lambert, a much more lenient critic, that everything occurring in his house could have been produced normally. He will not say that he thinks the phenomena *were* normally produced, and he insists upon emphasizing his lack of knowledge that they were so produced and the abstract possibility that they *were* valid; but he grants that they *could have been all done normally* under the conditions obtaining. With regard to the one apparent exception to all this, the phenomena occurring at the ninth seance, he agrees with Prince that the elder Schneider could have done these.

So there you are. Exclude the confederate, and you get a fundamental alteration in the phenomena, and an extraordinary slowing of the seance tempo.

It was appreciated that nothing remotely approximating the regular phenomena had been got in Prince's presence, and so he was invited to a supplementary series of seances in Braunau, in early September. There were three of these. At the first, the entire Schneider family was free and uncontrolled in the room, and nothing happened with the cabinet as focus; there were merely "telekinetic" disturbances of the objects in the center of the circle. At the second, there was practically nothing but curtain disturbances. At the third, the "telekinetic" performance appears to have been good, but the reservations made for the first of these Braunau affairs again hold, with a further disconcerting factor: Prince was subjected to the most ingenious and systematic manhandling, distraction of attention, and general isolation from the center of the phenomena. At none of these seances was there more than one or two white-light intermissions; at none was there apparent any serious attempt to introduce a confederate; at all the light was very bad. At none, I emphasize, was there any action focussing from the cabinet, of the sort requiring confederacy from within that area for its normal production. In this respect, Prince's Braunau seances duplicated his Stuttgart ones in being uncharacteristic of Rudi at his best.

It appears that after they finally got the

necessary arrangements in working order, they gave me their usual show, in its usual brilliant form. To Prince they never gave this. He can testify that never was there any apparent probability that the premises had been invaded; and that always the phenomena produced for him were those which could be obtained on normal ground without this agency. I can testify in these latter terms; and in addition, that when I made it possible for the invasion to occur, and while I effected observations rendering it extremely probable that it had occurred, I got the usual exhibition, for an oblique explanation of which confederacy from the cabinet is essential. Of course I need not caution my readers against hasty conclusions that the invasion is always effected in approximately the way which my account of my seance pictures; although if the invader is not in the room when the seance starts, there is only the one way for him to get in: through the door. But where this factor is constant, others could be made susceptible of wide variation.

If it be asked why the theory of invasion of the cabinet always is formulated in terms of an invader of the room, I think perhaps one further observation of mine, which I have withheld until now, will suggest an answer. One purpose of the general uproar is to enable the operators to locate sitters of doubtful complacency or those who, it is known, would not acquiesce in fraud. But this element, unfortunately, works both ways. I found that within an hour of my sitting down in that dark room, I could identify all the individual voices and could thus make certain that all the sitters were in their approximately rightful places. Father Schneider had no rightful place; he was up and about most of the time. He did not so far as I could observe ever approach objectionably close to the cabinet; but of course his activity was highly objectionable in many other ways. This however is aside from my present point, which is that had any sitter abandoned the open region of the room and gone into the cabinet to serve as Olga's physical proxy, I should easily have missed that sitter's voice from the general hubbub. I am sure that this is fundamental, and that it constitutes ample reason why invasion of the cabinet, when practiced, has to be left in the hands of a person who is not among those known to be present. Not alone can individual voices be singled

out, but one can get a reasonably good idea of the quarter from which they come. Of course one cannot systematically carry on observations of this character; one's attention cannot systematically be spared for them. But that they could be executed sufficiently to make one aware of any prolonged absence from the circle is entirely evident to me.

It must by now be fairly evident that I go further than merely advancing the abstract possibility of the invasion hypothesis as a means of avoiding the judgment that the phenomena shown to me were genuine. So far as my contact with this famous case goes, I accept the invasion hypothesis as in all human probability giving an accurate picture of the phenomena that were presented to me. I do not see how I could do otherwise. Certainly if these phenomena of October 11th were not produced by a confederate from without, the genuine operator made a noble effort to simulate phenomena so produced, and certainly the sitters' best ingenuity was expended in the same direction. It does not seem possible that any sane observer could duplicate my experience and not duplicate my conclusion: that while categorical proof may well be lacking, moral certainty is present in abundance.

I should feel this way about it, if the confederacy hypothesis had never previously been broached; if it owed its birth to the strong suggestions of my present record. That it has been broached before me by a sitter who was there ten times to my once and that he is satisfied with it as explaining all that he saw, cannot be without additional weight. That still another observer, in whose presence this type of confederacy remained permanently impossible, reports similarly to Vinton and myself as regards other important seance conditions, and describes phenomena fundamentally different from those produced when the invasion of the room is feasible, weights the scales still further toward a negative conclusion. That this third observer is one who has been accused of an (unconscious) emotional prejudice against the validity of physical phenomena and that there have been times when I have been forced to feel that he had shown such prejudice, does not in the least affect the value of his testimony. He will hardly be accused of having falsified the facts, and it would be quite as silly to say that my con-

currence weakens his verdict as that his weakens mine. Vinton, Prince and myself have all reported the facts as they were developed in our respective presences, and everything that we have reported points to the same conclusion.

One very important caution remains to be set down, however. It is a familiar trick to argue that if the phenomena were faked in 1927, they were faked in 1922. I do not follow this argument at all, even in those frequent cases where I fall in with the conclusion to which it leads. It would be just as logical to retort that if the phenomena were valid in 1922, they were valid in 1927.

The facts are more complicated than that. If Vinton, Prince and I all reported phenomena and attendant conditions identical in every respect with those reported by earlier observers, only to draw from these identical observations a new and different set of conclusions, then of course sane criticism could only conclude that the entire series of reports were valid in their physical terms, but that one series of observers had drawn the wrong conclusions. But this is not what has occurred. The 1926-27 observers have set down a totally different story from that of their predecessors—different in more fundamental respects than I need enumerate, but of which the variance in seance illumination is a conveniently cited example. It is entirely within the domain of logic for both these pictures to be correct, and in point of fact I am convinced that they both are.

It is a curious commentary upon the illogical state of mind bred in many persons by psychical experiences, that this suggestion needs to be advanced *by one who reports adversely*. One would suppose that it would be eagerly seized upon by the advocates of the mediumship, as a means of saving their own faces. Really, the impervious supporter of the medium does not reflect credit upon himself when he says that Vinton is a thoroughly objectionable person, with no background and no standing, and that no presumption of accuracy attaches to his story and that there is no necessity for anybody's accepting it; that Prince is obviously a highly prejudiced party and that we can dismiss his thirteen seances with a laugh; and that Bird, for some curious reason on which a finger cannot be placed, seems to have flown off the handle too, and got the wrong slant on the

case. I have actually heard it said that I deliberately seized upon the possibility of filing an unfavorable opinion of Rudi, in order to build up a better presumption of validity for the Margery case on which I take a favorable attitude. Or, more charitably, that I was unconsciously influenced by this motivation. Or, less charitably, that I am unwilling to have any other case approach Margery's in importance and so have attempted to destroy Rudi. All these things, and even more extraordinary ones, have been said by those who are unwilling to face the facts: *that the Rudi Schneider mediumship is not always productive of genuine phenomena, and that when it fails to produce, it descends to fraud.*

That, so far as I am concerned, is all there is to it. I do not question past records by competent sitters, and I grant that such records exist, showing the production by both Rudi and Willy of phenomena of inescapable validity. That the records by Vinton, Prince and myself show phenomena whose fraudulent character is equally inescapable, it should be equally easy to concede. That is all there is to it, and really it is a simple enough matter and one sufficiently easy of rationalization.

The picture of a mediumship that is sometimes but not always genuine is nothing new. We have had it before and we shall have it again. Following my own exposure to this mediumship, I was moved to survey all the facts and to formulate a theory. I could not escape from the fact that *at my seance, given specifically to get me away from the Dingwall-Vinton theory, all the essentials of that theory were verified and all the conditions requisite to its operation were reproduced.* It seemed to me probable from this that the method of confederacy was the only method at that moment available for the production of phenomena *centering in the cabinet.* Whence the following theory:

It is a matter of observation that physical mediumship is apt to bear some relationship to the process of puberty, so that a youngster who displays poltergeist phenomena before his adolescence is apt to lose his psychical powers as he matures. It is, further, a matter of observation that the mediumships of Willy and Rudi have given the Schneider family some material profit, and an enormous degree of intangible social gain. Frankly, the Schneiders are peasants. The father is by trade a

typesetter but that does not affect the fundamental fact that he and his wife are of the humblest origins. In the ordinary course of Bavarian and Austrian life, intercourse on any footing of equality or familiarity with their social and intellectual betters is the last thing they could look for. But through the mediumships they have become acquainted with Barons and professors, doctors and lawyers, American millionaires and British journalists—in a word, they have had the social and intellectual elite at their doors, clamoring for attention. They have prodigiously enjoyed this on its merits, and they have enjoyed and no doubt profited by the position it has given them in the little frontier town of their residence.

All this is fact. Now for hypothesis. Willy, the youngster who first opened all these doors to his family, grows up and is seen to be losing his mediumship, which was of the sort that fades with adolescence. No crisis of any sort is produced; for the younger brother Rudi is found to be a better medium than Willy. But as Rudi in his turn grows up and approaches normality, a very real crisis occurs. There is now no younger brother coming along; the mediumships and all their attendant advantages, material and spiritual, must be dropped, or means must be sought for continuing them. The picture presented by Vinton and that presented to me indicate that this means has been sought, and found.

This was the perfectly definite hypothesis that I took to bed with me in the little Braunau hotel that morning at two o'clock. I had said nothing to the Schneiders about my viewpoint, and it was evident that I should be welcome to stay longer and have more seances. I could not stay long however because I had engagements to lecture in Berlin and to sail from London for home. Even as things were, I had to cancel an engagement in London prior to the date in Berlin. During the days which it would have been possible for me to spend in Braunau I could at best have had but one more seance; and out of two seances definite finality could hardly flow any more than out of one. It seemed therefore that what time I had left to dally in Austria might best be devoted to an attempt to get some contact with another famous case. Accordingly I arose at seven and caught the 8:11 train for Vienna en route to Graz,

the residence of Frau Silbert. Her serious illness made it impossible for me to have a seance or even to meet her, so in the end it seemed that I might more profitably have remained in Braunau for another seance. This however was something that I could not foresee. Of course the decision to go on to Graz was attained after I got back to my hotel; and of course, the resultant necessity for my making a sudden and unannounced departure caused some hard feeling and misunderstanding. Mr. De Wyckoff arrived in Braunau a day or two after I left, and found my complete disappearance, without any trace, to be rather a nine-days-wonder and a matter of mystery and speculation. After I got back to London and told my experience and my resultant viewpoints to Messrs. Price, Dingwall and others, the story was relayed back to Braunau and I was then pictured as having run away in order to escape facing the music! I don't know that the Schneider group can be wholly blamed for looking at the sequence of events in this light, but of course that was not my motive.

One more point of extreme interest remained open. Are we to regard Rudi's mediumship as completely gone, and the phenomena produced at all his seances, from some vague moment in 1926, as invariably fraudulent? Or may we picture rather a diminution instead of a complete abatement in his powers; so that there may be moments at which genuine phenomena flow with all their old fecundity, others at which there is feeble and halting genuineness, and still others at which nothing can be produced save by resort to normal means? Such a concession as this from the extreme hypothesis of fraud would involve some working difficulties: how is it recognized that valid phenomena are or are not going to occur tonight; what means are used for importing the confederate if he be needed and for excluding him if he be not; etc.? Nevertheless, the picture here drawn is one that might well square with the facts; and I have deliberately withheld my Braunau report from publication, these eighteen months and more, in the hope of getting further light on this particular aspect of the question.

Mr. Price, too, has had this point very much on his mind ever since I talked with him in London, in October, 1927, and made him aware of the completely unfavorable character of my observations. It will be

appreciated that it was not an easy position in which this information placed him. He is more responsible for Rudi's status, now that Schrenck is dead, than any other one investigator. If he were to go to Boston, and have sittings with Margery, and then come to me in New York with a circumstantial account of the fraud which he believed had been practiced, and with circumstantial evidence in considerable quantity to back his story, I am not sure just what I should do about it; and in particular, I am not sure just how easily it would be possible for me to accept his observations and conclusions at the points where they directly contradicted mine. I *am* sure that if this happened after an interval of eighteen months during which I had not been to Boston and had not seen Margery in action, I should want most of all to hold the whole issue in abeyance until I could get there and see whether I should have experiences supporting Price's and contradicting my own earlier ones. So it was natural enough that Price's first reaction to my narrative was the half-formulated plan to dash right over to Braunaau for some sittings. This he abandoned, for more reasons than one;

and ever since, he has been nursing the project of having Rudi in London. It will be appreciated that if the familiar old performance can be given at the National Laboratory, the theory of invasion of the premises at least will be quite untenable; and, if other conditions are equally favorable, we might well be able to say quite definitely that the mediumship has not faded out completely. From a failure to produce any decent phenomena in London, I do not know just how sweeping conclusions we might draw. This point, fortunately, does not arise, for Rudi has been to London, and in five seances held during the month of April, 1929, has given the most comprehensive vindication of his continued ability to produce genuine phenomena. Mr. Price's completely detailed report of these, showing the absolute hopelessness of any attempt to reproduce through conjuring technique the things that "Olga" did, will be the next number in the present series. It will start in the JOURNAL for September; I have not yet carefully appraised its length, and so cannot yet say whether it will be given in a single installment.

[*To be continued*]

MARGERY'S CHINESE SCRIPTS

An Adverse Report Is Turned to the Credit of the Case

Reprinted from *Psychic Science*, with Comment
by the Research Officer

AMONG the features of PSYCHIC RESEARCH for the year 1928, it will be remembered that in our issues for May, June, July and September, we carried a paper by Dr. Mark W. Richardson, giving an account of the cross-correspondence phenomena recently obtained through the Margery mediumship, working in collaboration with other psychics. It will be recalled that this series of phenomena ultimately took the form of several rather lengthy passages in Chinese characters, written automatically by Margery; with more but shorter passages by her and by the other mediums; all of which were translated independently by several authorities and pronounced to be valid Chinese. Our readers will also remember that Dr. Whymant, while agreeing with other translators as to the essential significance of the text, took occasion to point out that it possessed many of the mechanical features which would be expected of a Chinese script written by one, presumably an occidental, who had no actual knowledge of or practice in the language.

In printing Dr. Whymant's comments to this effect, I pointed out that this is precisely what we should expect from automatic Chinese writings by a non-Chinese scribe. The average automatist makes a good deal of a hash even of his own language. Skill and practice of course may tend toward the elimination of the crudenesses, but speaking of the general case and in terms of tendencies, we all know well that automatic writing of English by an English-speaking person of more-than-average literacy displays overlapping of lines; letters and words and whole sentences so badly formed as to be legible with difficulty or not at all; and passages in which words are misplaced or omitted and meanings otherwise garbled. The spiritualist explains that this is the result of imperfect contact between the spirit dictator of the lines and the mundane scribe; and the critic

who does not relish this explanation knows full well that it is nevertheless a descriptive one. Automatic writing, even in a language that is the medium's own, displays all the symptoms of mental confusion and mechanical uncertainty; and it does this in cases where no question can possibly be raised against the conscious good faith of the scribe.

The circumstances of the Margery writings are such as to preclude unconscious bad faith. It is not possible that Margery can have seen without realizing it, and remembered without knowing it, whole passages from the Chinese classics plus certain other residual bits in the way of numbers, names, proverbs, etc., that have been produced in connection with her seances. Having seen such material, she might of course remember it without being conscious of so doing; but she cannot possibly be honestly mistaken in her insistence that she never saw it. Her Chinese automatic scripts are necessarily the product of a genuine psychical machinery, or of a deliberate and premeditated fraud. In this case, by virtue of the very peculiar nature of the material, the middle ground of subconscious normal memories does not exist.

If we may for the moment be permitted to dismiss the hypothesis of fraud and concentrate on that of validity, it becomes in order to speculate as to the characteristics which the scripts might under that hypothesis be expected to display. A page of Chinese characters is being produced, which on analysis will be found to constitute an attempt to quote from one of the Confucian classics. Shall we expect that the scribe will take up the original text at a given point, carry it through in sequence for five sentences, and stop with the end of a sentence as she started with the beginning of one? Shall we expect that the writing will start at the upper right corner and proceed, in orderly columns, to the lower left, with no column misplaced, no character out of order in any column,

no tendency to write from left to right in the way more familiar to the scribe and none to omit or transpose? Shall we look for perfectly formed characters or even for well formed ones?

Obviously the answer to all these queries is *no*. Whatever our outlook upon the phenomena, the answer is still *no*. We may believe that the spirit of some deceased Chinese is writing through Margery. We may believe that she is exhibiting an extraordinary phenomenon of her own supernatural faculties. We may be unwilling to choose between these two alternatives. But in terms of these or of any other conceivable alternative that involves recognition of the phenomenon as psychical and valid, the answer to these queries is *no*; and in terms of any such hypothesis, if we find that long passages of perfectly sequential Chinese are being produced, with perfect mechanical execution, we shall be confident that we deal not with psychical validity at all but rather with deliberate fraud.

Whatever the process of valid production which we may conceive, or if we remain on the fence and conceive none specifically, the case is the same. The automatic writer never, save in the most exceptional cases, turns out an unobjectionable text when dealing with *her own* language. When dealing with a foreign language, and with one that substitutes the ideographic principle of writing for the alphabetical one which alone is natural and easy to a western mind, we must expect that all the regular difficulties of automatism will be greatly magnified. And I emphasize that I make this statement, not in terms of the conventional spiritistic alibi for imperfect work, but in terms of no particular explanation at all and as a mere matter of generalized observation. Whatever its mechanism, the *prima facie* characteristics of automatic writing are known to be as I have described them. Whatever its mechanism, we expect that Margery's automatically written version of a passage from classical Chinese will contain infelicities which, if found in a serious attempt at normal writing of such passage, made by a serious student, would be the occasion for levity.

Dr. Richardson's article, in the original and in reprinted form, had wide distribution. Further, in *Psychic Science* for July of 1928 there was a briefer account of the

cross-correspondence, illustrated with the same full pages of Margery's Chinese scripts that were presented in *PSYCHIC RESEARCH*. This issue was brought by Mrs. McKenzie to the attention of Mr. R. F. Johnston, a British government official or employee whose rank is not stated, who is now stationed in Weihaiwei, and who has been in China long enough to speak with complete authority on all phases of Chinese literature. Mr. Johnston has examined the scripts with a painstaking conscientiousness. The results of his study he regards as highly damaging to the hypothesis of genuineness; where a person who realized that they fall in a very special field and who had more experience in that field, would realize that all his observations are more susceptible of a favorable interpretation, in terms of the philosophy which I have just outlined.

Mr. Johnston's letter (dated October 4th, 1928) was sent to Boston, and a comment thereon was prepared by Drs. Crandon and Richardson and Mr. Dudley. The letter and this comment were published in *Psychic Science* for April, 1929. On every ground, this correspondence constitutes an important contribution to the criticism of the Margery mediumship and one that demands full reproduction here. Accordingly I proceed to give the full text of Mr. Johnston's letter, which will be followed by the full reply from Boston.—J. M. B.

MR. JOHNSTON'S LETTER

To MRS. BARBARA MCKENZIE.
DEAR MADAM,

You have been kind enough to send me, with your compliments, a copy of *Psychic Science* for last July (Vol. vii, No. 2). Assuming that it was the Chinese script to which you wished to draw my attention, I take the liberty of offering the following remarks.

Perhaps I should preface my comments with the statement that I know nothing directly and very little indirectly about Margery and her mediumship, and although I am aware that there has been much controversy regarding the nature of this medium's manifestations, I may confidently assure you that the question of the genuineness of her mediumship is one on which I have no bias either one way or the other.

A few minutes' examination of the Chi-

nese script revealed to me the fact—which I think every competent Chinese scholar, native or foreign, would corroborate—that whoever the communicator on this occasion may have been, he was certainly not the great Chinese sage whose name he adopted. It is also too obvious to need emphasis that the style of writing is not ancient, that the whole contents of the script consists merely of ordinary modern Chinese written by a very poor scribe, and that both pages of script contain not a single word or line (barring a trifling exception to be dealt with later) that is not a quotation. The sentences written by Margery are all taken word for word from a famous classical work which is probably more familiar than any other Chinese book not only to all educated Chinese, but also to all Western students of Chinese literature.

I am amazed to find that although the script was submitted to the expert examination of "Dr. Hsieh, a Chinese scholar," and Dr. Huang "a Chinese of great learning" (see pp. 147-8 of *Psychic Science*), by whom a translation was produced, which, by the way, is neither complete nor impeccable, these distinguished scholars were apparently completely ignorant of the fact that the whole script consisted of nothing more than extracts from the first book of *Lun Yu*, one of the Four Canonical Books of the Confucian Classics. Dr. Huang is quoted as saying, with reference to his own translation, that if he could have spent greater time upon it, or if it could have been undertaken by one who knew more than himself, "more precise meanings might have been brought out." Surely Dr. Huang, if he had received the ordinary Chinese education, must have known from what famous classical book he was translating; and it is difficult to believe that he, a Chinese of "great learning" who was also a student at Harvard¹, was unaware that the *Lun Yu* had been many times translated into English under such titles as "The Analects" and "The Sayings of Confucius." He need not have troubled himself to produce his own admittedly imperfect translation of the sentences quoted in Margery's script. All he had to do was to refer his questioners to such well-known English translations as those of Dr. Legge of Oxford, Dr. Lionel Giles of the British

Museum, Mr. L. A. Lyall of the Chinese Customs Service, and Mr. Ku Hungming.

On page 148 of *Psychic Science* occurs a reference to "the marvelous celerity with which Margery transcribed the Chinese ideas" and the following comment is added: "as to these ideas we are assured by native Chinese scholars" (presumably Dr. Hsieh and Dr. Huang) "that they bear the hallmark of 'original' Chinese literature to be found only in one or two libraries in this country." This is a little ambiguous, as it does not state clearly whether the "ideas" are original merely in the sense that at some time or other they must have been expressed by someone for the first time (a statement with which no one is likely to disagree), or whether, although they bear the "hall-mark" of "original Chinese literature" they were first given to the world by Margery's alleged Chinese communicator.² However this may be, I hope it is not the case that copies of the *Lun Yu* are to be found only in one or two libraries in the United States. I was not aware that the study of Chinese classical literature in America was in such a deplorable condition as this statement would imply; indeed I have excellent reason for knowing that such is not the case. The *Lun Yu* in Chinese is doubtless to be found in hundreds of American libraries, public and private, and it is quite certain that thousands of copies of English translations of that classic exist in America as well as in England. Boston itself (where Margery's experiments in mediumship are carried on) must possess many libraries which contain both the Chinese text and English translations.

With regard to the calligraphy, it is not fair to be too critical, because no Chinese calligraphist can do his best work with a foreign pencil or a steel pen. Nevertheless the hand-writing is distinctly poor. I hesitate to say that no Chinese could have guided the pen that wrote those two pages of characters, but certainly no Chinese who was proud of his penmanship would care to claim this script as his own. Had it been put before me without any suggestion that it had been written automatically by an

¹ Dr. Richardson writes: "Without a special training in the classical language, which Drs. Hsieh and Huang disclaim, a rapid and accurate reading is not possible.—B. M.

² The Chinese prefer to use the adjective "original" rather than "ancient" or "classical" in connection with Chinese texts of two thousand years ago. This was made clear in PSYCHIC RESEARCH if not in *Psychic Science*, and it was made clear that the adjective was used in this technical sense. If Mr. Johnston's acquaintance with original Chinese is as wide as he would have us understand, he should appreciate this and appreciate that his carping on the adjective is precisely the sort of thing that will tend to contradict his claim of complete disinterestedness.—J. M. B.

American medium, I should have said that it was probably penned by a fairly proficient foreign student of Chinese, who had had considerable practice in writing Chinese characters, but was no calligraphist in the Chinese sense of the word. I admit that I have seen pages of authentic Chinese manuscript much worse written than these two pages, but the writers were Chinese of very limited education. Assuming that these characters were not written by a foreign student of Chinese, I should have surmised that they were the production of a Chinese domestic servant or other humble employee who had been set by his (foreign?) master to write out a few sentences of elegant Chinese such as might pass for the work of a philosopher or scholar; and that (not being personally qualified for such a task) he carried out his instructions to the best of his ability by writing down a few paragraphs taken at random from the first book of the Confucian "Analects." He may have written them from memory—every Chinese school-boy has at least a rudimentary knowledge of this famous book, which in Pre-Revolutionary days he was always compelled to memorize—or he may have copied them from any easily accessible copy of the Chinese text. It would seem probable, on the whole, that he copied them rather than wrote them from memory, for the order in which the sentences are written is haphazard, important characters in two or three places have been omitted, and there is internal evidence that the script was written by a man who did not grasp the meaning of what he wrote. Some of the sentences are written from the left to the right of the page instead of (as they should be) from right to left, but there is no uniformity. The very first characters on the first of the two pages suggest that the writer, if a Chinese, was very ignorant of his own written language, for they are taken from the middle of a sentence and as they stand are meaningless. This fact evidently puzzled the learned Chinese—Doctors Hsieh and Huang—who were asked to examine the script, for they leave these initial characters untranslated in their version and substitute a row of dots. They adopt the same expedient elsewhere in their translation, obviously because they did not understand the meaning of the characters which owing to their wrong position seemed to have no connection with the rest of the sentences to which they appar-

ently belonged. A little closer familiarity with the text of the *Lun Yu* would have solved the mystery of these untranslated passages. Dr. Huang did not perceive, for instance, that the first ten characters of the first column follow the last character of the second column.

[The editor of *Psychic Science* here remarks: There follow three pages of detailed analysis with Chinese characters which we cannot here reproduce, not having any Chinese type, but their general tenor can be gathered from the text. They contain illustrations of the imperfect script.]

In an earlier part of this letter I referred to the fact that the first page of the script concludes with five characters regarding which my comments were postponed. The Pekingese transliteration of these characters is *yu wei ssu K'ung Tzu*. The literal meaning—strangely enough they were left unnoticed and untranslated by Dr. Huang—is "I am not dead. K'ung the Philosopher." (i. e., *Confucius*.) Now the three characters which stand for "I am not dead" are the only original contribution to the whole of Margery's Chinese script. The great sage Confucius, trying to prove the fact of his continued existence, could do nothing better than give a few quotations from a book which he never saw and append the abrupt remark: "I am not dead." The thought inevitably suggests itself that the intelligence which prompted the writing of this Chinese script had not a sufficient knowledge of the Chinese to dictate an original composition, but determined to include at least one sentence that could not be traced to a classical original. The sentence is one which even a Western beginner in Chinese might well have been able to excogitate.

Besides the Chinese characters written by Margery, there are a few more [see PSYCHIC RESEARCH, Sept., 1928] written by another medium, Dr. Henry Hardwicke, of Niagara Falls. They are said to indicate a Chinese cross-correspondence, inasmuch as Dr. Hardwicke's characters, written mediumistically at Niagara Falls, have reference to what took place at one of Margery's seances at Boston on the same day. It is not my purpose in this letter to discuss this alleged cross-correspondence, but if it is true that Dr. Hardwicke wrote (in Chinese) the proverb: "A roving philosopher gathers no gold" in response to a suggestion made to Margery's control "Walter," that he should get his Chinese communica-

tors to give through another medium a sort of Chinese equivalent of the English proverb: "A rolling stone gathers no moss," then the case for a true cross-correspondence would seem to be very strong. Chinese love antithetical sentences of this kind, and the two proverbs quoted make a good pair. The two experiments took place on the same day, and Niagara Falls is 450 miles distant from Boston. Everything seems to depend on the absolute *bona fides* of all persons concerned, and on this subject I am necessarily unable to offer an opinion.

In addition to the proverb and a few other isolated characters believed to convey punning allusions to the names of two of Margery's sitters (Judge Hill and Mr. Bird), there were three of Dr. Hardwicke's Chinese characters of which Mr. Lee (who does not seem to have been mentioned before but who may have been a native of China) could translate only the first. As a matter of fact they are all very badly written—especially the third, which is crude in the extreme but it is no very difficult task to decipher them. They are *yu wei ssu K'ung Tzu*, "I am not dead. Philosopher K'ung."

Now as these words "I am not dead" are identical with those which, as we have already seen, conclude the first page of Margery's script, it is possible that here we have another case of cross-correspondence or telepathy, though its evidential value would be very small in view of the fact that Margery wrote her script on March 17th, and Dr. Hardwicke his on March 24th. On the other hand, if it was the same (non-Chinese?) intelligence which produced both Margery's and Dr. Hardwicke's scripts it may be that here we have no case of telepathy but merely an indication that the intelligence in question (whether incarnate or discarnate) was incapable of producing more than one original sentence and therefore had to put it into both scripts. I have already expressed my opinion of *yu wei ssu* as a pretended utterance of Confucius. If this is the only contribution that the great Chinese Sage, restored to life in the spirit world, can now make to this world's store of wisdom, it is perhaps to be regretted that he did not remain dead.

I am, Dear Madam.

Yours faithfully,

(Signed) R. F. JOHNSTON.

NOTES ON MR. JOHNSTON'S LETTER³

Unfortunately Mr. Johnston did not possess all the facts concerning the production of the Chinese scripts for they were necessarily abbreviated in the article in *Psychic Science* (July, 1928). In consequence, he has laid himself open to unmerited criticism. He realizes, of course that scientific investigation of psychical phenomena, like any other scientific work is not the place for the exhibition of bias. We are all interested in ascertaining the facts about these phenomena and, as they accumulate, in constructing a satisfactory hypothesis upon which to found our future work.

In so far as Mr. Johnston has added to our knowledge of these facts, his comments on these scripts will prove of permanent value in the study of the phenomena. He has presented a most painstaking analysis of the evidence in his possession. It is a matter for regret, however, that he did not have more of the detailed circumstances surrounding the receipt of these scripts. Such information might have modified his opinion as to the origin of the communications and their evidential value, as to which he expressly says that he offers no opinion.

The article in *Psychic Science* contains references to Dr. Richardson's papers in *PSYCHIC RESEARCH* (May, June, July, September, 1928) in which these and other cross-tests are treated more fully. These include three other sheets of Chinese script with cross-tests, through Margery, through Dr. Hardwicke, and through a third medium, Mrs. Sarah Litzelmann.

The proposal to introduce Chinese into these tests was first made at the sitting of February 18th, 1928, when Dr. Richardson suggested to Walter that it might be possible to carry out a cross-test in Chinese and added that Walter might be able to get "Confucius" to co-operate — perhaps through the connection which had been established with Valiantine (George Valiantine, a direct-voice medium in whose presence Dr. Whymant has carried on extended conversations in Chinese with one purporting to be Confucius). Walter wanted to know what good that would do as he (Walter) knew no Chinese and the test wouldn't prove anything about him and he did not see how it would identify

³ By Mark W. Richardson, M.D.; E. E. Dudley; L. R. G. Crandon, M.D.

Confucius. Dr. Richardson then suggested that Walter might get Confucius to give something from his works, something in ancient Chinese which could be identified. Walter replied: "That is easy. Consider it done." At the seance of February 29th, the matter was again brought up by Dr. Crandon and Walter said that he would confer with Confucius but could not do so directly. He implied that he would relay the request and in all subsequent discussions of this matter Walter affirmed that he did not reach Confucius directly but only, he said, "in an impersonal way." March 10th, 1928, Walter said that arrangements had been made for some Chinese communications and this same evening, after the seance, Margery, while awake and in the presence of eight witnesses, in bright white light, wrote an introductory communication in English signed, "Tao." The signature was duplicated in Chinese. Following the next seance, March 15th, 1928, and under similar conditions, Margery wrote another communication in English which was signed "Lao-Tze," and again the signature was repeated in Chinese. This was done in the presence of twelve witnesses.

The sitting of March 17th was held as arranged. The list of sitters appears in the July *Psychic Science*, and in the September *PSYCHIC RESEARCH*. Margery entered the trance state promptly when the light was turned out, and Walter said that he had suggested to Confucius (indirectly) that he wanted something which could be checked up. We heard many faint raps, first on one side of the cabinet then on the other. Walter then asked for light and directed its adjustment, by means of a rheostat controlled by Dr. Crandon, until the red light was half its normal brilliancy and until we could see Margery and all members of the circle. With the light out, Walter told us that the medium would act as an automaton in doing the writing and that we should not interfere with the control. He then asked for red light of the intensity just described.

Dr. Richardson had provided a pad of marked sheets of paper and pencil which he placed on the table. Margery sat straight in her chair (an unusual position for her while in the trance state), then disengaged her hands from those of Dr. Crandon and Dr. Richardson, and began to write at the upper left-hand corner of the sheet and working down. The movement of the pencil

was very rapid. It was clear that the movement of the hand down the column was regular, that there was no hesitation and no interpolation. The longest time for one column was 17 seconds and the shortest time was 12 seconds. When this sheet was filled it was torn off the pad and handed to Dr. Richardson but almost at once Walter, speaking in independent voice, asked that it be returned for numbering. Dr. Richardson replaced it on the table and the single dash was placed in the upper left corner. Again Margery's left hand returned it to Dr. Richardson, but again Walter intervened and asked that it be again returned as he wished to countersign it. It was placed on the table and the date and name "Kung-tze," were written by Margery's hand which again returned the paper to Dr. Richardson. All of these operations were carried out in the same period of red light. The written sheet remained in Dr. Richardson's possession after the last operation. While writing in red light Margery sat bolt upright, body rigid, eyes tightly closed.

Just before the light was turned on Walter said that "Confucius" might answer questions and, a little later, one of the sitters remarked, "I wonder what is the use of it all," meaning, of life in general. At the next seance Walter said that this had been answered. (In the red-light script).

As soon as Margery came out of trance, at 9.53 p. m., we adjourned to the brightly lighted book-room, two floors down, and Margery, now awake, took the same pad of paper and pencil from Dr. Richardson and wrote the second page of Chinese. Each character was written in the order in which it appears on the sheet beginning at the upper left corner, without hesitation and without interpolations. Following the completion of the second column she returned to the first column and put in the second "stop." The first two columns were written a little less rapidly than those done in the red light while she was in trance. The overscored characters were also written in order and the time for each was approximately thirty seconds. All of the work was done with the same pencil. Sheet number one is witnessed, on the back, by those who were seated near enough to the medium to see clearly what has been described above.

The second sheet was signed by the whole

group since all could see the writing in detail. The names are in *Psychic Science*, July, 1928, p. 146.

Early in the seance Walter said that it might not be possible to get results through the other two mediums (Valantine and Hardwicke) at this sitting and we made no attempt to develop a cross-test. We felt that it would be sufficiently evidential to get Chinese writing since it was a language unknown to all present.

The next seance was on March 22nd, and Dr. Richardson, thinking that writing might be done in the dark, provided himself with a pad of special paper the sheets of which were privately marked. Some Chinese ink was ground up and two brushes were provided. During the seance we heard the sound of one of the sheets being torn off the pad and this sheet was handed to Dr. Richardson. The ink slab was removed from the table at Walter's request and a few moments later another sheet was torn off and handed to Dr. Richardson. Walter said that two columns of Chinese had been written on this sheet with pencil. *All this was done in total darkness, on specially marked paper.* Referring to the sitting of the seventeenth, Walter said that there were three Chinese guarding the table while the writing was being done and that they were disciples of Confucius. He added, they directed the writing and passed the message along. He said further: "Don't make any mistake, Confucius was not here, he worked from a distance. He was not here but he may be some time."

Between the sitting of March 17th and that of March 24th, there had been no communication between the Lime Street group and the Niagara Falls group. In fact, the latter had been kept so much in the dark as to what was actually being accomplished that they had become restive—this was for evidential reasons, since even the simplest communications, over and above the acknowledgment of their reports, might be construed by critics as evidence of collusion. It was at this latter sitting that Walter said that he was prepared for a cross-test with Niagara Falls and asked Mr. J. Malcolm Bird, Research Officer of the American S.P.R., to pick out a sentence which should be given through Hardwicke, in Niagara Falls, in Chinese. Mr. Bird selected the sentence "A rolling stone gathers no moss," and after a time Walter said, "I have told John (Hard-

wicke's control) to have Hardwicke telegraph you. He has written Chinese. The Chinese tell me that they have translated that phrase to read: 'Stones which roll collect no moss in their depths.' I told them a stone has no depth but they disagree with me." During the seance no one left the seance room or communicated with anyone outside the room. When the seance closed at 10.08 p. m., we went downstairs and found that the telephone operator had tried to deliver a telegram by telephone just before we left the seance-room. The telegraph office was called and delivered the confirmatory telegram referred to by Walter and, a few days later, the original witnessed copy which is reproduced in *Psychic Science* and in *PSYCHIC RESEARCH*, came by mail. The Maltese cross within the circle, the rectangle enclosing the name "Kung-fu-tze," the symbols for Bird and Hill, and the Chinese sentence which is variously translated but with the general meaning: "A travelling agitator gathers no gold," are clearly the elements of a cross-test. Each of these elements has a relationship to the happenings of the same evening which were taking place at 10 Lime Street, 450 miles away, and at the very time that this script was being written. We are now advised by Mr. Johnston, and for the first time, that the left hand column reads, "I am not dead, Confucius," and that the duplicate of this is found in the Margery script of the 17th (right column). Thus we have another cross-correspondence. (Perhaps we may be forgiven if we do not regard with too much seriousness the theory that a medium and sitters who know no Chinese can by telepathy send such a phrase, or, in fact, any Chinese characters, to another medium and another group of sitters who are equally ignorant of the Chinese language. Probably Mr. Johnston intended this as a sort of humorous interlude in a more serious discussion.)

At the next seance, March 28th, Walter said that Bird's sentence might be translated from the Chinese written by Hardwicke as: "A travelling preacher (or teacher) gathers of gold but none." Walter made it clear that, since he knew no Chinese, the Chinese who acted as intermediaries, who were, as he said, the disciples of Confucius, had a sufficient knowledge of English to translate the elements of these tests from one language to the

other. Dr. Richardson has noted the difficulties in the way of a complete understanding of the actual process involved in this translation of English into Chinese and of Chinese into English (*PSYCHIC RESEARCH*, September, pp. 513-514), and has suggested some sort of thought transference as described by Walter when discussing the general problem of transmission and reception. But we also have the evidence of the two communications, one signed Tao and one Lao-tze, both of which are in English of a peculiar, somewhat stilted sort to be sure, and the fact that a communicator or control giving the name of Ching Wee, who often, or always, precedes the personality "Confucius" when he talks through Valiantine, speaks English quite fluently. Again, the one describing himself as Confucius also speaks a few words of very stilted English, but in such a manner as to indicate that it is done with difficulty. It appears that somewhere in this group of communicators, who may be described as the "Confucius Group," there is one or more than one who is sufficiently familiar with English to act as interpreter.

November 17th, 1928, to a sitting at which Dr. Wasaburo Asano (1601, Higash-Terao, Tsunumi, Yokohama) was present, Walter invited a Japanese discarnate. Dr. Asano prepared thirteen cards each with a Chinese (Japanese) number written on it. He then, in the dark, presented Walter with one from this pack well shuffled. This he did with five cards in succession. Later in bright white light, Margery wrote the numbers correctly in *English*. Mr. Valiantine wrote the numbers correctly in *Chinese script*, and Sary (Litzelmann) four miles away in trance, wrote them correctly in *Chinese*. Here, then, is a repetition of the Chinese script cross-correspondences, under the critical eye of a strange Japanese gentleman.

And now, since Mr. Johnston has brought up the point that so little of the Margery script published in *Psychic Science* is original, it seems necessary to quote the more complete article in *PSYCHIC RESEARCH* for September, where we find the details of another cross-test of March 31st, which started in English at 10 Lime Street, and was completed in Chinese through Dr. Hardwicke at Niagara Falls and another medium. Mrs. Litzelmann, sitting with a group at Ogunquit, Maine, eighty miles from Boston. Mrs. Litzelmann had never

been in trance before, and, it is almost needless to say, had never written in Chinese and knew nothing about the language. She wrote more than twenty-four characters (excluding repetitions) in complete darkness. The three simultaneous seances brought out several perfect cross-tests involving the two languages. Not the least interesting of these revolves about Walter's request for another sentence to be transmitted and translated into the Chinese. One of the sitters said, under his breath: "Honesty is the best policy," and in Hardwicke's script only we find the word "Honesty" inscribed with a border around it. Walter explained this at a later sitting by saying that the Chinese did not understand how the word "policy" could be used in connection with honesty! (A mild Oriental rebuke of Western ethics.)

The Chinese script written by Margery *in total darkness* on March 22nd, contains some forty-one characters, of which a number are made up of from ten to fifteen strokes accurately joined. The alignment is far better than would be expected if it had been normally produced, and yet *it was done in complete darkness*. The Hardwicke script of March 24th includes seventeen characters, also written in complete darkness, while his script of March 31st involves more than fourteen characters, to which should be added the ornamental border around the character for "honesty," and the square enclosing the semi-circle with the Chinese numeral 21. Mrs. Litzelmann's script of the same date includes more than twenty-four characters, written in *complete darkness*, several of which are made up of ten or more strokes, and again the vertical alignment is remarkably good. Returning to the Margery script of March 17th, we find that the minimum number of strokes of the pencil in one column is about eighty, and the maximum is one-hundred and twenty-three, while the nine columns require approximately nine-hundred and seventy-two strokes. The greatest number for one character seems to be fifteen. We draw attention to these points because of conditions under which these scripts were produced, and especially because of the rapidity with which this particular page was completed.

Most automatic writing is done without lifting the pencil from the paper, but in trance writing the words are sometimes separated. These scripts, on the other

hand, are made up of many short strokes connected or accurately related to each other in such fashion as to lead one to believe that the writer could see the writing. In the red light test of March 17th, Margery's eyes were closed throughout, in the March 22nd test she wrote in the dark. Dr. Hardwicke and Mrs. Litzelmann also worked in the dark. Apparently the conditions establish the supernormality of the writing, while its content and the fact that it is Chinese, indicates *the intervention of some mind or minds other than those of the mediums or the sitters.*

If the question of originality⁴ is to be raised it seems proper to determine this upon some such evidence as whether the meaning of script is definitely relatable to the events of the seance at which the particular script is obtained. On this basis, more than one-third of the total script may properly be termed original even though some phrases may have been quoted from the Analects of Confucius or from other source of like quality.

The persistent reversal of the writing from right to left is an interesting element in the problem. It is not impossible that a discarnate control might be able to direct the detailed movements of the hand of an entranced psychic, and yet find an almost insuperable difficulty in overcoming such a powerful subconscious habit as that which compels us to begin each sentence at the left of the page. Or again, this may be an example of the partially mirror-reversed writing which occurs with many mediums of the physical type. Walter has said that this may result from the failure of the communicator to obtain complete control of the medium. Studies of hypnotic subjects have shown the persistence with which they follow certain habit tracks, especially when they believe that the suggested course is ridiculous or inherently foolish. In the presence of such a barrier as this writing habit, it is not at all unreasonable to assume that a Chinese control, for instance, might prefer to sacrifice a detail such as the proper right-to-left order of the columns in order that the energy might be conserved for the more important work of correctly forming the characters.

Following Mr. Johnston's hint, we have

⁴The word being used, here and in the preceding paragraphs, in its conventional and non-technical sense, and in connection with the question whether Margery originated the texts which she wrote.—J. M. B.

found Legge's "Chinese Classics," in the Boston Public Library, but it is evident, as he indicates, that one would have to be Chinese or a master of Chinese to be able to relate the Chinese characters to the translations. To the untrained Western eye these ideograms are difficult of recognition. But the presence of these books, of which we were none of us cognizant, does not seem to bear any particular relationship to the problem in hand. If the scripts were a mere jumble of unrelated characters or of sentences bearing no relation to the experiments one might, by some not inconsiderable stretch of the imagination, postulate something like a book-test, based on clairvoyance at a distance, as Dr. Richardson has noted in *PSYCHIC RESEARCH*. But Mr. Johnston has shown that, while the script of March 17th, is jumbled in parts, it is possible to reassemble it so as to form connected sentences. He also says that he had no great difficulty in interpolating the two or three omitted characters.

In view of the peculiar disorder of the sentences and the fact that they seem to have been taken, in part at least, from a book already in existence, it is possible that they were intentionally disarranged by the control in order to give them greater evidential value. (This refers to those quotations which seem to have no specific relationship to the experimental work.) Such a hypothesis seems at least as reasonable as that advanced by Mr. Johnston (that is, copying by a hypothetical Chinese servant and recopying by one or more mediums) and is more nearly in line with the well-recognized proclivity of Walter to present all phenomena in an evidential manner. (Of course, some critics may be willing to entertain the hypothesis that Margery has gained access, in published literature, to these numerous columns of Chinese characters which she understands neither in detail nor in the large, and that despite their failure to relate with anything else that she knows, she has been able to learn them sufficiently well to reproduce them rapidly in the dark. Aside from its failure to cover all the facts, this theory strikes the present contributors as so absurd that they are wholly content if their careful chronicle of the seance action, proving the texts to have been written rapidly by Margery's own hand, reduces the skeptic to this futile plea. — J. M. B.)

Mr. Johnston has drawn our attention to the sentence: "I am not dead," which he seems to find some difficulty in accepting as evidence of the supernormality of the script, although it is accompanied by the clean-cut cross-test dealing with "A rolling stone gathers no moss," which Mr. Bird presented on the spur of the moment, and also the references to Bird and Hill, the geometrical figure, and the card in the lower corner.

If these characters are correctly interpreted, then the phrase "I am not dead, Confucius," is, or should be, of great interest to all students of psychical phenomena, but it does not contain within itself that corroborative evidence which we consider necessary to establish the identity of the communicator. We have nowhere said that these scripts are actually the work of Confucius; we did not even know whether they were really made up of Chinese characters until they had been passed by Dr. Huang, Mr. Hsieh, Mr. Y. W. Lee, Professor W. E. Soothill, of Oxford, and, later, by Dr. Whymant, and others, weeks after the writing. To them is due the statement that the writing is in "original" or classical Chinese. We have presented no claims in connection with these scripts other than the fact of their production under controlled conditions, which, we believe, establish their supernormality. The evidence presented by those Chinese scholars who have so kindly assisted in their translation indicates that they did not originate in the minds of either the mediums or the sitters. A more important claim is that they form essential elements in a series of valid cross-tests involving both English and Chinese in varying proportions. To this evidence Mr. Johnston has contributed data, which, we hope, may be confirmed by other scholars. In rejecting the alleged authorship of the scripts he is at odds with the scripts themselves and not with us who have presented them as a part of these cross-tests.

In the same way, the question of whether they are written in "original" Chinese is one for the Chinese experts to determine, about which we have never ventured an opinion except upon their authority.

It has been noted that the Margery script of March 17th seems to stop abruptly. In connection with this, and related to the question of authorship, Walter said, on June 30th, 1928, speaking to Dr. Richard-

son, "Chief, there is something I want to bring up. When you started that Chinese stuff you spoke to me thusly: speaking thusly you said: 'Now, Walter, I have been thinking that it might be possible for you to do something in Chinese,' and I said I don't know any Chinese. And then Chief, you said, 'I thought that perhaps you might get hold of Confucius and have him put through something.' I said, what good would that do? I don't know Chinese: it wouldn't prove anything about me and how could it prove Confucius? And you said, 'Perhaps you could get Confucius to give something that could be identified, a page from his writings, perhaps.' Do you remember that? Well, this is important—I did it. If you find that the page of Chinese is chopped off rather short don't blame me. Those Chinese were going to stay here for life. That page of 'ink' writing had to be stopped short for they were going to stay the rest of the night. They came in and asked me what I wanted and I said, I want a page of Confucius, and I got it—even if it was stopped off short."

We have regretted the necessity for condensing the reports of the many sittings which have a bearing on these various tests, but to have published them *in extenso* would have taken up many times the space already used. Even these notes on only a portion of the problems involved have been much condensed.

While the construction and alignment of the Chinese characters may, with some justice, be open to criticism on the assumption that the medium is the actual writer and is able to follow the operation visually, the facts as herein presented show that the medium's hand is a mechanism which is not guided by the medium's eyes. The rapidity of production and the relative accuracy of the constructions of both the characters and the sentences show the operation of a mind with some knowledge of Chinese, and that this controlling intelligence can perceive in the dark and in red light too dim for the normal eye to see the individual lines.

It is hoped that some Western expert in Chinese will attempt to write a similar number of Chinese characters of equal complexity and under the same conditions of red light and darkness in order to determine the possible speed and accuracy of normal production. The results of such a

test should be of interest. (The red light is a 25 watt lamp in a box painted white inside and having an 8 x 10 inch opening covered with three thicknesses of red tissue paper. The whole is situated approximately 7 feet from the center of the table and more than 3 feet higher. Only *reflected* light reaches the table.)

We are endeavoring to learn all that we can about these phenomena, their causes and modus operandi, and welcome any constructive contributions which may shed more light on their relationships.

SUMMARY

The Chinese element in these tests was introduced because none of the mediums or the sitters knew the language.

There was no thought that the identity of the communicator or communicators could be established by presenting scripts in that language.

No assertion has been made that such identity has been shown other than the claim intrinsic in the scripts themselves.

There was no understanding on the part of the control (Walter) or the sitters that the Chinese script of March 17th, 1928, was a part of a cross-test.

The quotations from the Analects, as of the above date, were presented as answers to questions or remarks made by the sitters.

It was hoped that these might show that minds other than those of the mediums and sitters are essential to the successful completion of such English-Chinese tests under these or similar conditions.

On two occasions Dr. Hardwicke, in trance and *in complete darkness*, wrote Chinese which bore intimately upon the events taking place at 10 Lime Street, 450 miles away, and in the same seance periods. He had never before written Chinese.

On one occasion Mrs. Litzelmann, never before entranced and knowing nothing of Chinese, wrote Chinese script constituting a cross-test with the Lime Street group.

This was at a distance of eighty miles, *in complete darkness*, and was related to the Hardwicke script of the same evening and the same seance period.

Margery has written about 151 Chinese characters in red light, 43 characters in white light, and 42 in *complete darkness*. Most of these were done rapidly and, on the whole, accurately.

Cross-tests involving sentences and numbers, given on the spur of the moment, originated at 10 Lime Street in English, have emerged in Chinese through one or more distant mediums and within a few minutes.

Tests involving numbers and geometrical figures or designs have been correctly transmitted and have appeared in their Chinese equivalents, or, in the case of the designs, in intimate relation thereto.

A portion of the Chinese script is original in character as determined by its relationship to the events of the seances.

The fact that a cross-test has been completed in Chinese has been announced by Walter at Lime Street, before any communication was received from the distant medium.

The conditions surrounding the presentation of the scripts, as well as their content, are evidence that they are supernormally produced.

Suitable precautions have been taken to make sure that the scripts were actually written at the time and on the paper provided.

All the evidence has been witnessed by responsible persons who have signed their names to the individual sheets.

At no time was there any communication between the groups relative to these tests other than the transmission of the signed scripts from Niagara Falls to Lime Street, and the single script from Ogunquit. These were sent to Lime Street by mail, and from there to the translators. Each test was completed before any translation was available.

FREUDISM AND METAPSYCHICS

BY RENE SUDRE

FOR a long time I have been receiving requests that I tell my readers my opinions about the bearing of the Freudian theories upon metapsychics. It is the belief of a certain number of persons not only that a correspondence between the two subjects exists, but that it is a close one. For to begin with, Freudism is a theory of the subconscious. Freud started, like psychical research, with a study of hypnosis: he recognizes the alterations of consciousness and the existence of multiple personality; he knows that the domain of thought has its infrared regions which are not accessible to conscious examination. And he attributes the mental dissociation of neuropathic subjects to conflicts between the conscious and the subconscious. Herein lies the first reason why one is tempted to recognize a relationship between Freudism and metapsychics.

Again: if we take Freudism not at its point of departure but at its conclusions, we perceive another very particular analogy which it would be vain to dissimulate. Freudism is a metaphysics of sexuality. Our psychic life rests on the instinct of the conservation of the species. The child, according to Freud, manifests this instinct most shamelessly; his every act, from his first sucking of milk right up to the moment when he acquires a conscious attachment for his mother, is of sexual origin. Social life, with the conventions which it imposes, masks this powerful instinct, gives it other names, diverts it into other affective channels, and when it tends to crop up in its true countenance drives it back into the depths of the subconscious. Now when our mediums go into a state of trance, it is a matter of common occurrence for us to get a glimpse of their sexual pre-occupations and impulses. Eusapia, Eva C., Willy Schneider are a few of the more striking of the many examples which have been clearly observed by metapsychists with medical backgrounds, Schrenck Notzing in particular. Likewise the very close correspondence between hypnotic or somnambulic phenomena and hysteria is today well established. And the sexual impulses

of hysterics are frequent; here indeed is one of the justifications of the Freudian doctrine, since hysteria, like other neuroses, is of sexual origin.

The correspondence between metapsychics and sexuality appears with the more positiveness when we consider the ages of our subjects and the intensity of their manifestations. We know that it is around the time of puberty that these manifestations appear. Almost all the unconscious authors of poltergeist phenomena are young boys and young girls. The intense physiological transformations which this period brings with it prepare the individual for his duty toward the species. Are they the direct or the indirect cause of the phenomena of metapsychics? It is extremely difficult to say; but the correspondence is certain. Likewise at the termination of the genetic functions when, especially among women, there is so much trouble of so many sorts, we often observe a rerudescence of the metapsychical faculty. This supplementary coincidence is one which it is important for us to bear in mind.

The recent study made by the Countess Wassilko of the case of Eleonora Zugun is a new and a further proof of the rapprochement which we should seek between Freudism and our metapsychical studies. It will be recalled that this young Rumanian peasant girl had suppressed sentiments of a too tender affection for her father, and that it was in punishment for this forbidden passion that her second personality Draeu (the devil) inflicted his cruelties in the course of the ordinary production of teleplastic and telekinetic phenomena. This case is truly a remarkable one, for those who incline to think that the Freudian theories are in close relationship with metapsychics. It is none the less necessary to guard against too rapid conclusions; for while undeniably Eleanora's psychical troubles and her doubling of personality were the consequence of the repression of a sexual idea, it is not at all demonstrated that it was this repression that unleashed her metapsychical faculties. The liaison appears

more certain between the alteration of personality and the appearance of the teleplastic phenomena. We come here into a domain with which we are familiar and in which we have innumerable observations.

The considerations that I have just set forth are insufficient to prove the interdependence of Freudism and metapsychics. But they strongly impel us to fathom to their depths the correspondence between these two fields. Let us commence with a phenomenon which Freud has studied in great detail and which plays an equally important role in our work: the dream. For Freud dreams are manifestations of a desire, of an apprehension, or of an anguish. This representation is not often clear: the dream has a symbolical structure and must be interpreted. It tends toward the extension, during sleep, of that faculty which is charged with preventing the brutal passage into consciousness of the subconscious content; a faculty to which Freud gives the name of censorship. When the waking consciousness is suspended the censorship is relaxed, but not sufficiently to permit desires and tendencies to manifest themselves exactly as they are, in their true colors; so they disguise themselves in symbolical garments. There must therefore be a "key" to dreams, as the Ancients imagined; but this key is in truth a wholly different thing from what they would offer us.

Freud is a partisan of the strictest mental determinism. He does not believe that the dream images march in arbitrary or fantastic order, as they so often appear to do. For him they are always logically connected; but this logic is not an intellectual, it is an affective one. It is the pressure of desires and tendencies. Even though no purpose appear there always is a purpose. This purpose is *en rapport* with the childish side of the psychic life. The dream transforms us into children and recalls us to primitive states of thought and feeling. The child, according to Freud, continues to live in the adult man, and with him live his childish desires, corresponding to nothing of adult utility.

Nor is it merely into childhood life that our dreams plunge us; equally, it is into the ancestral life. The dream brings us back again into the most remote conditions of human civilization. It permits a freeing of the instincts, it gives the individual a revenge against social constraints. It is

a safety-valve. Further, the dream tends to replace all painful representations by their contraries. In these constructions, of course, it uses the entire conscious experience, and especially the most recent. But this experience thus used is not a matter of indifference; it includes only those actions that have been incomplete, abortive, or repressed. For instance, everything that has not been finished during the day because of an obstacle or because of fatigue, or likewise all that has been repressed or rejected, revives during the night and constitutes the fabric of our dreams. Summarizing, the dream is neither a reflection of visceral sensations, nor an imaginative vagabondage bereft of reason; it is the past transfigured by permanent emotions and deep-rooted tendencies which are the very characteristics of the individual but which never appear freely during waking life. The dream reveals the true self.

If we compare this theory of dreams with the one that can be constructed by taking account of the facts of metapsychics, we perceive an enormous difference. According to Freud, the dream expresses nothing more than a past, and an individual past; it can carry no cognitions save those belonging in the dreamer's past or in his inheritance. These cognitions may have been forgotten but they then form none the less a fundamental part of the subconscious memories. But metapsychics instructs us that the dream may transcend the experience of the senses to bring us images of past, present or future realities, which may as likely pertain to other persons in whom we are interested as to ourselves. Further this transcendent cognition is frequently symbolic; but the symbol does not here appear as the translation of a thought that if it were openly expressed would wound morality or convention.

To be sure, many clairvoyants, when consulted by a sitter and when then receiving intuition of an unfortunate eventuality pertaining to such sitter, disguise their vision spontaneously and give it a symbolical dress. This symbolization may have its birth, like those of Freudism, in the necessity for not speaking of painful things; but this is not generally the case in metapsychics. The symbolism more often presents itself as a twist of the imagination. The psychologist Th. Ribot has characterized it as the language of mysticism.

The mystic *always* transforms concrete images into symbolic ones. But there are metapsychical subjects who are not mystics. In such event, one can always suppose that the symbolism is due to a lack of precision in the supernormal cognition. When we try to recall something that eludes us, we beat about in our memories; images present themselves having more or less of affinity with the one we seek, and which lead to the natural play of mental association. It is not necessary to suppose either that the disguise is imposed by a sort of censorship, or that the supernormal cognitive faculty is essentially a symbolical one. It is in fact no different, in its subjective mode of production, from a normal memory. But where the recollections brought into play by this process of conscious striving for normal memory are necessarily pertinent to the subject, the corresponding approximations to reality with the clairvoyant are not so, and have never formed any part of his own sensible experience.

If we turn our attention to cognition of the future, the contradiction between metapsychical experience and the theories of Freud is again accentuated. Let us repeat that Freud is rigorously deterministic. He could therefore quite well grant that the dream may bring together data from the past, for the purpose of deducing the future in its dependence on the past; but he is in fact very far indeed from this supposition. He regards the dream as never giving the subject any information about his own future and even less so about that of others. It has a character exclusively and profoundly personal. Knowing the repugnance of official modern science to accept the marvelous, one can understand that such a doctrine, with its sexual amplifications, will have found great credit among psychologists and psychiatrists; it is right in line with the work of Charcot, Janet, and the alienists of the latter nineteenth century. It has to have a deal of alteration to be adaptable to the results of our experience.

It would be unfair not to pay tribute to the cohesiveness of this doctrine. It explains neuroses with the same ease that it explains dreams. The neurosis is a conflict between the unconscious and the conscious, between the instinctive amorality of our natures and the morality imposed upon us by our social habits of life. The nor-

mal man is the one who finds the means for conciliation between these two psychic poles. Yet we are never sure of finding it: in the most normal subject, neurosis may arise following some external event, some corporal alteration, some organic malady that releases the neurotic forces from their repressions. "We are normal," writes Freud, "only in such degree as we are capable of this repression."

It is important to point out that neuroses often lead to alterations of personality. This is the case with hysteries. In the Freudian theory nothing is more readily understandable, for the neurosis is a break in the harmony between the subconscious life and the conscious. The groups of repressed instincts or feelings are integrated into subsidiary personalities, which, in a condition of abolition of the normal consciousness, come to the surface and express themselves with more or less force, according to the depth of the natural or artificial sleep. Here we see a spontaneous prosopopesis and here we find ourselves brought to the frontier of metapsychics. Whatever may be the tendency of modern psychology to deny the occurrence of personality cleavages and to assimilate this phenomenon with mythomania, to regard it as a more or less unconscious fabrication, it is not really possible to contest the reality of a concept founded on such a wealth of clinical experiment and without which it is impossible to build a psychology of the subconscious.

I believe, however, that the contradiction is chiefly one of words. Modern psychiatrists have done well to criticize the concept of hysteria and to recognize that these personalities are in the main "roles" played by subjects of special temperaments. Our concept of prosopopesis brings together the two viewpoints, old and new, when it postulates an actor playing a role with the aid of subconscious forces. When these forces are sufficiently strong to impose themselves and to overwhelm the conscious personality, then we have the well known phenomenon of multiple personality, of which the Beauchamp and the Doris Fischer cases are the prototypes. To assert that these cases are a matter of mystification alone is simply ridiculous. Without doubt there is comedy, but comedy constrained and involuntary. The poor girls who play these comedies are sick. I leave to Freud the details of investi-

gating whether sexuality is at the bottom of their lamentable histories. For the possessed subjects of the Middle Ages, who incarnated the Devil, nothing is more certain than that it is. The libido, restrained by the austere Catholic morality, regained its rights by inventing a personage from which nothing but evil could possibly be expected. The fact that these unfortunates played their grisly comedy even in the torture chamber proves that it was not voluntary.

In induced prosopopesis, where the pressure is less, we come closer to mythomania. When Richet makes Alice change from a little girl into an old general, we really cannot pretend that the libido has accomplished this extreme shift of personality or that instinctive forces have had anything to do with the matter. Freud here ceases to be of help to us. How can we believe or understand that Alice has repressed feelings corresponding to those of the old general? It is so much simpler to grant that by virtue of the plasticity that characterizes the mythomaniacal type Alice has taken into her subconsciousness all the elements that enable her the better to realize his incarnation. Awake, she would perhaps be incapable of this; in a state of trance or hypnosis, she has at her disposal a much more vast store of memories and of feelings, which she is unable to employ in her ordinary conscious life.

I shall here indulge myself to the extent of reviewing the analysis which I have already made (*Introduction à la metapsychique humaine*, p. 94) of the role which the idea plays in prosopopesis. I have shown that if spontaneous prosopopesis differs from the suggested variety, this difference is solely one of degree and not at all one of nature. The first corresponds to a morbid chronic case, the second to an acute transient one. To adjudge them essentially different, it would be necessary to misconceive the role of the idea which, with certain subjects, is capable of bringing about superficial psychological transformations, or even those of the physical organism. A subject who makes stigmata appear at suggestion and who produces teleplastic phenomena with the aid of his own substance cannot be termed a simulator.

Finally if we pass to the incarnations of mediums, we shall likewise find in them mixed characteristics of consciousness and

automatism which will prevent us from attributing them to simulation, even when supernormal faculties are in default. It is a matter with which I have dealt at too great length for it to be necessary that I dilate further. I shall simply recall that prosopopesis is not always the mark of a neurosis. Or, if it is, it is often a neurosis that passes unperceived in the ordinary course of life and does not prevent the alleged neurotic from behaving for the better part as a normal man.

These considerations should now make it possible for us to appreciate the bearings between Freudism and psychical research. These bearings are very superficial. Freud has built his theory without giving the slightest recognition to the world of supernormal facts, that is to say, of mental and physical transcendence, of divination and ideoplastics. He has restricted himself to dealing with the subconscious; but he has stocked this subconscious with desires for the perpetuation of the species and he has based all our mental activities upon sexuality. The larger fraction of psychologists, even of those who have abandoned the older psycho-physiological concepts and who regard the mind as a dynamism, refuse to subscribe to these manifestly far-fetched views. There is an aspect of the sexual instinct and of other instincts which has to do with the individual conservation and which can acquire a superior force. The libido is much but it is not all. For even stronger reason metapsychists cannot accept this system which at certain moments appears so foreign to the facts of their observation. These facts are linked with the subconscious life but not particularly with sexuality. It is hard to see in what respects Mrs. Leonard, in incarnating Raymond Lodge, can be accused of a repressed juvenile love. And the diabolical personification of Eleonora Zugun would have been perfectly able to come into being within her if she had never had a censorable affection in her childhood. As for the crises of puberty and of the menopause, if they are in frequent coincidence with the hatching or the reviving of the metapsychical faculty, they are most emphatically not the direct cause. This faculty may be installed or strengthened under cover of any considerable shock which is impressed at this period of the organism.

One may also think that the sexual energy, supposing that it be primitive and

that it represent a veritable dynamic capital of the individual, is susceptible of total transformation as is the more familiar type of material, mechanical energy. In an article in the *Zeitschrift fuer Parapsychologie* for July, 1929, Joseph Boehm, of Nuremberg, has entertained this idea. Following Freud in other respects, he shows that the sexual impulsion can undergo a sort of sublimation or conversion. In the first case it is transformed, for example, into esthetic activity; in the second into anguish or ecstasy, or in more general terms into a hysterical manifestation of some sort. But it can also be transformed into a metapsychical activity. "One may attain the conviction," says Boehm, "that psychophysical mediumship (teleplasticity) is nothing more than another manifestation, that is to say directed into another channel, of a psychic energy whose essence is fundamentally sexual, but which is converted from that use, or repressed or prevented from normal sexual functioning.

Hysteria and mediumship are two abnormal forms which may own diverse origins, rendering it more difficult to recognize from what side they should be approached."

Herr Boehm concludes that if metagnomy (which he calls *seelisches Erfuehlen*, spiritual intuition) arise out of a faculty that is normal in all living beings but latent and repressed in most, then teleplastics proceeds out of spiritual discord (*seelische Disharmonien*) and from vital manifestations that are prevented (*gehemte Lebensaeusserungen*). This notion of restraint, of repression, plays as one sees a large role in all German thought. The question is too metaphysical to be resolved by the light of mere experiment. If I may make a personal avowal, I have found in Freud no aid at all for the unscrambling of the problems of metapsychics. This is perhaps the fault of the French philosophical spirit; equally, perhaps, it is because there are few points in common between Freudism and metapsychics.

FURTHER STUDIES IN APPARENT OBSESSION

Case II : Part III

BY GEOFFREY C. H. BURNS, M.D.

THERE appear at different intervals certain entities that are not so definite but that, so far as can be judged, were individual personalities. They have been classed as messengers; in fact two of the three claimed to be such. They may be looked upon as messengers of the Imperator. This latter entity, it will be remembered, is the chief of this group of spirits and seems to supervise the work, although J. H. H. seems to direct it. The Imperator manifests but once and then not completely; the medium seems to get confused, and the inference is that the power is too strong. However, there are other references to his being an active participant in the procedure. Besides these there are communications from a spirit which we may call the Lady with the Purple Light, from the late Professors James and Hodgson, and from one who is called Peter. Some of the statements of these personalities appear under other headings; but we will at this point abstract from the record of Imperator, one messenger, the Purple Lady, and Peter.

Wherever the Imperator himself comes in, we find the use of the second person. The words accredited to him in this case showed a little disconnection, but there appears to have been some difficulty in transmission, and the message was not completed. This is presented because this lack of completion is more favorable to the claims than the completed message would have been. It could only, with a considerable elasticity of imagination, be claimed that this was an intentional, predetermined break. One would have expected from him, of all, the clearest message.

Seance 13: (Long pause. Control) "In the name of the Father, Son, and Holy Ghost. Amen. I give my blessing. And in regard to the conversation just held would say to thee that the promise that greater things should be seen will be ful-

filled, the same as all promises made by that master of whom you ask by the power of the Father in heaven. In all ages and in all times the chosen band who are willing to go through fire for the cause of God—"(Impression of lost connection; medium shakes head and rises to feet.)

The messengers usually carry information concerning patient and her treatment; at least two of them seem to act as a medium between the Imperator and the physical medium. Thus:

Seance 6: (Control) "I come as a messenger. We have found this a renewed truth of the saying, 'A little child shall lead them.' It has been quite a game—the spirit for the mortal. The child possesses a great ingenuity. Rather strange that we should be using a psychic spirit child as the media between planes. She is very quick at any suggestion we think. We have not absolutely directed—only by our near presence, but we have allowed the drama to work itself out. The physical results have been unusually good, even to the old trouble of elimination. The parents are a little puzzled and question in their minds the wisdom of certain actions and freedom along certain lines, but see no tangible reason to object. There has been a different light in her eyes and a vivacity not assumed. Tell our patient not to fear or dread any return, that nothing more beneficial could happen to her than to have that force appear here, for it marks the beginning of his end. [This may refer to the "sexual maniac" who caused trouble in the preceding seance and was apparently removed at that time.] We want to report that they are very much pleased with her general progress in every way. Directions are the same generally as they have been, with a slight change in diet condition. Let the patient go on home, and we will hold this force here (pause while patient leaves the room.) History goes back in this case to eleven years or so. It is of a sexual

nature. I don't see as clear as I might. Perhaps through companions or suggestion or irritation this was brought about. Have you any history in this case of nightmare attacks?"

(Dr. T. B.) "Yes."

(Impressions) "Also of terrific headaches? I will get it as clear as I can. This was the beginning of the opening of the road that allowed the entrance of this hellish obsession. Somebody in contact with her around this time, whether in the family or a servant, but to whom this force belonged and who at times drank heavily so as to go into a sudden stupor. The nerves of the girl were shocked at this stage. This is awfully hard to draw. Does it touch on things? [This refers to the sexual assault made upon patient and recorded in the history. See section I.] The methods used to control conditions with this neurotic child were barbarous until, when too late, they discovered they had a real and tangible state of ill health to handle. You are working now at terrible odds without the personal and steady control of conditions. Even without close contact with such a force, the treatment accorded now often starts the reflexes. It will be long before the so-called subconscious memory is dead."

The Lady of the Purple Light manifests in the fourth seance. She does not appear to have been recognized although she evidently wanted to be identified. She claimed to have had something to do in this case and tries to take the doctor back over a period of ten years, but the doctor failed to recall anything connected with her, either at that time or later. Because of the desire for recognition, which was not obtained, it may be well to give all the material that was developed concerning her in this seance.

(Impressions) "There is a lady here, who belongs to one of the groups, who says, 'My greeting to you, friend, and my peace I bring unto you.' The last part of the sentence, although possibly not in the same words. She says she will bring back to you a recollection. I also get a flash of purple light, very deep purple. Does that identify her at all, Doctor?"

(Dr. T. B.) "The light might, but I don't know about the rest."

(Impressions) "But the peace and the purple light? I ought to say what she says in regard to the patient. 'I have been

with your patient, first intermittently, for the last two days entirely.'"

(Dr. T. B.) "Thank you."

(Impressions) "She says, 'I am acting in a two-fold capacity. I intend to gradually educate and enlarge the mental, but first I am serving as what might be termed a buffer; not a bluffer. I hope to keep away certain forces from close contact and also to act from a comradeship with the patient and the little force so that not too close a contact for their own good is kept even here. I think you will grant the necessity of the detention of the little one for the present.'"

(Dr. T. B.) "I do."

(Control) "I am pleased that you think that way. Do you remember back to a period over ten years ago—ladies do not like to be too exact on questions of years—to a certain lady in a group who, when she manifested, there was a remark made in regard to the peculiar quality in her voice taken on by the instrument which you were kind enough to call 'sweet'?"

(Dr. T. B.) "I am very stupid."

(Control) "I don't think so, for I can not give the name in the circumstances. Now I need a big word when I say that a metamorphosis is taking place already in the mental outlook of the patient [Patient said a change had come over her; she feels more assurance, less uncontrollable fear, and a sensation of the goodness of God and faith that she will be made well. Dr. T. B. notes: "Patient's expression and general appearance are changed for the better."] There is the insidious beginning of a conscious individuality that is beginning to think for herself on lines that were before rigidly circumscribed. Inwardly even if not so that she consciously realizes it, for there is a new faith in the goodness of the Great All Father, no matter how it may be manifested. As this will be enlarged—that is part of my work—will come the firm faith in the goodness of God, to work out any problem. You may ask her later if this has reached her consciousness at all, and yet I think it shows in the light of her eyes, and that is the reason for some improvement. I want to say, and say it kindly, that thinking for oneself, when done quietly and with an urge for the best, is not disloyalty. A buffer can not prevent all shocks, but can act as a spring. We are grateful for your cooperation in these problems of spiritual unfoldment."

It is to be regretted that this spirit remained unknown except as a member of one of the groups. Attention is called to the first impression where the medium says "although possibly not in the same words." It is to be expected that, when giving mere impressions, there would be conveyed only the idea and that this may be expressed in other words than those the spirit would have chosen and is probably a reason why errors in impressions are generally greater than in control.

Peter follows the Imperator at the time he was unable to function. Part of this message has nothing to do with our case but was directed to the recorder. Here would have been a good cross-reference had it been specified just what was referred to; but as there had been several promises made to the recorder, which one, if any, was meant is not known. The rather large statement that "there had never been one promise unkept" is very cleverly modified by "except as referred to time." Evidently there are grades of spirits, as this one is said to be a "higher one."

Seancee 13: (Control) "In trying to hold back with the power the connection of words was lost unto the light. Resuming, and looking back into the history of the progress of man, it has always been through the travail of a few faithful followers that any cause has been carried on and the cause been won. The instrument has not announced a change of control, which is the reason you are all wondering what this has to do with the question before us at this moment. It concerns absolutely the issue here; but it was primarily brought out by the thought and statements of the recorder, who will understand more thoroughly why we entered into this discussion. When the truth of the foundation of everything, truth in the inspired word, has been proven scientifically as well as by inspiration; the name of her of whom I am speaking will be on the list of the faithful. She knows that this refers back to the promise made long ago and verified here today. I do not think I have been recognized. You heard me speak here once through some one of the old band of the faithful Peter. You, my son, are asking also, 'What about the promise? Have I forgotten?' There has never been one promise unkept except as referred to time. Every groundwork and every foundation is being laid in a way that nothing can overthrow. And when

that is completed, the building shall go up, and too, go up with the help from forces undreamed of at the present moment. We could point out and give through the instrument details, but the times is not ripe. Neither is it advisable to keep on power as strong as we have used today, for the effect on the physical of the instrument. Unsatisfactory to you, my friend; but we will have to continue with the regular work. It is a digression from the sitting which caused the pause in the beginning, for the instrument kept waiting to hear words that were being given to her concerning the regular sitting." (Medium sits down, opens eyes, and takes a drink of water; wipes eyes, which are full of tears.) (Impression) "I wonder why the higher ones always give you such a bath. They make you cry so—"

Seance 13: (Control—Mary Ellen) "There was a man here early today that we can ask the family more about. You know that man very well. Didn't that man tell you something two months ago? Not here."

(Dr. T. B.) "I don't know who you mean."

(Control) "You don't know Peter?"

(Comment—Dr. T. B.) "An entity who gave his name as Peter spoke to me about six weeks ago and made a sort of prophecy about future events."

Here was a good chance for cross-reference, but it was not followed up; and while of some value toward proof, is woefully lacking when it might have been quite decided.

Judging from the production of this group within the group, they may all be classed as higher spirits. They talk in a different style, perhaps a little authoritatively, and give evidence of knowing what they are talking about. While this constitutes no proof of who they are, it makes it a little more difficult to say that this was all produced by the medium without external help.

We now pass on to consider the real obsessors. Already we have taken note of the aunt, the great-grandmother, the child, the Arabian, and the Unity cult. Of these, certainly the child and Arabian may be said to have obsessed. Possibly the others did not get so close to the patient. We will deal with the suicide elsewhere, as she may be classed as a stray or casual and can not be said to have obsessed. There

seems to have been a second stray in the last seance which the patient herself threw off.

I am also inclined to doubt the claim of the uncle by marriage to being an obsessor. However, he must have kept pretty closely around the patient after his demise to have entered into the records. He did not die until several years after the onset of the patient's breakdown; it happened during his lifetime, and he could hardly be called an obsessor then. This entity appears just in the fourth seance, about four months after his death.

(Impressions) "A pain in this side of the neck (touches right side). A very heavy feeling. This is a man, Doctor; he neither comes in nor stays out. He is just sort of half in. I am all clouded mentally with a very uncomfortable sensation through the abdomen as well. I feel as though the sky might crash down. There is a slight sexual discomfort, but the dazed condition is more overpowering than anything else."

(Dr. T. B.) "Is he not far enough in to talk?"

(Impression) "No—I—he is a man who is violent in his opinions; when he gets excited, there is danger of an attack of some kind. I place him on the mother's side of the family. I didn't get the relationship or anything else. I judge he has some opinions about the other side of the house. He will overstep himself if he is allowed to grow in his anger." [See comment below.]

(Dr. T. B.) "Have you an idea what these seizures are?"

(Impression) "The most difficult work I have ever known, this one (turns in chair with back to doctor, covering face with hand). I will go over here by myself and see if I can get it any clearer (long pause). He is afraid of a seizure if he gives away to his anger.

(Control—J. H. H.) "And those spells—you asked the type—in which he began perfectly quiet and heavy—it was another thing and yet mistaken for such. The regulation symptoms were not present in the pronounced form to be recognized for the true condition. Do you get me?"

(Dr. T. B.) "I think I do."

(Control) "This spirit is quite a family accompaniment. You have been expecting such a one."

Seance 6: (Impressions—messenger) "Have you any history in this case of

nightmare attacks—also of terrific headaches? I will get it as clear as I can. This was the beginning of the opening of the road that allowed the entrance of this hellish obsession. Somebody in contact with her around this time, whether in the family or a servant, but to whom this force belonged and who at times drank heavily so as to go into a sudden stupor. The nerves of the girl were shocked at this stage. This is awfully hard to draw. Does it touch on things?"

(Comment: Dr. T. B.) "If this is the entity I had in mind and whom I did expect to manifest, it is true that he is a relative of the father [the uncle who died in January, 1926]. According to the patient's history I should expect such an entity to endeavor to make contact with her, and the result would be to produce in her certain physical conditions present in the entity's life. The shock came through a relative [uncle by marriage] who has since died. I knew that this person had had certain attacks but not that they were caused by drinking. In later investigation I found that he was a drinker."

I am not at all satisfied with the evidence in favor of the identity of this spirit although he seems to have been accepted by the patient as a relative and by the physician as the man who perpetrated the sexual assault. Here we have one of the big mistakes of the medium. You will notice she said on the mother's side of the family. He was identified from the history given by the patient as being the uncle by marriage on the paternal side. The medium, however, did not get this clear, as she says, "I don't get the relationship or anything else."

The next entity is a rather peculiar one and was apparently forcibly removed in the fifth seance. He appears to have caused considerable upset, both to the patient and the medium, during his short visit.

(Control—Mary Ellen) "Put your hands on her head" (indicated patient). (Doctor goes to patient, puts one hand on the head; she moans and makes convulsive movements.)

(Impressions) "Flashes of red light." (Goes under control. Rises and walks about. Patient continues to moan and becomes hysterical. While doctor is soothing her, the medium comes out from under control and goes to patient, putting her

hands on her. As she passes recorder, she whispers to her: "Little girl says, can't you pass me over to her?"

(Impressions) "They say if she just relaxes she will be all right. Just relax. (To patient:) Don't you feel better now? (Leaves patient and goes under control again, walking about much disturbed. Finally sits down, seeming very uncomfortable for several moments. Meanwhile patient continues to moan and shudder.) No wonder she didn't want him in. There is a force there, the most peculiar personality since I have been in the work. I seem to be twisted and turned to stone and become so rigid. (To patient:) Relax enough so I can take them. No wonder she objected to the control of this force. I lost all sense of direction and what I was doing and eventually of the power to move. The pain from back of neck up began very heavy. Before I took him on, there was the force. He was raging mad with you, Doctor Bull, for interfering. I will try to give the rest of his history later. They tell her [patient] not to worry about the symptoms, for they will surely be removed. He will never really accomplish his purpose. (Patient continues to moan while doctor tries to soothe her.) Out of that force comes the nervous reaction of memory of fear. There is a record of an old case that would open the whole line, down in the annals." [After seance, when patient had left, the medium told me that this force was a sexual maniac, cruel and destructive.—T. B.]

Just what this force is or should be in the picture is not easily seen. That he was an obsessor is evident from the effort made to keep him out. The final statement might indicate he was an obsessor of some other entity, "that would open the whole line." Perhaps in connection with the uncle who was apparently obsessed "whether in the family, or a servant, but to whom this force (hellish obsession) belonged."

There is still one other that requires mention. He is known as John, and he was an Oriental. The girl says he was yellow. He is supposed to have been a drug addict, and it seems that at time the patient had had longings for opiates. It was suggested she may have been treated with such sedatives at the hospital, but it is certainly not the custom to use opiates in those places although in some sedatives are all too freely used. About the time of his appearance

the patient seems to have had an awakening of desire for something of this nature. He comes into the scene during the seventeenth seance. That he was expected is evident, for we find the stage being set for him. I will let the records tell his story.

Seance 17: (Control—Mary Ellen) "That fool, John, has been around again."

(Dr. T. B.) "Who is John?"

(Control) "H'm! H'm! Wouldn't you think a man would have more sense? Did you ever know a man that acted like a foolish child?"

(Dr. T. B.) "Yes, I have known some,"

(Control) "Did you know we had one in our family?"

(Control) "You know for two weeks he was around, but do you know that John is better?"

(Dr. T. B.) "I am glad to hear it."

(Control) "My friend used to be afraid of John. I can feel it. Did I tell you enough about him?"

(Dr. T. B.) "What made him better?"

(Control) "The teachers. Now he comes around, he makes everybody sort of peevish, and he makes them say nasty, mean things." (Hands on patient's head:) "You won't melt away. Feel funny down here (stomach)? Weak, sometimes she feels. She feels much better since I have been vacationing. She had pains here (left arm) when I came. Aches, aches, aches. Sometimes she feels very long, Doctor. I am very big today."

(Dr. T. B.) "You look it."

(Control) "Oh, but I is (pause). Well, when my hand is on her, she's all quiet. It must be all quiet. That's enough. You know why I have to do this?"

(Dr. T. B.) "No."

(Control) "So she'll feel it quicker when she's at home. Then she will get all nice and quiet." (Puts hands on another part of patient's head, snaps fingers, and control changes. Under new control medium walks back to the other side of desk, leans against the wall.)

(Change of Control) "No, go. No, go away." (Turns head as though speaking to some one behind her.)

(Dr. T. B.) "Well, sit down anyway; we won't hurt you."

(Control) "Not let me work any more."

(Dr. T. B.) "There is a chair."

(Control) (feels of chair) "Not a chair, not a chair."

(Dr. T. B.) "Well, stand up if you prefer."

(Control) "Nothing to sit (leans on chair back). Not let me work."

(Dr. T. B.) "What kind of work do you want to do?"

(Control) (sits down) "Picture story. (Feels of desk and wall gropingly.) All colors. Long time ago me work. Then some other man."

(Dr. T. B.) "The other man is trying to help her; you are not strong enough."

(Control) "Two years back me work."

(Dr. T. B.) "Well, if its ten years, what's the difference? Don't be selfish about it. It hurts this girl, and we are trying to help her."

(Control) "Your debbil friend makes little child take me."

(Dr. T. B.) "You know that is not true."

(Control) "Only get me through child."

(Dr. T. B.) "We don't want to harm you, and in your heart you know that. Don't you know it?"

(Control) (Snarls angrily, then sinks back relaxed in chair.) "Sometimes me get so sleepy. That hurt here (stomach). Oh, hurt."

(Dr. T. B.) "What caused it?"

(Control) "Something too tight, like so (clenching hands). Hasheesh, hasheesh, something make all tight."

(Dr. T. B.) "I know."

(Control) "That make all tight. Oh. Yet want more. Oh, oh, then get sick. Oh, oh, you got?"

(Dr. T. B.) "Have I got any? No."

(Control) "Debbil friend tell, himself (writhing). All right, I tell; I tell. Put hands on girl there (motions towards patient). Now I feel better." (Medium coughs hard until exhausted and reaches for water; drinks, gasping.)

(Change of control—J. H. H.) "Look back in the early history of the record, and at the first attempt of her work there. You will find traces of this man; he is not the man who has done work with her in the last year or so. He is Oriental. You find the type in the work also. In the colorings and the designs. She is all right."

(Control—little girl) "Oh, that's enough to blow the top of your head off. They put something over on me, Doctor. I didn't know they were going to do this. Oh, isn't our stomach sore? Sort of raw, isn't it?"

Oh, he is yellow." (Rises from chair and gropes her way to patient.) "He is a yellow man. Does my friend feel as though she got sore there (stomach)? I am not going there (to patient) just yet. I like to dance, Doctor" [Dr. T. B.'s note: "This John entity was exorcised. The patient's muscles were sharply active in spasms during this process. She felt an increase of sensitiveness in the abdomen and stomach after the seance and said they felt raw. This is the entity who, it is claimed, caused the nagging, peevish attitude of the family. The patient says she has never really painted, but that she frequently had a strong impulse to paint. This entity seems to be a Chinese addicted to hasheesh. The patient was at one time in an institution where much was given her in the way of opiates. The time 'two years back me work' is not accurate. This last week she (patient) says a strong desire for drugs comes over her, and had there been any that she could have obtained, she fears she could not have resisted the urge to take it; it was so strong."]

Again we may ask, Why such a force? Could not the medium have picked on an easier one? He seems to have been rather a surprise to all concerned, especially the child entity who appears to have brought or enticed this spirit in. While the patient admits a desire for drugs and says she thinks she would have taken some, we can not put too much credence in this. By this time the patient was imbued with the work and there was no indication of desire for drugs before this. How much did suggestion play a part in the patient's statements? Such suggestion may cause a statement to be made that is essentially false yet honestly believed to be true by the one so making it. It is very true that patients in hospitals for the insane have had drug habits. I have seen those with bromide, chloral, and paraldehyde habits; but in general opium and its derivatives are not used. There is nothing to prove this entity up. It appeals to me as a rather weak link in the chain of evidence. There is not a hint of dialect when the oriental takes control; in fact he does not seem to fit into the picture. This, however, does not negate him. There is a hint that he may have been an obsessor, and certainly the helping spirits accepted him. Perhaps this very oddity of his appearance may be used as evidence that the medium was

really giving information obtained in the manner claimed. There appears not to have been any call at this time for a personality of this type unless it was that the patient really had a longing for drugs and that the medium read this from her mind. In this case we still have to ascribe to the medium superior powers. It would appear that this spirit had worked with the patient

several years ago and that since this is his first appearance, he had been ousted early in the treatment. We may assume then that he had tried to re-enter and that more effectual means were applied this time to insure his keeping away. These means were not so dramatic as some of the others that have been coerced into rational Mental Hygiene.

(*To be continued*)

"SCIENCE AND PERSONALITY"

I have perused with considerable interest Dr. William Brown's latest contribution¹ to the vitally important subject of psychology. The eminent psychotherapist has succeeded in producing a work which is not only of exceptional scientific value to the student but is most useful to the layman who is able to assimilate all that Dr. Brown has to say without unduly taxing his mental digestion—which cannot always be said of works by Freud and others.

Actually, the work has been prepared from a course of lectures which the author delivered at Yale University in March, 1928, and its general purpose is the consideration of religion in the light of science and philosophy—really a sequel to Dr. Brown's "Mind and Personality" which was published² in 1926.

Of special interest to the readers of this review are the chapters (pp. 183-252) on psychical research which, says the author, were included "only after much hesitation." But Dr. Brown points out that the material brought forward serves as an illustration of the kind of phenomena upon which inferences as to the possibility of

survival of bodily death are based. Some of Dr. Brown's experiments with Mrs. Leonard are included in the present volume and one seance is recorded *verbatim* (Appendix, p. 239). Sir Oliver Lodge regards this as "a good sitting."

Dr. Brown records some most interesting experiments which he carried out on shell-shocked soldiers in France. While working as neurologist to the Fourth Army on the Somme, he noticed that the strain of exposure to shell-fire produced apparently mediumistic or clairvoyant powers in a large number of soldiers. At least 15 per cent. of such soldiers were found, immediately after the shock, to be easily hypnotizable, and, in a large proportion of these cases, they were found to exhibit powers almost identical to those belonging to mediums. The chapter (p. 183) on these experiments is particularly valuable.

We can heartily endorse Sir Oliver Lodge's opinion that the present volume is an "extraordinarily well-informed book," and Sir Oliver makes the interesting statement that Dr. William Brown appears to have possessed some trace of psychic power himself. I can cordially recommend "Science and Personality" as a book not only to be read, but to be studied.

¹ *Science and Personality*, with a Foreword by Sir Oliver Lodge, Oxford University Press; London, Humphrey Milford, 12s 6d. net. Pp. viii and 258.

² University of London Press, Ltd.

PSYCHICAL RESEARCH

The Crisis Passed : The Patient Doing Well

BY L. R. G. CRANDON, M.D.

IN OUR issue of June I reprinted Dingwall's lament about the crisis in psychical research, with comment by myself which might seem to be sufficient. Too late to effect any modification in my plans for that issue, I received from Dr. Crandon a manuscript embodying his reactions to Dingwall's plaint. What he says is interesting and seems to differ from what I said, to a degree justifying a second covering of the case for the "patient," as Dr. Crandon calls it. So I present his paper here-with.—J. M. B.

In the May number of "The Realist" Mr. E. J. Dingwall draws a doleful picture of the decadence of psychical research, occasioned, according to him, by the infiltration into the several research societies of those who accept the spiritistic interpretation of some of the phenomena. There was a time, it seems, when psychical research was a respectable matron who elevated a disdainful nose at her frowsy sister, Spiritualism. Now, alas! she actually associates with the harridan, and is herself beginning to exhale the aroma of stale beer and fried onions. The suggested remedy is that she be cut off from her evil associations and banished for a season to the tents of the noble red man, there to fight fleas and study the psychological abnormalities of primitive man until she comes to her senses and regains something of her former high estate.

The badness of a bad situation is further intensified by the circumstance that "the study of alleged supernormal phenomena is growing, and gradually is attracting the support of men engaged in physics, medicine, and biology, or some other branch of science, often with the most surprising effects on their previous mentality.... Men and women in public life, lawyers, doctors, engineers, writers, and dramatists come forward to profess belief not only in the existence of supernormal phenomena but also in the spiritualistic interpretation of them." It is therefore not surprising to

learn that "most scientific men . . . regard this spectacle with repulsion and amazement." What is slightly surprising, however, is to find Mr. Dingwall regarding the spectacle in much the same fashion; for he is himself a well-known and able student of these same alleged supernormal phenomena, and is convinced that some of them, at least, actually occur. When, after a pained glance at the general situation, he places his endorsement on "poltergeist phenomena, where objects disappear, fly about and are smashed to pieces, and where other violent and noisy manifestations occur," he is in danger of himself providing a spectacle which "most scientific men" will regard with repulsion and amazement.

It is true that the research societies in recent years show a tendency to abandon their former ultra-conservative position and to enlarge the field of their investigation by the inclusion of mediumistic phenomena. That the new policy has diminished their usefulness or resulted in deterioration in the quality of their contribution to scientific knowledge may well be disputed. On the contrary the fact would seem to be that they have thereby entered upon an era of activity which holds much of promise for mankind. That they are arousing public interest and co-operation and attracting intelligent men to the study is a matter for congratulation rather than for commiseration. Nor should the circumstance that new recruits, in reckless defiance of Mr. Dingwall's ideas of the fitness of things, show a tendency to stray into the spiritistic camp, occasion undue alarm. In the present state of the investigation the interpretation which observers give to the phenomena is, after all, of little moment; the primary consideration is the careful accumulation, authentication and classification of the data. For the ultimate purposes of science a fact authenticated and recorded by Sir Oliver Lodge, who finds in the phenomena evidence for survival, is no doubt as valuable as a fact contributed by Mr. Dingwall, who will

have none of such nonsense. There can be no such thing as a tainted fact.

For Mr. Dingwall, however, the situation is charged with menace. "How," he asks despairingly, "are we to account for this extraordinary position?" (i. e., the acceptance by investigators of the spiritistic hypothesis.) But is the position in any way extraordinary? Whether or not psychic phenomena furnish evidence for survival is a matter upon which science has not yet delivered its final pronouncement. It is well within the range of the possible that the ultimate verdict will be that they do. As the accumulation and study of the facts go on, phenomena which were formerly ascribed to spirit intervention are found to be manifestations of some obscure faculty in living man. This faculty may be a sort of new sense gradually emerging in the course of man's evolution, or it may be something that is destined to survive death and to be of use to him only in a post-mortem state of existence. Whatever it may be, it furnishes no direct evidence of survival. But there is another group of phenomena admittedly difficult to explain on any hypothesis other than that of the actual intervention of discarnate entities; phenomena, to express it in another way, for which the spirit hypothesis affords an explanation which is not unreasonable. It is therefore by no means extraordinary that men of intelligence, honesty of purpose, and scientific competence are to be found who prefer that explanation to any of the alternatives yet offered.

That men engaged in physics, medicine, biology, and other sciences, and men and women in public life, lawyers, doctors, engineers, writers and dramatists disagree with Mr. Dingwall both as to the facts and the interpretation to be given to the conceded facts, is a circumstance which might be open to several interpretations. For him there is and can be but one explanation. Such people are the victims of superstitious credulity. They are of inferior mentality. To put it bluntly, they are crazy! A man may, it seems, believe in poltergeist phenomena and in the ability of fire-walkers to transfer immunity to heat to others and still retain his sanity and an impeccable scientific respectability; but the moment he allows himself to toy with the thought that an outside entity may be involved in the per-

formance, he becomes an occultist and sets foot on the road which leads to mental dissociation and eventual madness. "It cannot be doubted," he tells us, "that the study of occultism has a peculiar effect on the human mind. After a period of such study a kind of mental cleavage seems to occur: the capacity for estimating the value of evidence becomes weakened and the inquirer becomes an easy prey to every sort of deception and delusion. To such inquirers occult phenomena become commonplace: they see spirits everywhere." He is here referring, be it understood, not alone to those persons of emotional instability and lack of critical judgment who approach the subject from the religious angle, but to the class of intelligent investigators already mentioned. "The experiences of those scientific men who have worked in this field have often been so unfortunate that there need be no surprise at the caution of the orthodox. We have only to call to mind prominent supporters of spiritualism and so-called psychical research and to read their utterances to be amazed that such superstitious credulity can exist."

We have here a curious survival of an ancient superstition—that it is dangerous to pry into nature's secrets, that if the rash investigator proceeds too far he will at last find his path barred by an angel with a flaming sword and hear pronounced upon him the awful curse of madness and damnation. The absurd generalization that in the domain of psychical research a belief that certain phenomena are of spirit origin robs the investigator of the normal use of his senses and incapacitates him from estimating the evidential value of events that occur in his presence, is continually cropping up; but it is rather astonishing to find it set forth so boldly by a man of unquestioned scientific standing in the field of psychical research and in an article attacking the scientific accuracy and competency of others. The fact is that within the last century many of the world's greatest minds have devoted themselves to the intensive study of what Mr. Dingwall chooses to term the occult. All of them have reached the conclusion, as has Dr. Dingwall, that certain of the claimed phenomena actually occur. Some of them, after prolonged investigation, have adopted the spiritistic hypothesis; others, equally able, and after

equally prolonged research, have refused to do so. If among these numerous investigators, and without reference to their spiritistic or anti-spiritistic leanings, there has been a single instance of mental cleavage, or of loss of capacity for estimating the value of evidence, the circumstance has successfully escaped public attention. The extensive literature of spiritualism and psychical research affords abundant refutation of the accusation. Wherever a given phenomenon has been studied independently both by believers and by disbelievers in the spiritistic hypothesis the records of reported facts show a remarkable similarity. Consider, for instance, the poltergeist cases. They have been studied at different times and in different places by investigators who have variously ascribed the manifestations to unknown natural causes, to the devil, and to spirits of the dead; and yet the reported facts in any chosen case are so precisely similar to those of all other cases that a reading of the record becomes monotonous. Similarly teleplasmic phenomena have been intensively studied with the aid of photography both by observers who accept the hypothesis and by others who are bitterly hostile to it, and here again the printed and the photographic records are in substantial accord. The truth about the matter is therefore exactly what common sense would anticipate it to be—that competency to observe and report upon psychic phenomena does not depend upon the particular theory which the investigator entertains as to their causality, but is the component of numerous factors. An emotional approach to the subject is of course undesirable; but, as experience amply demonstrates, the most inept and incompetent of all observers is the confirmed skeptic who knows that such things cannot and do not occur. If the credulous spiritualist sometimes sees things that are not there, it is equally true that the case-hardened skeptic frequently is unable to see, or unwilling to admit that he sees, what really is there.

If, therefore, the crisis in psychical research which Mr. Dingwall bemoans has no more substantial foundation than the opposed incompetence of its investigators with spiritistic leanings to observe the facts and to apply scientific methods to the investigation, there is little occasion for alarm.

The increasing willingness of the societies to enter upon the study of mediumistic phenomena is a hopeful sign. The first of the societies, the British, was unquestionably organized for the purpose of covering the entire field of psychic phenomena, and back of its organization lurked the hope, if not the expectation, that the study proposed to be undertaken would throw light upon the puzzling problem of human survival. Other things being equal, the most fruitful field for investigation would have been offered by the evoked phenomena of spiritualism. Unfortunately other things were not equal. The whole subject of spiritualism was at the time in exceedingly bad odor. The conditions said to be necessary for the production of phenomena were precisely the conditions most favorable for fraud, and fraud was in fact so prevalent and all-pervading that scientific men felt a natural disinclination for such investigation.

Under these circumstances two possible courses were open to the newly associated investigators. First, accepting the conditions alleged to be necessary for the evocation of the phenomena, to apply the scientific learning of the members to the perfection of a technique which, while not violating the imposed conditions, would infallibly reveal the perpetration of fraud—a task which, undertaken by learned men in a scientific age, by no means presented insuperable difficulty. Second, to side-step the whole unsavory business and confine the activities of the society to those more or less spontaneous happenings which are common to the race as a whole, and which, if less promising than the mediumistic phenomena, were at least cleaner and offered less risk of loss of dignity. Unfortunately, perhaps, for the progress of the science, the society chose the latter course, and the societies which were formed later followed the lead thus set. For many years they confined their studies largely to spontaneous and experimental telepathy, apparitions apparently connected with death, dreams, crystal visions, haunted houses, and the like.

In the meanwhile the rich field offered by the spiritualistic seance lay unworked save by the spiritualists themselves and save by an occasional daring invader from the scientific world. Gradually, however, and especially during the last thirty years, the number of investigators with some sci-

entific competency has increased. Working usually under a hurricane of lay and scientific derision, they have succeeded in laying the foundations of a technique for the exclusion of conscious or unconscious mediumistic fraud, and with the aid of photography and mechanical recording devices have built up so strong a case for the genuineness of phenomena heretofore regarded by scientists as the chimeras of insane imaginations, that orthodox psychical research can no longer ignore their demand for official investigation. If the whole business, as the die-hards will still have it, is a miserable and wicked hoax, nevertheless it is a hoax of such magnitude that it becomes the positive duty of the only group of scientists who claim special competency in the field to step in and explode it. On the other hand, if the alleged phenomena are by any chance genuine, it is equally important that that fact be determined and declared, and that science take some survey of the new domain which is thereby opened for research.

It is heartening to note that serious psychical researchers are awakening to a realization of their duty and opportunity in the premises. The American Society has taken the lead by giving an increasing amount of space in its monthly journal to accounts of mediumistic phenomena. The trend cannot be more strongly indicated than by the fact that this society devotes its last volume of Proceedings in its entirety to the results of a long series of seances with the medium Margery, for the production of the so-called physical phenomena. The gravity and significance

of such a step can hardly be overestimated. In view of the persistent *a priori* prejudice on the part of the scientific world against this class of phenomena it is manifest that should the phenomena reported eventually be shown to be the product of fraudulent manipulation, the American Society would be greatly compromised and the utility and scientific credit of its past and future work in other cases seriously impaired. It is equally manifest that the Society would take no such step unless after due investigation it considered the risk of such a debacle as entirely negligible.

The belief that a society for psychical research could not without serious risk to its reputation for "caution and discretion" invade the field of mediumistic phenomena has been so much of a dogma for so many years, that a certain amount of bitterness on the part of the old guard at the spectacle of a new generation rising up to confront a new situation is excusable. We may even feel a certain sympathy for the Dingwall viewpoint, however hopeless we may consider his attempt to sweep back the waves of the invading tide. Sitting amid what he conceives to be the ruins of a once noble structure, he dreams of a day when the rabble will be swept from the temple and the leaders of old will appear to guide their flocks to pasture on the outer fringes of that forbidden swamp which the imagination so delightfully peopled with strange and awful creatures. A pathetic figure! An idle dream! The swamp has been penetrated and its rich and fertile lands are in process of reclamation.

INTERNATIONAL NOTES

BY HARRY PRICE

SIR OLIVER LODGE celebrated his 78th birthday on June 12th, 1929.

In an interview he said that the conditions of life had so vastly improved that he saw no reason why soon everyone should not be living to be a hundred years old. He maintains that a person ought to "disappear" when his period of usefulness has come to an end. He concluded "I'm perfectly ready to go."

* * * * *

I am engaged in investigating one of the most extraordinary cases of poltergeist disturbance and alleged haunting that has come under my notice for years. The case was reported to the *Daily Mirror* by the Rev. G. E. Smith, rector of Borley, near Sudbury, Suffolk, who asked for assistance and advice. The editor of the *Mirror* asked me if I would investigate the case and I consented.

Borley Rectory is a mansion erected in 1865 on the vaults and cellars of a thirteenth century monastery. The ruins of a nunnery are close by. It has 38 rooms, mostly unused, and stands in wooded grounds nine acres in extent. The legend (current for at least 45 years) is that a groom attached to the monastery attempted to elope with one of the young nuns. The lovers being detected, the groom was hanged and the girl walled up alive in one of the chambers of the nunnery. The apparition of the nun has been witnessed by many people, and on one occasion was seen by four persons at the same time. A phantom coach and pair of bays has also been seen—and heard—by reliable witnesses, including the Rev. Harry Bull, the last incumbent, who died about two years ago.

At an all-night seance, without a medium, and by the light of two good paraffin lamps we held a 3-hours' conversation with the alleged spirit of the late Rev. Harry Bull who tapped out his answers on the back of a large mirror in the bedroom in which he died. There have been several tragedies, both ancient and modern, connected with the house.

We have experienced all the usual typi-

cal poltergeist manifestations such as the throwing of pebbles and other objects, and on the occasion of my last visit—I was then accompanied by Lord Charles Hope—we received a shower of ten keys which had been extracted from as many doors in various parts of the building. Amongst the keys was a brass Romish medallion, which the rector could not identify. The flight of the keys was accompanied by the ringing of the house bells—apparently of their own volition. On the occasion of our last visit, the few members of the Rev. Smith's household having retired to rest, we assembled in the haunted "blue room" to await events. Lord Charles Hope remarked casually: "If they want to impress us, let them give us a phenomenon now." A few minutes later one of the bells on the ground floor clanged out, the noise reverberating through the house. We rushed downstairs but could not even find the bell that was rung. Experiment proved to us that when any of the house bells were rung (they are the old-fashioned bells on springs, actuated by wires) the spring and clapper did not come to rest for some minutes. But we could not discover the least movement in either spring or clapper, though we think it was the drawing-room bell which had been disturbed.

The most convincing part of the story of the ghosts of Borley Rectory (which I am writing for PSYCHIC RESEARCH) is the mass of first-hand evidence, extending over a period of 45 years, which I have collected from various persons who have either seen or heard the manifestations. During the present investigation the only person who saw anything was Mr. V. C. Wall, of the *Daily Mirror*, who distinctly saw a black mass gliding down the "Nun's Walk," the path along which the famous nun perambulates during the summer months—and always on July 28th. I was standing by Mr. Wall's side, watching the front of the house, when he tapped me on the shoulder saying he could see something gliding along the path. He dashed across the lawn which separated us from the path but the mass stopped and "melted" (as he expressed it) just as he approached. On our return

to the house we were greeted by the fall of a slab of glass from the roof of a porch. The Rev. G. E. Smith and his wife have now taken a house at Long Melford, $1\frac{1}{2}$ miles away, as they simply cannot live in the place any longer.

* * * * *

Speaking of Lord Charles Hope reminds me that he will be in the United States from the middle of August to the middle of October, in connection with the National Amateur Golf Championship. He hopes to see some of the principal American mediums and would appreciate any assistance in this direction.

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I have just received a communication from the representative of Frau Johanna Krall, giving me the first option on the laboratory of the late Karl Krall which is being disposed of. It will be a thousand pities if the contents of this laboratory are dispersed.

* * * * *

The 27th annual conference of the Spiritualists' National Union met at Salford on July 6th under the presidency of Mr. A. E. Keeling. The chief concern of the conference is what the new labor government is going to do in order to legalize mediums. The delegates consider that the golden opportunity for the official recognition of spiritualism has now arrived.

* * * * *

How and when our planet will cease to be inhabitable is exercising the Sunday papers. Sir Oliver Lodge has given us his views as to how the world—our world, that is—might come to an end and in the *Sunday Dispatch* for July 7th Sir Richard Gregory, in an article, "Exit the Earth!" tells us that the end may come through a collision with another heavenly body. He points out that the earth was born through a catastrophe experienced by the sun in the dim past, and says the end of our planet will come also by means of cataclysm. In case his readers should become nervous, he reassures them with the information that the earth may still go on for "some millions of years." It appears that we have already had a practical demonstration as to how our end will come. In 1908 a swarm of celestial bombs, weighing thousands of tons, dropped upon the primeval forest of Siberia, in the province of Yenisei, and devastated an area many miles in diameter. If these "bombs"

had fallen on New York, the city and its inhabitants would have shared the fate of Sodom and Gomorrah. In January, 1931, an asteroid called Eros, fifteen miles in diameter, will—astronomically speaking—come fairly close to the earth and it is not impossible that our planet might be struck. If it were, it would bring disaster to most parts of the earth. Sir Richard says that the moon will eventually come back close to the earth and will then break up to form a ring of fragments around the earth like those round Saturn. In the meantime, the sun will cease to shine. These cheerful developments would render the earth uninhabitable by human life. Sir Richard concludes with the remark—which he might well have placed first—that the earth will certainly come to an end "but it is beyond human knowledge to say precisely when and how it will be reached."

* * * * *

Dr. Walter Kroener, of Berlin, sends me a fat dossier composed of documents relative to his recent experiences with Valiantine in the German capital. Valantine and his wife visited Germany accompanied by Mr. and Mrs. Dennis Bradley and the party gave a number of seances. Those that Dr. Kroener attended were considered very unsatisfactory and the doctor says so in the strongest terms. The report makes interesting reading.

* * * * *

Aleister Crowley, reputed sorcerer and dealer in black magic, is in London after a long absence. He has returned after a world tour observing religious practices, native magic, and philosophy. He says he has come to London to publish his memoirs. If half the stories one has heard about Crowley are true, the book will have to be printed on leaves of asbestos!

* * * * *

For real black magic one must go to West Africa, according to Captain F. W. Butt-Thompson in his "West African Secret Societies" (London, Witherby, 21s. net) which describes, with photographs and sketches, the organization and activities of nearly 150 native secret societies, dividing them into: (1) mystic and religious; (2) democratic and patriotic; and (3) subversive and criminal. Some societies have their own secret language and drum-notes, and their own currency. Among the officials of one society are the Ambassador, Caterer, Conservator of Legends, Dancer, Doctor, Fag,

Hornblower, Judge, Magician, Mother of the Fatting-House Priest, Rubber, Shaver, and Undertaker.

Of magicians we learn that "to practice magic for a society is not alone a birth-right; it must be secured and placed beyond a question of termination by long training and continuous success. From his or her adolescence, to manhood and womanhood, and on to death, the magician knows the fatigue of close application to his or her calling. There are no holidays from it, and one failure ends all."

"Most societies have magicians. . . . It was those of a Pagan society, Poro, who in 1827, at the coronation ceremonials of King George the Second of Bullom, raised a breeze on a calm day strong enough to sway the branches of the trees and to scatter the blossoms piled on the altar before the king: and who did it without any stage effects.

"A man of Ampora (a Sierra Leone society) puts water into a 'bottle' calabash, scoops a shallow hole in the earth, balances within this the vessel at an angle, utters a word of command, and the vessel turns about, dips its neck, recovers, dips again, allowing the water to fall, drop by drop, according to the wishes of the magician or his audience. This trick is also known to Bori and to Idiong (other magicians), the last-named balancing the vessel on the smoothly rounded top of a stick planted in the sand.

"The Eturi man (a Nigerian society's magician) pours into his mouth a little water from a calabash that all the spectators have seen filled, and then spouts it out with ten or twelve living swamp fish, each two or three inches in length. A Nkimba man (Congo) rubs his nose, and from it proceeds a stream of ants, a shining red procession that seems to the amazed onlookers endless and altogether supernatural.

"A Don man (Senegal), well known in his district, swallows a wide-bladed trade machette, and a Belli-Paaro man is noted for his appetite for spears. . . . A man of Penda-Penda has quite a 'national' reputation in French Guinea for swallowing snakes of the poisonous species.

"A Bundu woman (Sierra Leone) plays tricks with crocodiles. A strong and fearless swimmer, she dives amidst the reptiles and stirs them from sleep, calling to them as she flirts the water into their eyes, and

making them follow her as she swims rapidly away down the Bunce Creek. Or she will stand on the bank, ruffle the water with the sole of her foot, and out from the mud will come one of the beasts, to be fed by her, and at her signal retire again to the stream. It is claimed that this woman can enter the water nude and with hair in disarray, swim for some time beneath the surface, and return with her hair coiffured and her body clothed in bands of beads." In my collection I have an old Burmese palm-leaf manuscript which gives the solution to many of these native tricks.

The tests for novices of some societies are frightful. The Masubori (Muhammedan West Coast Society) youth is sent to the cross-roads at midnight, with orders to stay there no matter what happens. The first to try to frighten him away is an official disguised as a *bori* (spirit), the next appears to have but one eye, and that glowing and blazing like a fire, the next is a warrior who thrusts at the boy with a spear, the next a magician who drops writhing, luminous snakes on him, and so on, until the test is considered complete.

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I am wondering whether "black magic" was the cause of the theft by burglars of a Burmese idol which was stolen from the home of Lady Arthur Herbert at Coldbrook, Abergavenny (Mon.), on June 27th. The burglars forced a window on the ground floor and locked Lady Herbert in the room on the first floor where she was sleeping. They ransacked many rooms, but removed only the wooden idol, 22 inches high, which was in the hall. They ignored jewelry worth thousands of pounds and left the house without taking any of the valuable contents. The idol had been brought from India by Sir Arthur Herbert many years before.

A somewhat similar case came under my notice some years ago when a lady in a London flat lost a sharks' teeth necklace which had been sent to her from one of the villages of the Ganges, near Patna. The necklace was of no intrinsic value, yet she returned home one evening after the theater and found her flat had been ransacked from top to bottom. A careful inventory of the place revealed the fact that only the necklace had vanished, though hundreds of pounds' worth of valuable property had been disturbed. The case was reported to the police in the usual way.

The necklace was found in a most curious fashion. Two or three days after the theft, a colored man, travelling first class, arrived at Boulogne with a ticket for Marseilles by the Bombay Express. At the French *douane* he was asked if he had anything to declare. He said "no." When his bag was searched several boxes of cigarettes were found. Becoming suspicious, the customs officials took him into an ante-room and searched his person. *In his hat* was the sharks' teeth necklace. Thinking the "find" was valuable on account of its extraordinary hiding-place, the customs officials communicated with the English police, who realized the man was wanted for the flat burglary.

At the man's trial it transpired that the necklace was stolen from a village temple and that since its disappearance a number of calamities had been experienced by the devotees. Deaths, losses among cattle, etc., were all put down to the loss of the necklace which had been traced to London. Because of these "extenuating circumstances" the native was fined a nominal amount and returned to his country *with* the necklace to which its most recent owner was only too glad to relinquish her title.

* * * * *

This year the British Association is holding its meeting in South Africa. One of the principal subjects to be discussed is the "Nature of Life" for which the sections of Zoology, Physiology and Botany have combined. Amongst the papers of general interest are "The Nature of Consciousness" by Mr. J. G. Taylor; "The Witch Cult in Modern Times" by Miss M. A. Murray; "An Indian Fire-Walking Ceremony in Natal" by Mr. R. V. Sayee; "Experimental Method in Psychology" by Mr. F. C. Bartlett, etc. The meeting opens at Capetown on July 25th.

* * * * *

The *Daily Telegraph* is publishing a symposium on "Is Hell a Reality?" to which a number of theological and other thinkers are contributing. Sir Oliver Lodge opened the discussion on July 1st with a long article in which he maintains that Hell *does* exist and that it is largely of our own making. The following are the more striking extracts from Sir Oliver's article:

"It is fairly well known that, after long-continued investigation, I have come to the conclusion that survival and persistent

existence are demonstrated facts. If that conclusion is false nothing further that I have to say is of much consequence. But if it is true, if human beings do continue to exist, under somewhat modified conditions,—still probably in touch with the physical universe but no longer having any constant association with matter and therefore no longer within our sensory ken—then a great many other things naturally follow.

"Once it is demonstrated that existence is possible out of association with matter, there is every probability that many other grades of being, besides terrestrial humanity, inhabit space. Even on the earth there are many grades of existence. The variety of animal life is astonishing. Human beings also range from high to low; there is a great gulf between the loftiest and the most degraded mind, which nevertheless is spanned by intermediate grades. Still more may this be true in the cosmos generally; and, granting that space has physical properties—as we know it has—it is only rational to assume that every grade of being exists in space, from the highest imaginable to the lowest which manages to escape extermination. . . .

"Heaven and hell are significant terms suggestive of contrasting states of being. The instinct of humanity has always been to strive or hope for the one state, and to shrink from or fear the other. As was said of old time, 'Fear not them which can only kill the body, but fear him who can cast both body and soul into hell; yea, I say unto you, fear him.' Taken as it stands, it is an awful warning; and though, like all phrases, it requires interpretation, it must represent something real and dangerous. If the highest grades of being are to be called heaven, the lowest grades may be called hell. In that sense therefore hell is a reality. . . .

"For actual and active cruelty we must, strange to say, indict the theologians. At one time they had a terribly mistaken idea that persecution was their duty, that they could save people's souls by burning their bodies, and they blasphemously called the procedure merciful. Individually an inquisitor may have been a kindly person, as he was in Bernard Shaw's great play 'St. Joan,' but as an inquisitor he is a repulsive ingredient in the cosmos. The more we exculpate the individuals the heavier

is the indictment of the system under which they work.

"The Bishop of Beauvais may not have been so personally humane as Mr. Shaw chose to dramatize him—at any rate, the Church ultimately thought fit to treat him as a scapegoat and throw him to the wolves—but he is condemned by his acts. Still more is that kind of ecclesiasticism condemned which rendered such acts possible. The bigoted English chaplain who aided and abetted in the atrocity lived to repent in a salutary hell on earth. What right has one human being to persecute another for his beliefs, or inflict torture in the name of religion? Faith cannot be buttressed by such brutal blunderings or blasphemous bigotry: it is work only fit for devils."

Sir Oliver Lodge concludes his article thus:

"So it would appear that, after all, hell is largely of our own making. Free will was a direful gift; our activities, for better, for worse, have been set free; we are not coerced. We can ruin our own lives and the lives of others; we can bring pain to our nearest and dearest, and we may have bitterly to repent. Suffering, however, especially vicarious suffering, like that of a parent for a prodigal son, has a redemptive influence; a mother's sorrow has sometimes been the means of recalling a vicious youth from the error of his ways.

"So it may be in higher spheres also; that is what Christianity teaches; and there seems no hope of escaping from the possibility of vicarious suffering. However high we rise we may be called on, and may willingly consent, to go to the help of those in torment and distress, and to run the risk of maltreatment at the hands of the self-satisfied and the self-righteous. So it was with the highest of the sons of man; he took our nature upon him, and became obedient unto death, even the death of the cross; nay, more, we are told that he descended into hell. No part of human experiences was alien to his saving and healing grace. The gates of hell shall not prevail against the Divine goodness forever."

* * * * *

Bishop Welldon, Dean of Durham, considers that Hell is a mystery that humanity cannot grasp, and that remorse is the eternal punishment. He concludes his article (*Daily Telegraph*, July 2nd) as follows:

"I do not desire to minimize the awful gravity of Hell. I think there is too much tendency in the present day, among preachers especially, to ignore or forget our Lord's emphatic admonitions. The probation of the present life is undoubtedly relative to eternity. The warnings and the blessings of Jesus Christ may be said to run on parallel lines which can never meet in this world, but may under the Divine Providence meet, as Christians believe, in the world which is to come.

"The real Hell is and must remain a mystery. The belief in it, like all dogmas bearing upon the Divine Nature, or Providence, transcends the range or scope of human thought. To define it, therefore, in specific language is impossible; for finite minds cannot fathom the reality of the infinite God. But every mystery is a great possibility; every mystery is in itself an incentive not only to speculation but to adoration. Before it, as before the veiled figure of Isis, humanity bows its head in humble reverence. But in every mystery, as in all true religion, the final word is the word of acquiescence in the Sovereign power and the Sovereign love of God."

* * * * *

Herr Josef Weissenberg, the Berlin magnetic healer whom I have mentioned in these *Notes*, is drawing still greater crowds to his Thursday evening meetings at the Haverland Hall. Also, he is still prophesying. In a recent *Note* I mentioned that Herr Weissenberg had decided that, according to his calculations, England should have been submerged by a tidal wave. He has now prophesied that on July 13th another Great Plague will break out in Germany and many thousands succumb. The Berliners are not taking Weissenberg or his prophecies too seriously. But Berlin is certainly witnessing scenes at the present moment which surpass in both pathological and psychical interest all that has ever been recorded of the Weissenberg settlement at Walfrieden, a secluded lake-side spot among the woods of the Glau Hills, twenty-five miles to the south of Berlin. It is here that Josef Weissenberg, magnetic healer, gathered together his first group of fervid believers in his own power.

Every Thursday evening more than a thousand people gather round him at the Haverland Hall. The object of these reunions is to call up various spirits, which are supposed to speak through the mouths

of the mediums—both amateur and professional—who are always present. The Master (as he is called) goes from one to the other of these with a Bible in his hand, touches the brow gently and suggests which spirit shall speak out of their mouths.

Trained alienists and physiologists themselves testify to the reality of the trances in which one member after another of this strange congregation falls when listening to a speech from one of the mediums. It is possible, even for laymen, to distinguish between the deep bass voice of "King David" or "Saul" speaking for five minutes or so from a woman's mouth, and her natural voice before and after possession by the spirit. Biblical and historical warriors, German princes and militarists, are the principal spirits whom Herr Weissenberg's magic calls up; but his ecstatic gathering sees more things between earth and heaven than the critical outsider. A war between the evil spirits who are discernible only to the "possessed" and the pure ones whom he has apostrophized, causes an occasional uproar which only his swift actions can prevent turning into a pandemonium. One person after another in the hall sobs, shouts, and falls. Weissenberg "turns on" and "turns off" the magnetic fluid at will, hurrying from one to another. People "come to" at his bidding.

Weissenberg is a man of extraordinary personal magnetism and in this respect reminds me of H. P. Blavatsky who, like the German "Master," appeared to be able to hypnotize crowds—if such a thing as collective hypnosis be possible. But Blavatsky never depended upon the adventitious aid of an orchestra of trombones and trumpets, as Weissenberg does. At every manifestation the orchestra bursts into music and a mixed choir of thirty voices chants religious songs. It might well be asked what the police think of these psycho-sexual displays which are attracting all the neurotics of Berlin. But under the Republic in Germany there is tolerance for all forms of religious observance. Until anybody's health is proved to be seriously

impaired by attending Herr Weissenberg's manifestations, doctors will continue to frequent his Thursday evenings and make first-hand studies of rarely-observed phenomena—and the police remain discreetly in the background!

There is a rumor in this country that Professor Gilbert Murray (whose interest in psychical research is so well known) Regius Professor of Greek at Oxford University, will succeed Sir Esme Howard as British Ambassador to the United States. Professor Murray's known sympathies with the Socialist Party may account for the report. Prof. Murray has travelled widely in America and Canada.

A case of healing from paralysis even more remarkable than most of the alleged miracles of Lourdes is reported from the village of Roetinghausen, in Westphalia. A boy of twelve had been completely paralyzed in the whole of the lower part of his body for four years. A fortnight ago he had been sent back home from the Bielefeld Hospital by the doctors, who declared him to be incurable. The other day the boy, who is very religious, told his parents that the figure of Christ had appeared to him and told him that he would be healed at nine o'clock the same evening. At nine o'clock the boy asked to get out of bed, did so alone, and walked about the room. The local doctors are completely baffled.

M. Jean Meyer, founder of the Institut Métapsychique, Paris, is offering a prize of 10,000 francs (about \$400) to the inventor of an instrument whereby the subconscious can be eliminated in the transmission of spirit messages received through mediums. The competition, which closes on December 31st, 1929, is open to all nations. I join with M. Meyer in the hope that such an instrument will be evolved, but, in the writer's opinion, the task borders on the impossible. Communications should be sent to M. Jean Meyer, Villa Montmorency, 11, Avenue des Tilleuls, Paris (XVII).

BOOKS RECEIVED

Books Presented to the American Society for Psychical Research
by Dr. L. R. G. Crandon.

Name	Author
Some Ghost Stories.....	A. M. Burrage
Mysteries of Hypnosis.....	Georges De Dubor
The Evolution of Spiritualism.....	Harvey Metcalfe
The Best Ghost Stories.....	Bohun Lynch
More Haunted Houses of London.....	Elliott O'Donnell
Ghosts—Grim and Gentle.....	Joseph L. French
The Mystics.....	Katherine Cecil Thurston
The Drama of Love and Death.....	Edward Carpenter
Stranger Than Fiction.....	Mary L. Lewis
Ghosts—Helpful and Harmful.....	Elliott O'Donnell
And After This Life?.....	J. B. K. Bose
Hindu Philosophy.....	J. E. Richardson
The Great Unknown.....	W. A. Greenhill, M.D.
Hydriotaphia.....	Swami Bhakta Vishita
Seership.....	Sydney Dickinson
True Tales of the Weird.....	

PSYCHIC RESEARCH

SEPTEMBER, 1929

The Current Status of the Schneider
Mediumships
By HARRY PRICE

Reflections from a Rural Vacationist
By RENE SUDRE

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By GEOFFREY C. H. BURNS, M.D.

On the Uncertainties of Memory

By HEREWARD CARRINGTON PUBLIC LIBRARY
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OCT 1 1929

WASHINGTON

International Notes
By HARRY PRICE

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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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DIAGRAM 1.

Photograph showing portion of electrical controlling device; A, six-light lamp indicator; B, rheostats controlling lamps. Note: the "socks" are merely placed on the feet for the purposes of this photograph; in practice, the feet are *inside* the socks, which are firmly attached by means of tapes.

PSYCHIC RESEARCH

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Vol. XXIII, No. 9; September, 1929

THE CURRENT STATUS OF THE SCHNEIDER MEDIUMSHIPS

III—Five Demonstration Seances by Rudi at the National Laboratory in London

By HARRY PRICE.

MUNICH being the cradle of the Schneider mediumship, it was with no surprise that I discovered on a recent visit to the Bavarian capital that Rudi Schneider was living there. He regards Munich as a second home, just as his brother, Willy did during the lifetime of the late Dr. A. Baron von Schrenck-Notzing.

No useful purpose will be served in denying the fact that the Schneider mediumship has been under a cloud during the past year or so. The attack of W. J. Vinton¹ and the negative seances recorded by Dr. W. F. Prince² during his visit to Europe in 1927 for the Third International Congress of Psychical Research somewhat dimmed the luster of the reputation of the two boys; and Mr. Bird's findings, although published only in the present series, have been known privately to numerous persons. So notwithstanding that Baron Schrenck was still obtaining phenomena, apparently under excellent conditions, there has been a very decided

question what the precise present status of the case should be taken to be.

Mr. Bird has given a sufficient résumé of the published unfavorable reports. I shall not waste the reader's time and patience in further analyzing the reports of these negative seances. I have often wondered why Vinton descended on Braunau (the boy's home) like a bolt from the blue and why I have not heard of him since. Why this tyro should have chosen the Schneiders to experiment with I can only surmise. But apparently the journey to Austria was worth while since he filled 45 pages of his journal telling us what ought to have happened, but didn't. Mr. Vinton tells us that he supplied Herr Schneider with "unlimited beer" and "led him on." Of Herr Schneider he says: "I discovered a sly, crafty look in his eye and found evidence of a similar tendency in his behavior." And yet he got no phenomena!

Dr. Prince's experiments at Stuttgart and Braunau were productive of "effects," if not of "phenomena." He concluded

¹"The Famous Schneider Mediumship," *Psyche*, London, April, 1927.

²"Experiments with Psychical Mediums in Europe," *Bulletin VII*, Boston S.P.R. 1928.

³*Psyche*, p. 5.
⁴*Ibid.*, p. 37.

they were produced by normal means though no trace of trickery could be discovered. Dr. R. Lambert, at whose house at Stuttgart the seances were held, contends that "some, or even all of the phenomena *may* have been genuine" and regards the genuineness of Rudi's phenomena in his good sittings as "probable to a high degree." On Mr. Bird's experiences I cannot comment since I write these lines before having seen the full printed account of them, and have not discussed them with him since the fall of 1927.

The seances I had with Rudi in Braunau on various occasions were spectacular enough, and much impressed the sitters, including Mr. E. Clephan Palmer, the representative of the *Daily News*, who journeyed to Austria with me in order to see Rudi. He was quite convinced of the genuineness of the manifestations, though previously an utter sceptic as to the possibility of physical phenomena. I wrote a full account² of these seances at the time.

It is well known that the Schneiders are a family of mediums. Willy leapt into fame in English-speaking countries when I published³ the account of the convincing phenomena which Mr. E. J. Dingwall and I witnessed at Munich in 1922 through the kindness of the late Baron von Schrenck.

These seances at Munich were, to all intents and purposes, under our own control. We examined everything, affixed our seals to the seance room door, etc., etc. After the seances Dingwall and I signed statements to the effect that we had witnessed genuine phenomena, which included many telekinetic movements, starting and stopping of a musical box in a gauze cage, to order. The box also wound itself up. A pseudopod or hand-like form picked up my handkerchief several times. Loud raps inside the cabinet were heard: The "hand" or pseudopod showed itself against a luminous plaque, etc., etc. And all these phenomena occurred at a distance of some feet from the medium who was controlled by two persons. At the fore-control Willy was searched and put into black tights which were outlined with luminous bands and buttons. It was a wonderful display of phenomena, produced in really excellent red light.

I have referred to these early sittings with Willy because the phenomena were

almost identical with what were later witnessed through Rudi and, I believe, Karl and Hans, his brothers. The outstanding fact is that Baron von Schrenck invited us to Munich in order to discover trickery, if it existed, and we returned convinced of the abnormality of the manifestations.

* * * * *

Rudi Schneider, now aged 21 years, has exhibited signs of mediumship for a considerable period. He has been tested in various Continental cities, by many investigators and different circles; he has produced his phenomena in several countries and no trickery has been recorded against him. Professor Hans Thirring was impressed by the phenomena he saw in 1924⁴ and other competent observers have been convinced of the genuineness of what they have seen. It was due to the unflagging zeal of Baron von Schrenck-Notzing in exhibiting the Schneider mediumship that so many Continental savants have become interested in psychical research.

When Willy Schneider commenced pursuing his dental studies in earnest, Baron von Schrenck had more leisure to experiment with and develop the mediumship of his younger brother, Rudi. A most elaborate program had been arranged for 1929, the Baron and Herr Karl Krall having completed a system of control, partly electrical and partly tactful, which was to silence the critics forever. The experiments were to have been conducted in Krall's laboratory, just outside Munich. But this was not to be; the early weeks of 1929 witnessed the sudden deaths of both Krall and the Baron, and German psychical research received a shock from which it may never recover.

It was in March, 1929 that I found myself in Munich. I went for several reasons. Principally, I wanted to ascertain the position of psychic affairs in Germany, and especially what was happening to the Schneider boys. I found that Willy had passed his final dental examination and was busily engaged in his profession in a small town a few miles from Munich. To my joy I found that Rudi was still in Munich, more or less undecided as to his future movements but engaged, *pro tem*, in assisting Herr Karl Amereller, a clever electrician who had fitted up Krall's laboratory. Amereller was, of course, well known to Schrenck.

Through the good offices of Fraulein Dr.

² Published in the *JOURNAL of the Am. S. P. R.*, Nov., 1926.

³ In *Psyche*, April, 1923.

⁴ *JOURNAL of the Am. S. P. R.*, December, 1925.

Gerda Walther, who was Baron Schrenck's secretary, I made contact with Herr Amereller, who impressed me as being a very agreeable and intelligent person. I understand that Amereller has a flourishing business and employs a number of men. I rather took to him.

Through the kindness of Herr Amereller a seance with Rudi was arranged for my benefit—the first experiments since the death of Schrenck. The seance was held on March 21st in Amereller's flat, which is not on the street level. I assisted in hanging a pair of curtains across one corner of the principal living room—this formed the well-known "cabinet." In front of the opening in the curtains we placed a small, low table over which we suspended a hanging electric lamp, regulated by means of a rheostat. The circle consisted of Dr. Gerda Walther, Amereller, a young woman school teacher, a doctor and myself. All these sitters were strangers to me and (with the exception of Amereller) to Dr. Walther, whom I had met for the first time only a few days previously. I controlled the medium. With his legs between mine and my hands grasping his wrists, he was completely immobilized. The lady on my left (the school mistress) also held Rudi's arms with her right hand. All the other sitters were linked up in orthodox fashion. The phenomena were good, and consisted of the usual billowing of the curtains, levitation of the table, raps to order, a pseudopod or "hand" between the curtains, etc., in a red light sufficiently powerful to see the phenomena. As I have remarked elsewhere, whatever was the "prime mover" on that occasion, it was not the conscious Rudi. If fraudulent (and I have no reason to suspect this) there must have been a very well-rehearsed collusion on the part of some of the sitters who—if confederates—proved themselves adepts in trickery.

But the phenomena cannot rationally be explained in that way. Both the doctor and school teacher were strangers to each other, and both were unknown to Dr. Gerda Walther. To suggest that these strangers, on the spur of the moment, suddenly combined to provide me with an evening's entertainment is preposterous; equally preposterous is the suggestion that wherever they go—London, Vienna, Zurich, Prague, Stuttgart, Munchen, etc.—the Schneider boys can secure circles of strangers, educate them in the most in-

tricate methods of deception and confederacy, demoralize them into supporting a fraud that they (the investigators) are trying to prevent—and never be found out. For the Schneiders' most bitter critics (*i. e.*, those who have attended the fewest seances) have to admit that it is impossible for the boys normally to produce the phenomena under the stringent control usually imposed. They have to fall back on collusion: confederates in the cabinet; small boys in black tights and masks crawling under the sitters' legs into the area of activity; the mediums' relatives equipped with reaching-rods, hold-outs and similar apparatus of what I will call the pre-scientific age of psychical research; trap doors and sliding panels; collective hypnosis and—in the case of one "argument"—collective lying on the part of the sitters who were accused of banding together in order to deceive the public. In the following pages the reader will see how far these "theories" are applicable to the experiments we conducted at the National Laboratory of Psychical Research.

My seance on March 21st. at Herr Amereller's flat convinced me that—in spite of various reports to the contrary—Rudi still possessed some power and I was strengthened in my decision to approach him with a view to his coming to London. The previous day I lunched with Baroness von Schrenck-Notzing and General Peter and I put my proposal before them and enlisted their sympathetic help. They promised to do all they could for me. Rudi was willing to visit the Laboratory and both Dr. Gerda Walther and Amereller were enthusiastic over the idea and did much to convince Rudi that though he would be among strangers, he would be treated with kindness and courtesy. I promised Rudi that he should fly to London, as the boy has a passion for travelling by airplane. The only difficulty to be surmounted was whom I should ask to accompany Rudi to London because it was obvious the boy could not travel alone. Also, he had to have a companion in London to go about with him. In case of illness, too, it was imperative that the boy should have a friend by his side.

The fact that Mr. Thomas H. Pierson (the secretary of the American S. P. R.) and his wife were in London on an extended tour of Europe compelled me to act

quickly. I was determined that Mr. Pierson should have the opportunity of witnessing the world's greatest physical male medium. But the question of Rudi's companion was still a burning one and at one time seemed almost insurmountable. The names of three persons suggested themselves to me, *viz*: Dr. Gerda Walther, Major Kalifius (a friend of the family, living in Braunau), and Herr Amereller. The most suitable of the three was, in my opinion, Amereller. Major Kalifius was a regular attendant at the Braunau sittings and on that account he was automatically ruled out. Dr. Walther was unsuitable on account of her sex. That left Amereller who was a very busy man with an important business to attend to; he did not see his way clear to leave Munchen for two weeks in order to accompany Rudi to London. And this was exactly how the position was left when I returned to London on March 22nd.

Upon my arrival in London I discovered that Mr. Pierson would be in the Metropolis for only a few days and the chance of his seeing Rudi appeared to be getting more remote. I decided to make another attempt to get Rudi over quickly and sent letters to Dr. Walther, Rudi and Amereller urging them to put their heads together and find some way out of the *impasse* caused by our inability to find a travelling companion for Rudi. I again stressed the importance of Amereller's coming with the boy, if possible. At the same time I fixed a date (April 10th) for their arrival so that Mr. Pierson should have an opportunity of seeing the medium. To my relief, during the next few days I received a telegram from Amereller saying that he and Rudi would arrive in London on April 10th. I take this opportunity of thanking both Herr Amereller and Rudi for placing their services at the disposal of science, and cheerfully record the fact that neither of them received one penny-piece in cash, or received a present in any shape or form. Their tickets were procured for them, their hotel bill was paid for them, and we did our best to entertain them in a modest way. But apart from that, they received neither cash nor kind, thus upholding the best traditions of scientific research.

I think Rudi was rather disappointed that he was unable to fly to London but on the night previous to their departure from Munchen a gale was blowing and

they were warned that no plane would leave unless the storm abated. So they came by the orthodox train and boat, after all. Miss Kaye, secretary to the Laboratory, with her car, met them at Liverpool Street Station on the evening of April 10th. One or two press men were with her and the travellers received a warm welcome. After a meal Miss Kaye drove them to their apartments which we had secured for them near the Laboratory.

I was at the Laboratory betimes on the morning of Thursday, April 11th, but Amereller and Rudi were there before me, waiting for the rooms to be unlocked. True, they had a distance of only fifty yards to traverse while I had done a journey of fifty miles but their enthusiasm to be up and doing early was very apparent. They told me they were delighted to be in London.

* * * * *

It is well known that Baron Schrenck and Herr Krall had been experimenting with an electrical controlling device by means of which indicator lights were extinguished if the contact between controller and medium were broken or even relaxed.

To the best of my knowledge the history of the indicator form of control is as follows: At the beginning of 1923 I devised an arm-chair (I called it the "electric chair") which consisted of a number of contact-makers, normally kept apart by light springs, which corresponded to various parts of the medium's anatomy. There were contacts for the head, arms, hands, seat, feet, etc. All these points were connected up with a row of colored indicator lights so that should a person under test move a limb, or rise from the chair, the corresponding light immediately failed. Of course, the contacts were made fraud-proof. I sent a description of the idea, with a rough drawing, to Baron von Schrenck-Notzing.

Towards the end of 1926 I heard that Herr Krall had devised an indicator form of control and in my Notes in the JOURNAL of the American S. P. R., I recorded^{*} this fact and recalled my early suggestions re the "electric chair."

When there seemed some possibility of Rudi's visiting the Laboratory I asked Herr Amereller if it were not possible to use this control at the London sittings. He readily complied with my wish and gave

^{*} November, 1926, p. 692.

me a blue print (Diagram 3) of the somewhat complicated wiring. When he found he could accompany Rudi on his trip, he kindly made up a switch-board for me in order to save our time when they reached London. Though the wiring of the installation is a little involved, actually the de-

to control the feet and hands of the sitters in the same way—making six separate circuits (and corresponding lights) in all.

I want the reader thoroughly to grasp the idea of this electrical control as only by doing so will he appreciate what follows. I shall try to put it as simply as possible.

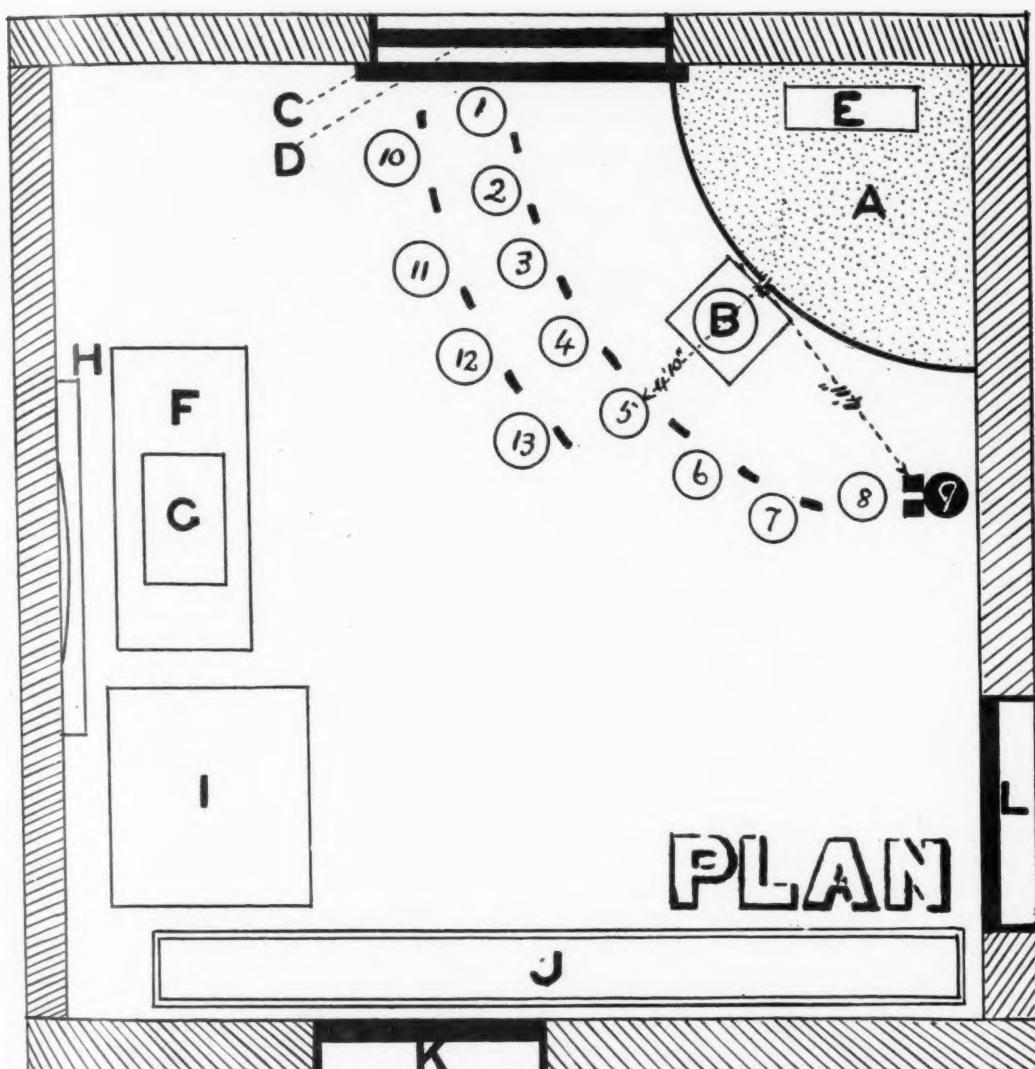


DIAGRAM 2.
Plan of seance room, showing position of sitters, medium, cabinet, etc.

vice is simplicity itself—just a series of electrical contacts.

The indicator device in its latest phase as used by Schrenck controlled only the four limbs of the medium and controlled by four separate electric circuits. In the experiments at the Laboratory I decided

If an electric bulb is at one side of a room and a battery at the other and two wires are connected between them the lamp will light. If one of these wires is cut into, say, ten pieces the lamp will *not* light unless the twenty ends of these pieces are connected. If, instead of the pieces of

wire, you substitute ten pairs of metallic gloves for the hands, and ten pairs of metallic socks for the feet, you will get the identical effect. When all the gloves (or all the socks) are in firm contact the lamp will glow, the slightest break putting the lamp out. That is the simple description of the device.

The seance room wiring for the control was carried out by Herr Amereller, under my supervision. All the material (such as wire, etc.) came from the Laboratory's workshop. Miss Kaye purchased a number of pairs of gloves, to the palms of which she sewed strips of metallic ribbon. The cotton gloves (ladies') were rather small and very difficult to get off once you succeeded in getting them on. A loop of insulated wire, two feet long, connected each glove to carry the circuit across the body of the sitter.

The "socks" were bags, made of a mixture of metallic strands and cotton, interwoven, and were made (in Germany) for scouring pots and pans. I happened to see these bags at Harrods' and decided they would do for our purpose. They cost three and six pence per dozen. Tapes were sewn to these "socks" and we found that they answered our purpose admirably. Insulated wire bridged each pair of socks, in the same way that we joined the gloves.

To the floor between each two sitters was screwed a small metal plate, about four inches by two in such a position that any sitter's left foot rested on one plate and his right foot on the other. These plates are indicated in the plan of the seance room (Diagram 2). The purpose of the plates (which are not absolutely necessary) is so that a sitter may assume a comfortable attitude. Instead of his keeping his feet hard pressed against those of his neighbors (in order to maintain the circuit) his right foot rests on half of the small plate, his neighbor's foot occupying the remainder of the plate which thus serves as a bridge for the current. It will thus be seen that when all the sitters are in position with their feet on the plates a complete circuit between lamp and battery is made. *Immediately* a sitter moves a foot (to which, of course, is fastened the metallic sock) the circuit is broken and the indicating light fails, revealing the fact.

The hand control is on the same principle. For so long as each sitter tightly grasps the right and left hands of his

neighbors, the indicating light is maintained. *Immediately* pressure is relaxed the light fails because the metallic palms of the gloves are not in close contact. The end sitter of each row has to grasp the arm of an armchair, to which a metal plate has been screwed. It will thus be seen that every limb of every sitter is immobilized by forming part of two electrical circuits. The removal of a limb from its appointed position is recorded by a light's failing, and the hiatus is immediately discovered.

The chief controller and the medium form one unit, *controlled by four separate electrical circuits*. The controller sits on seat 8 and the medium on seat 9 (see diagram of seance room). Between the two are two leaden plates (indicated) screwed to the floor. The controller and the medium wear metallic socks and metallic gloves, which, when placed in contact, feet and hands respectively, complete four circuits which light four lamps on the indicator board. The feet of both medium and controller rest comfortably on the leaden plates between them, and if either moves a foot, the circuit is broken and the light fails. The same applies to the hands. If firm contact is not made, the indicating light fails, and the circle can at once see whether it is the medium's right or left foot, or right or left hand which is out of control.

The indicating board (shown in the photograph) is placed near the ceiling of the seance room on the side farthest from the medium, out of reach of any of the circle. It carries six red indicating lamps representing the feet and hands of the circle, and the four pairs of limbs of the chief controller and the medium. The only other part of the installation is a simple rheostat or dimmer for each lamp, by means of which the intensity of the lights can be varied. The whole installation is activated by four four-volt batteries, out of reach of the circle.

I have described the control installation at some length so that my non-technical readers may thoroughly grasp the idea of the control. It is quite impossible for either controller or medium to lose contact without its becoming immediately apparent. The controller's unit is so wired that unless the right hand of the medium is in contact with the left hand of the controller, the lamp does not function. And this applies to every limb. It is no use for the

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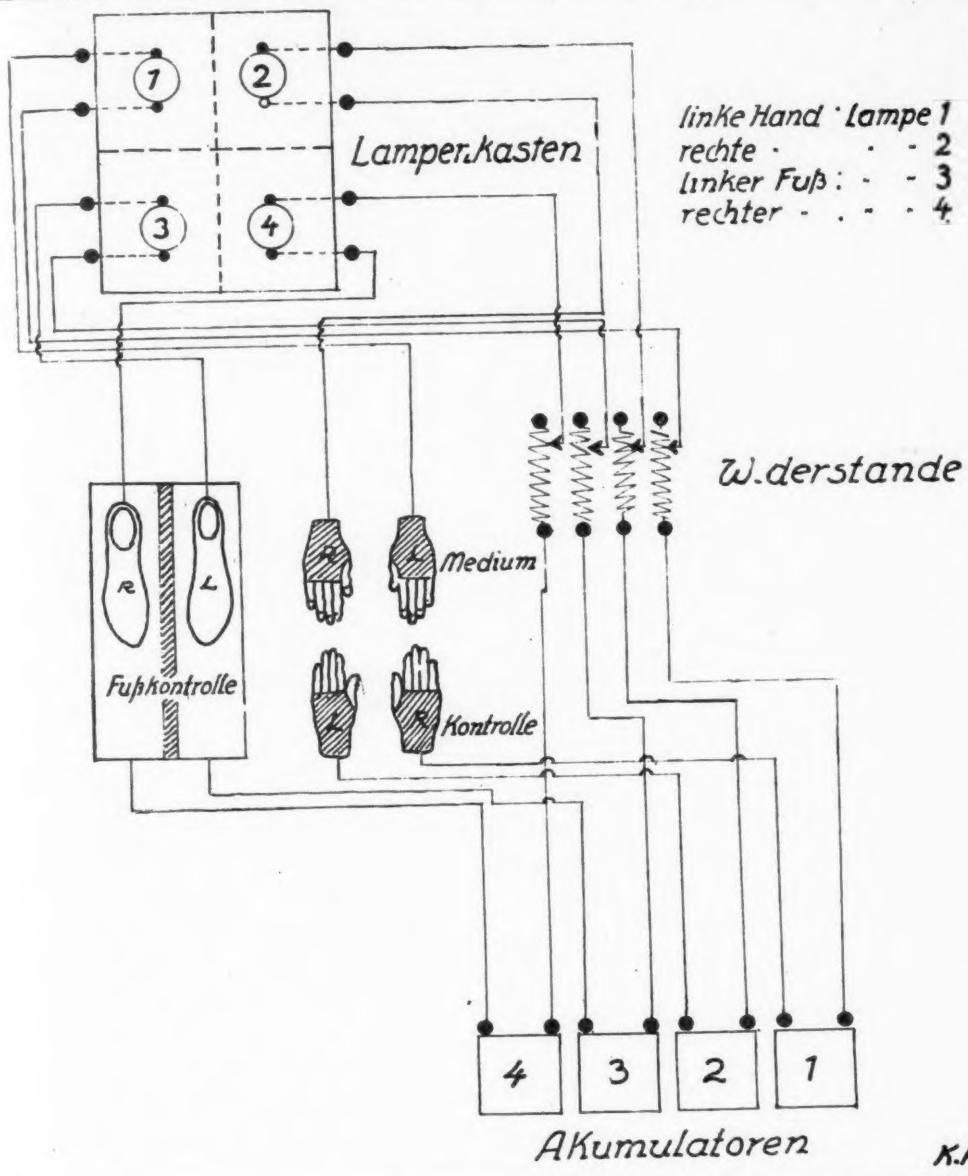


DIAGRAM 3.

Drawing showing wiring for electrically controlling the hands and feet of medium, as used by Baron von Schrenck-Notzing.

medium—or the controller—trying to grasp two hands in one, or placing two feet on one plate—the apparatus simply will *not* work like that. Nor is it of any avail if the right hand of the medium grasps the right hand of the controller, or *vice versa*: the proper contacts are not made and the lamps will not function. The hands and feet have to be "just so" before the six indicator lights will properly function. We have a set a standard of scientific control for physical phenomena to which every existing and future physical medium will have to conform if he wishes to be taken seriously.

The idea of controlling mediums by electricity is by no means new. As long ago as 1875, Sir William Crookes tested Annie Eva Fay by including her in an electrical circuit. The observers were in one room and Eva (really a vaudeville entertainer) in another. The "medium" formed part of a circle which was connected to a galvanometer. Immediately a sitter broke contact or Eva released her electrodes the instrument recorded the hiatus. According to the editor of the *Medium and Day-break* which reports^{*} these experiments, Sir William Crookes was much impressed. But Eva's tricks are now well known and the late J. N. Maskelyne records somewhere that he received a letter from Annie Eva Fay offering to sell him the secret of her performance.

* * * * *

The control installation completed to my satisfaction, we decided to hold an experimental seance on the following day (Friday, April 12th) in order to see that everything was working smoothly. For those of my readers unacquainted with the seance room at the National Laboratory, I will now describe in detail the apartment in which our experiments are held.

The seance room of the National Laboratory is situated at the top (fourth floor) of 16, Queensbury Place, South Kensington, at the back of the house. It is an apartment 16 feet 6 inches deep by 16 feet wide and 8 feet high. The room (see Plan) contains two doors, L and K. Door L leads into a passage and is always locked and sealed with leaden postal seals before each seance. Door K (leading to the Laboratory) is permanently locked and is blocked by a massive oak book-case, J, (13

feet 6 inches long, and seven feet high, in one unit) containing, I should think, two tons of books. The only other apertures in the room are a fire-place, H, (blocked by a gas-stove), and a window, D, covered (during seances) by a massive teak shutter, C, on roller bearings. The window looks out on some mews and has a sheer drop to the ground below. The room is quiet, free from noise and vibration, and ideal for the purpose for which it was specially furnished.

In one corner of the room is the permanent "cabinet" A, of heavy red plush curtains, reaching to the ceiling, swung on rails and roller bearings. This was erected in 1926 when the room was equipped. One side of the cabinet is formed by the wall of the passage leading to the office, and the other is an outside wall. Both walls are of brick, of course, and the interior of the cabinet is lined with a matt black paper in order to throw up in relief any white substance (*e. g.* teleplasm) which might form there. The sides of cabinet are four feet ten inches from angle of wall to curtain. The arc formed by curtains measures seven feet, three inches.

The principal items of furniture in the seance room are a note-taker's table, F, on pentograph rubber wheels, supporting a dictaphone, G. The large cabinet gramophone, I, was used throughout the series of seances.

For the Rudi seances a long and a short row of chairs, numbered 1-13, were arranged in semi-circles as indicated on the plan. The principal controller always sat on No. 8 and the medium on No. 9. The distance from the center of the plate nearer the cabinet to the aperture in the curtains is four feet eleven inches. The distance from the nearest chair to the curtain aperture is four feet ten inches. The sensitive transmitting thermograph, E, (especially designed for experiments in psychical research) was always placed inside the cabinet at position E, indicated. This thermograph comprises a 3-hour drum, actuated by clockwork. It is sensitive to a tenth of a degree, Fahrenheit, and is guaranteed accurate by the makers (Negretti and Zambra) to a hundredth of a degree.

In front of the cabinet is a small oak "coffee table," B, 15 inches square, 16 inches high, and weighing seven pounds,

^{*} In issue of March 12th, 1875.

ten ounces. On this table is usually placed a small wicker waste-paper basket, weight $7\frac{1}{2}$ ounces, $11\frac{1}{2}$ inches high, $7\frac{1}{4}$ inches diameter at base and ten inches diameter at top. The basket is made (permanently) luminous with bromide of radium salts at various points. To the curtains are attached two long strips of luminous silk ribbon in order that movements of the cabinet can be detected. A luminous fan is also pinned to curtains at the top. Other luminous objects (placed on the table) are a bell, toy zither, celluloid trumpet, etc.

Suspended over the table at a height that can be varied is a 60-watt red photographic dark-room lamp, controlled by a rheostat. This lamp is usually alight when seance commences.

FIRST SEANCE: FRIDAY, APRIL 12TH, 1929.

Our first seance was held on Friday evening, April 12th, 1929. Miss Lucie Kaye, secretary to the Laboratory, is wholly responsible for the notes from which this record has been compiled. The incidents were recorded into the dictaphone as they occurred and the morning after every seance Miss Kaye typed out the notes in triplicate. One copy of the transcription is being used for this report, Lord Charles Hope had another copy, and the third impression was given to the medium.

I will now detail the procedure which preceded *every* seance, or part of seance, and, to save repetition, I will not describe it again.

Firstly, the sitters are invited to examine the seance room and electrical installation. They are then asked to don the special gloves and socks. When these preliminaries are over, every sitter takes the seat which I have allotted him and Miss Kaye locks and seals the door. Rudi now removes his coat and vest and puts on a pajama coat belonging to the writer, to the sleeves of which have been sewn the metallic gimp gloves or mittens. I then pass my hands over his pockets and place him on chair 9 with his back nearly towards the aperture in curtains. (The medium's position and plates in the diagram represent Rudi as being sideways to the curtain; as a matter of fact, he was much farther round than the drawing would lead one to suppose.) I then seat myself on chair 8 and test the control for each limb separately. The sitters (usually of their own volition) test their circuits for foot and hand control. All are found to be work-

ing satisfactorily. The sitters are then directed to link up, the sitter on chair 7 puts his free (right) arm under my arm into my lap, I place Rudi's legs fast between mine in a tight grip, my hands tightly clasp Rudi's, and the hand of sitter No. 7 (which is under my arm) likewise clasps both my and Rudi's hands, forming a double tactful control. The medium is controlled by two persons and four electrical controls. I then note that all six indicator lamps are burning brightly (assuring the circle that everyone is controlled) and I ask Miss Kaye to turn out the white light. This she does.

The sitters for our first seance were as follows, and the numbers after their names indicate their position on the plan. Rudi (9), Price (8), Herr Amereller (7), Miss Virginia Baggallay (6), Mr. Thomas H. Pierson (5), Mrs. Herbert Baggallay (4), Capt. the Hon. Victor Cochran Baillie (3), Mrs. Thomas H. Pierson (2), Lord Charles Hope (controlling the electrical installation), (1). The remarks or directions given by "Olga" (the trance personality) are interpreted either by Amereller or me, or sometimes by Miss Kaye, who speaks German fluently, and can discuss with "Olga" her requirements.

The following is the *verbatim* dictaphonic record. Any remarks of mine are placed in square brackets:

Temperature of room: 55° Fahr. [Taken by means of check thermograph on side of room opposite cabinet. Temperature recorded by main thermograph inside cabinet is 54° .]

8.40 p.m. Door sealed. White light out. Red light [over small table, B] at 30 watts. Control of circle perfect. According to practice, all remain silent until commencement of trance.

8.46. Rudi is in trance, after about 45 seconds' violent shivering and paroxysms. His head has fallen under the controller's [Price's] right arm. "Olga" says *Gott zum Gruss!* and the sitters return the salutation. Rudi's breathing is very fast and labored, and is likened to a steam engine or a bellows. "Olga" says she is pleased to be in London and says: *Sprechen!* All talk.

8.50. Breathing continues very fast and heavy. "Olga" says she is pleased with the control [Tactile or electrical?]; it is good. But she wishes the red light [over table] to be lowered slightly. Herr Amer-

eller breaks contact and lowers light by means of rheostat. [Amereller removes his right arm from under my left, passes his hand behind my back to my right side to rheostat, which is just by my right elbow. He replaces his arm under mine and grips our hands.]

8.54. "Olga" says: *Sprechen, fest sprechen!* [It is assumed that talking in a lively manner produces "power".] Olga again says: *Sprechen und Musik!* The gramophone is started. Olga again says *Sprechen!*

9.00. Olga says we are to have twelve minutes pause and then start again.

9.04 Rudi has come out of trance, and the white light is turned up. The door is opened and circle breaks up. [This preliminary pause is usual at all of Rudi's seances, and generally at those of Willy's. No satisfactory explanation is forthcoming.]

9.17. Room temperature, 56°. Door sealed again. Circle and electric control perfect. Herr Amereller's right arm is under and through Mr. Price's, as before.

9.20. White light out. Circle quiet.

9.24. Rudi in trance. His breathing continues heavy and very fast as long as he is in this condition, except when Olga whispers her remarks or gives directions every now and again.

9.25. Olga says all are to talk.

9.28. Olga asks for music and gramophone is started.

9.41. Olga says that the six indicator lights are rather too brilliant for her phenomena and would the sitter at end of circle adjust the rheostats accordingly. Lord Charles Hope breaks the circle contact [he does not leave his seat; the rheostats are at his left elbow] and lowers the lights, then immediately links up again.

9.42. Olga asks for music.

9.51. Olga asks for the removal of one of the strips of luminous ribbon from the cabinet curtains, and for a handkerchief to be hung over the luminous paint on the waste-paper basket on the side nearer the medium, as it is too bright. Lord Charles Hope again breaks contact, removes one of the luminous ribbons and places handkerchief on basket: resumes his place in circle.

9.53. Olga says she would like Herr Amereller and Miss Kaye, who is taking notes, to converse. This is because Herr Amereller, who knows no English, is un-

able to join in the general conversation. Olga says "stop the music for a little while." Gramophone is stopped.

9.55. Olga asks that a few of the sitters speak quietly; then immediately directs everyone to talk.

9.58. Olga repeats that Herr Amereller and Miss Kaye are to talk, and that all are to keep on talking. She repeatedly cries *Sprechen!*

10.05. [First phenomenon.] Curtain moving. Fan moving. Curtain is swaying to and fro. Olga says she will do much more. The bell rings several times. [it was placed by the side of the basket on the table, B.] and appears to have been thrown on the floor. Another object is also dropped. [This is afterwards discovered to be the toy zither.] Another object thrown from off table. [The celluloid trumpet.] Olga asks if all saw the curtains swing, and if they are pleased. All say "yes" and "thank you, Olga." The luminous fan pinned to the curtain keeps moving up and down as if nodding. A loud bang is heard, as though the small table were moving violently. Olga seems very anxious to know if all the sitters can see the phenomena and if they consider them genuine. Everyone assures her that they are much impressed and urge her to do better still. She says she will.

10.08. The waste-paper basket, with several rings of luminous paint round it, now rises slowly into the air, turns round, makes for the direction of the medium and suddenly drops to the ground. [A most impressive effect.] The basket rolls along for some distance. Herr Amereller breaks his right foot contact and tries to kick the basket towards the curtain opening. Resumes foot contact.

10.10. The bell is ringing again and moving. [It is, of course, luminous.] Olga says she has taken the bell into the cabinet with her. The table is moving, scraping along the floor, and suddenly, with some violence, is banged on the floor [upside down, as was discovered afterwards]. Mr. Pierson and Miss Baggallay state that it is reposing on their feet. The curtain and fan are both moving intermittently. Olga says if someone asks her to knock a certain number of times, she will do so. Mrs. Baggallay suggests five. The knocks are immediately given [apparently on the interior wall of the cabinet] slowly and decisively.

10.15. Olga says "if you [the circle] go on sitting in the spirit in which you have sat for the last hour, I will show you a materialized hand." Lord Charles Hope and Mr. Pierson say that they feel a breath of cold air at a time when the curtains were not moving.

10.18. Olga says will Lord Charles Hope please remove the waste-paper basket right out of the circle; place the table the right way up between the curtains and close up to them, and put a handkerchief on the table. All this is done and Lord Charles again takes his place in circle and electrical control is restored.

10.19. Curtains are moving. Olga says "talk hard, everybody." [*Alle Sprechen—fester.*]

10.22. At the request of Olga all the sitters join in singing Olga's favorite song "O, Katharina!" [Introduced by me into the Schneider seances in Austria, years ago.]

10.23. Olga says she has had the hand out from the opening of the cabinet but the light did not permit the sitters' seeing it. Olga asks that the light be raised considerably. This is done. [By Miss Kaye, who adjusts rheostat to about the 45-watt position.] Olga says "stop singing and talk."

10.25. Olga is again very keen to know that all are pleased with her. We say we are and thank her very much. She says she will produce the hand again. She will wave the handkerchief from within cabinet to say "winky-winky" [Olga's whimsical way of saying "good night"] as she expressed it, and then the sitters would have to be satisfied for that evening, as the power was already going.

10.29. "Please talk hard and loudly while I am trying for the materialization" are Olga's instructions and "hold tight to your neighbors, the contact *must* be tight." She then says: "Look at the handkerchief just sufficiently to watch for any movement, but do not stare at it."

10.35. The handkerchief appears to be moving. It is caught up at one point, as if picked up by a hand, is waved to and fro some three or four times and then, after nearly disappearing into the cabinet, is suddenly dropped [half-way in the cabinet]. Several sitters declare that the "hand" was quite visible, and that the pseudopod had three fingers only. [From my excellent viewpoint I distinctly saw the pseudopod.

It appeared to be like a white stump split into two or three sections. At the back of this "stump" appeared to be a semi-luminous mass faintly visible just within the curtains.] The sitters differ as regards the size of the hand.

10.36. Olga says go on talking quietly and she will again show you the hand. Miss Baggallay and Mr. Price remark that their arms and left legs are quite cold.

10.38. Everyone is singing "O, Katharina!" again. Olga asks for approval of her work and gets quite an ovation.

10.44. Olga says the power is going fast, and she is very, very sorry, but she will not be able to do anything more for us tonight. Everybody thanks her very much.

10.46. Olga says *Auf wiedersehen!* and *Gott zum Gruss!* The sitters bid her "good-night and *au revoir*.

10.48. Rudi's head has fallen into Mr. Price's lap. Rudi is shuddering again and slowly coming out of trance. Amereller softly calls "Rudi! Rudi!" once or twice slowly and distinctly, and after some very violent paroxysms, Rudi finally shakes himself and is awake.

10.51. White light is turned on again and the door unsealed.

(Signed) LUCIE KAYE,
Secretary.

Thus ended our first seance with Rudi and we made more psychic history. The perfect conditions set a standard of control for physical phenomena which I trust every medium will take to heart and accept. The installation worked perfectly and the medium was absolutely comfortable—far more so than with any system of tying or roping—always unsatisfactory because there are so many ways of getting out of one's bonds. Annie Elva Fay could produce many "phenomena" without getting out of her ties at all: this was accomplished by obtaining "slack" on the ropes or tapes and by stealing an inch here and there, and sliding the ties up her wrists or legs she could secure enough play to move objects, raise articles to her mouth, etc. But the electrical control stops all that and it is "up to" every genuine physical medium to demand such a control.

If Rudi was entirely comfortable during the seance, I know one who was not. My legs were so stiff through gripping the medium's legs that I could hardly stand

at the end of the session and Lord Charles kindly massaged the muscles a little.

The twelve minutes' pause during the seance is quite usual. Sometimes there are two or three pauses. I do not profess to understand why. Most of the sitters, to save themselves the trouble of again putting on the metallic gloves and socks, did not leave their seats during the pause.

The phenomena we witnessed ran true to form: the billowings of the curtains, pseudopods, levitations, breezes, etc., were excellent examples of Rudi's best phenomena, which I have never previously witnessed under such good conditions. The seances at Braunau were brilliant but the fact that they were held in the boy's own home must (certainly in the opinion of the critical) discount the phenomena a little.

Rudi seemed fairly fresh after his seance, and after some lemonade and brandy appeared to be his normal self again.

The thermograph record in the cabinet denoted nothing remarkable. It rose steadily from 54° to 57.2° Fahr. The check thermograph in the room showed a similar rise and the ordinary thermometer in the room read 58°. If there is any peculiarity at all in the cabinet thermograph, it is a slight increase in rate of rise which took place at 10.10, at the moment when very fine phenomena were taking place.

SECOND SEANCE, MONDAY, APRIL 15TH, 1929

It has always been the policy of the Laboratory to invite both the press and official science to our tests. As Sir Richard Gregory, editor of *Nature*, remarked in a leading article a year or so ago, it is all to the good that scientists should take the press into their confidence because, after all, it is the public that we are trying to educate. At first we were criticized in some quarters for interesting the newspapers in our work, but more recently our critics have themselves sought publicity in the press—which is as it should be as it makes for progress.

With official science we have always been on the best of terms, as our members are aware. If we are not established to interest orthodox science, we are merely wasting time and energy. True, the opportunities for placing before scientists material worthy of examination have been very few—but very much worth while.

When I was certain that Rudi would

come to London I at once wrote to Sir Richard Gregory and invited him to take part in the demonstration seances. Unfortunately, he was just going out of town and could not avail himself of our offer. But he suggested our asking Lord Rayleigh, Professor Rankine, and Professor Julian Huxley, names which had already occurred to me. I accordingly invited Lord Rayleigh and Prof. Rankine; Prof. Huxley, as a member of the Laboratory, was notified in the usual way, and Prof. A. M. Low is on our Council. Lord Rayleigh, son of the famous physicist,¹⁰ agreed to attend the next seance. We also decided to ask some representative pressmen.

I will not repeat the details of our preparations for the seance. We followed exactly the same procedure, and each seance was held under identical conditions of control, etc. Here is the dictaphonic report:

Temperature of the room: 58° Fahr.

Sitters: Rudi (9); Harry Price (8), controlling the medium; Lord Rayleigh (7), second controller; Herr Amereller (6); Mr. Charles Sutton (5) (representing the *Daily Mail*); Susan, Countess of Malmesbury (4); Mr. Hannen Swaffer (3) (for the *Daily Express*); Mr. Thomas H. Pierson (2); Lord Charles Hope (1), controlling electrical installation; Mrs. Charles Hunter (13); Mr. Clephan Palmer (12) (*Daily News*); Miss Mercy Phillimore (11); Mrs. Maude-Roxby (10).

The medium and all sitters are controlled by the electrical contact control apparatus.

8.56. Door sealed. White light out. Control good.

9.00. Olga says *Gott zum Gruss!*; we all bid her "good evening" and she asks us to talk.

9.08. Olga says she has "looked us over", pronounces the control good, and would like us to have twelve minutes' pause. [As usual.]

9.10. Rudi is now out of trance, after the usual shudderings. White light is turned on again, and the door unsealed. [Some members of circle remain in their seats, others walk about.]

9.21. Temperature of room is now 59° Fahr.

9.23. Door again sealed and white light out. Control perfect.

¹⁰ John William Strutt, 3rd Baron Rayleigh (1842-1919); he married a sister of the Earl of Balfour, and became interested in psychical research.

9.25. Rudi is in trance. Olga says *Gott zum Gruss!* and wants music.

9.27. Breathing of the medium is fast and very labored. [Lady Malmesbury remarks that it reminds her of a steam engine—an apt simile.] Olga says "all talk please." She, or rather Rudi, is beating time with the music.

9.35. Mr. Pierson and Lord Charles Hope remark that they feel cold breezes. "*O, Katharina!*" is playing on the gramophone.

9.39. Olga says the red light [over the table B] is too bright for her, so Miss Kay lowers the rheostat controlling the 60-volt light in front of the cabinet, and Lord Charles lowers the rheostats controlling the six lights of the electrical control. Contact is made once more and circle is complete.

9.50. Olga says it is impossible to do anything for a few minutes, and asks us to have another twelve-minutes' pause, after which she hopes to be able to give us some phenomena immediately.

10.00. Rudi is coming out of trance. White light on again, and the door unsealed. Circle breaks up. [Most sitters remain in their places, as before.]

10.13. Door sealed once more, white light turned out. Temperature of room is now 59.5° Fahr.

10.19. Rudi is in trance.

10.24. Mr. Price suggests to Olga if she would like some of the sitters to change places to improve conditions; but Olga answers "no!" immediately.

10.29. Olga asks for "*O, Katharina!*" on the gramophone and will everybody please join in. [Only a few sitters make an attempt.]

10.41. Olga says she is very sorry indeed, but it will be quite impossible to produce any phenomena tonight. The power has given out, she says.

10.45. Rudi is out of trance. White light is turned on.

Unfortunately Lord Rayleigh had to leave at this juncture and he missed some brilliant phenomena. Undoubtedly, the conditions were bad and I believe the fault rested entirely with the sitters. Everyone was formal, stiff, and dignified. The "atmosphere" of the circle was no more like what we experienced at the previous seance, than chalk is to cheese. Before we had started the seance five minutes I knew it would be a failure. Everything seemed

as "dead" as the proverbial door-nail. No one was talking, or but very little. I found myself singing "*O, Katharina!*" as a solo, when it ought to have been a chorus. But although I engaged Lord Rayleigh in conversation most of the time I could not insist upon his singing "*Katharina!*"! Nearly all the sitters were strangers to one another, and they did not make what the Americans call "good mixers." I am not mediumistic but I felt the reaction of the heavy (*not* unfriendly or critical, just *heavy*) atmosphere. I do not think the majority of the sitters realized the *psychological* importance of being lively and merry. And yet one could hardly expect the dignified folk present that evening to talk and sing themselves hoarse. But it would have helped! Some silly people afterwards said that no phenomena happened because Lord Rayleigh was there, but few people in the room were aware of his identity and the medium was not given the names of the sitters; if he had been, the name "*Rayleigh*" would have conveyed nothing to him. No, it was sheer lack of enthusiasm or vitality that accounted for the bad session. If it reacted on me, what must the medium (and especially his subconscious) have felt like? Professor Hans Thirring, of Vienna, admirably sums up this question when recording a seance with Willy Schneider. He says: "What this medium wants more than anything else is an atmosphere of cheerfulness among the sitters. In all our sittings the strongest telekinetic phenomena occurred amidst a roar of laughter when the sitters were joking or when some rhythmical chorus was sung. . . . I believe that the production of the phenomena must necessarily depend on the mutual feeling of goodwill between medium and sitters. . . . It is obvious that a good many average men would not even be able to fall asleep in their own beds at 10 p. m. if half-a-dozen university professors were sitting around them waiting in deadly silence for the occurrence of the phenomenon. The far more delicate metapsychical phenomena cannot be produced by the mere will of the medium. Some psychic emotion seems to be necessary—in the same way as certain sexual functions are started by emotions and imaginations. In the case of our medium the necessary emotions seem to be furnished by rhythmical music; by the touch of a woman; or by the buoyant

spirit of a cheerful circle. Whenever the atmosphere of the circle resembles a law court with the medium as the poor delinquent; or even still worse, when the sitting takes the form of a college examination, no phenomena will occur." An experienced investigator will endorse every word that Professor Thirring says.

Several sitters left at the same time as Lord Rayleigh (who expressed a wish to attend another seance), but those remaining decided to try again. They were well rewarded. The control and procedure were identical to all the other seances. Here is the continuation of Miss Kaye's dictaphonic notes:

For the second session sitters now consist of Rudi (9); Harry Price (8), controlling the medium; Herr Amereller (7), second controller; Mr. Charles Sutton (*Daily Mail*) (6); Mr. Hannen Swaffer (5); Mr. Thomas H. Pierson (4). Electrical control is tested and found perfect.

11.26. White light out. Red light at about 40 watts.

11.28. Rudi is in trance. Olga says will the sitters please change places as follows: Mr. Pierson (7), next to Mr. Harry Price (8), both controlling medium (9), then Herr Amereller (6), Mr. Sutton (5), Mr. Hannen Swaffer (4), in charge of electrical control installation. Sitters change as directed, control perfect again.

11.35. Curtain is moving violently to and fro, and in and out, brushing the sitters' heads. We call out "Well done, Olga!" Curtain is swinging right out over sitters. "All talk, please" says Olga. Curtain still on the move. All sitters hear some twenty distinct separate notes played on the toy zither. At first a number of chords were struck on the zither. Then Olga asked for the gramophone music and afterwards notes were struck on the zither in time with the gramophone.

11.44. Olga asks for "quiet music." A saxophone solo waltz is being played with a "soft" needle. Curtain still moving. Zither heard again. Curtain moving again. Mr. Pierson says the curtain has blown out right over his head. [It also struck me.] Music still quiet. Control perfect. Waste-paper basket gently lifts itself into the air, moves around a little, and then drops to the floor. Curtain still moving. Bell rings. Olga is keen to know that the sitters all see the phenomena and that they are pleased with them. "All talk," says Olga. Herr

Amereller asks for five taps to be given. Olga taps five times [on the wall of the cabinet].¹² Table falls over with a bang. Curtain is moving violently.

11.52. Olga asks for the table to be stood on its legs again, in front of the cabinet with a handkerchief on it. This is done [by Mr. Sutton] and the contact is remade. There is a good red light.

11.55. Mr. Hannen Swaffer says he sees a lot of spirit lights.

11.58. The handkerchief rises as if picked up by a hand [from between the curtains of the cabinet] and waves up and down nine or ten times.

12.00. Olga is playing with the handkerchief. She asks for paper and pencil. These are supplied [by Mr. Sutton] and placed on the table in front of the cabinet. The pencil is immediately picked up [some sitters, including Mr. Swaffer,¹² see the hand writing with the pencil], and the paper moves slightly. Herr Amereller asks if Olga would like him to hold the paper while she writes. She says "No," she has written all she wants, and please would someone remove the paper. This is done [by Mr. Sutton] and Miss Kaye puts it in her pocket. [The paper is scribbled on a little.]

12.05. Olga says she has dropped the handkerchief in the cabinet after tying a knot in it. She says she would like to have placed it in the glass case of the thermograph [which was locked with a padlock], but the power is no longer strong enough. All the sitters saw the "hand" or pseudopod moving the handkerchief, but their opinions differ as to the size of it, and the number of fingers seen. [The handkerchief was duly found by the side of the thermograph case, tied in a very tight knot. Although it is possible to tie a knot in a handkerchief with one hand, to tie it very tightly requires two hands or some means of anchoring one end while the other end is pulled hard.]

12.10. Rudi is out of trance.

12.13. White light turned on, and the sitting ended.

(Signed) LUCIE KAYE,
Secretary.

It was very unfortunate that Lord Rayleigh and the others were unable to remain for this second session, so rich in brilliant effects. With Rudi held hands and feet by

¹² See *The National Spiritualist*, May, 1929, p. 56.

Mr. Pierson and myself, and controlled by four separate electric circuits this portion of the seance was an extraordinary performance. The control is so sensitive (both for sitters and medium) that during the labored breathing which accompanied every trance, the intensity of the (hand) indicator lights varied with every breath that Rudi gave, owing to the pressure of our clasped hands varying with the spasms and paroxysms which Rudi was experiencing.

I do not know if the smaller circle improved conditions, but there was all the difference in the world between the "atmosphere" of the first session and that of the last. It may have been because we were all acquainted with one another (and therefore less reserved), or that the medium (consciously or subconsciously) was less nervous with fewer sitters. The critic will not help us if he suggests that the control was less severe; on the contrary, it was, if anything, more thorough. Mr. Pierson was much more used to controlling at a seance than Lord Rayleigh, who informed me it was his first experience at a seance for physical phenomena and the first time he had seen a medium in a trance.

The thermographic record (cabinet instrument) showed a steady rise of 2.5° Fahr., and the check thermographs in various parts of the room showed a similar rise.

THIRD SEANCE, WEDNESDAY, APRIL 17TH
1929.

I will state here, while I think of it, that no conditions were imposed upon us by Rudi or his guardians as to the conduct of the seances or treatment of the medium. I mention this because other investigators appear to have subscribed to certain rules and regulations before the commencement of their experiments. At no seance with Willy or Rudi have I ever signed any "agreement" or document as to what I should, or should not do. I think this is a question of mutual confidence between the subject and experimenters who are assumed to be decent people who can be trusted to "play the game."

The sitters at the third demonstration seance were as follows: Rudi (9); Mr. Harry Price (8), controlling medium; Herr Amereller (7); Miss Virginia Baggallay (6); Capt. Neil Gow (5); Mrs. Naylor (4); Mr. F. G. Westcott (3); Miss Phillimore (2); Mr. Chas. Sutton (1) (*Daily Mail*).

controlling electrical installation; Professor A. M. Low (10); Mr. C. Palmer (11) (*Daily News*).

The medium and each sitter is controlled hands and feet by the electrical contact control apparatus.

Temperature 60.75° Fahr.

8.46. Door sealed. White light out.

8.54. Rudi is going into trance. His head has fallen upon Mr. Price's chest.

8.56. Rudi is in trance, Olga says *Gott zum Gruss!* The sitters bid her "good evening."

8.57. Olga says *Sprechen!*

8.59. Olga says it was not necessary to start the sitting with the red light [over the table] entirely turned off, but as it is done, leave it and we will have a good red light later.

9.00. *Fest sprechen!* says Olga.

9.05. Olga asks for a ten-minute pause and a change in the arrangement of the sitters. Miss Baggallay is to sit next to Mr. Price, then Herr Amereller, then Professor Low, and someone is to go into the second row in the place of Professor Low.

9.07. Rudi is out of trance again.

9.08. White light on and door unsealed. [Most of the sitters remain in their seats, a few smoke cigarettes in the passage, Rudi drinks some lemonade and says he is hot. Circle re-forms in a slightly different order and all controls declared to be in order and working properly.]

9.20. Temperature of the room by check thermograph, 61° Fahr. The order of the sitters is now: Rudi (9); Harry Price (8), controlling medium; Miss Virginia Baggallay (7), assisting to control medium; Herr Amereller (6); Professor Low (5); Mrs. Naylor (4); Captain Neil Gow (3); Miss Phillimore (2); Mr. C. Sutton (1), in charge of electrical installation, as before; Mr. Westcott (10); Mr. Palmer (11).

9.22. White light out and door sealed.

9.25. Rudi is in trance with his head in Mr. Price's lap.

9.27. *Sprechen!* says Olga.

9.29. Olga says "Raise the red light considerably." Miss Kaye raises it to about 50 watts.

9.31. "O. Katharina!" on the gramophone.

9.43. The foot contact control is seen [by means of the red light indicator's failing] to have become disconnected and as no one is conscious of having moved his foot, Mr. Amereller breaks the circle in

order to find the broken contact. [Olga here interpolates that it will be found in the back row.] It is found in the back row and repaired. [It is found to be a wire broken between Mr. Palmer and Mr. Westcott.] The circle is complete again.

9.49. Olga again asks for a pause of ten minutes. She says that when we start again we are to see that the contacts are all properly in order.

9.51. Rudi is coming out of trance.

9.52. Rudi is out of trance. White light turned on again. [The circle breaks up, and I and other sitters examine all contacts which appear to be in order. Sitters reassemble in same order, door is locked, and usual procedure is followed regarding checking control, etc.]

10.04. Temperature of room 62.25° Fahr.

10.06. White light out.

10.10. Rudi is going into trance with his head on Mr. Price's chest.

10.12. Rudi is in trance.

10.13. [Olga says] *Sprechen!*

10.14. [Olga says] *Sprechen!*

10.15. [Olga says] *Fester!* (Hold tight!)

10.18. "O, Katharina" is sung quietly. Curtain moving. "Bravo! Olga." [From the sitters.] Red light slightly lowered [*i. e.*, nearer the table, in space; not in intensity] by Miss Kaye. Curtain moving. "Talk," says Olga, "don't sing." Curtain moving to and fro. Olga says she would now like the red light slightly lowered in wattage, but raised a little in height. Miss Kaye does this.

10.32. Curtain moving. The waste-paper basket slowly rises, moves around and then drops.

10.35. Mr. Sutton has been asked to place the waste-paper basket on the table again, after having removed the black cloth that covered the table.

10.47. Right hand curtain suddenly and violently sweeps forward, right over the heads of the three or four sitters on the right hand side of the circle. [The curtain swept over my head.]

10.52. The medium's head has fallen on to Mr. Price's shoulder. Olga asks for the medium's forehead to be wiped. Mr. Price breaks contact [right hand only] to do so, saying that Rudi is bathed in perspiration.

10.58. "*Auf wiederschen!*" says Olga, "for a quarter of an hour. Do not translate into English what I am now going to

say until the circle has broken up, but I can do nothing more until the two sitters from the back row have left the room. I have no use for them. If they are not going to behave themselves, they must not come to seances. This is not a circus. I will come back in a quarter of an hour."

11.00. Rudi is coming out of trance.

11.03. Rudi is out of trance. White light on again. [I pointed out to Mr. Palmer and Mr. Westcott that the breakdown of the control near them earlier in the evening had displeased Olga and I suggested as delicately as possible, that they had better retire. With two less we could also dispense with the back row where all the trouble occurred. They of course agreed to leave.]

11.23. Circle [in same order] complete again, Mr. Clephan Palmer and Mr. Westcott having left. Temperature of the room is now 63° Fahr.

11.24. White light out.

11.29. Rudi is going into trance.

11.30. Rudi is in trance. "*Gott zum Gruss!*" says Olga and the sitters welcome her back.

11.33. Olga would like the sitters to move forward slightly, and get a little closer together. She says she was very sorry indeed that she had to send those two sitters out, but they were quite impossible to deal with. It was not their fault, she said; they couldn't help it. She says she will now proceed to show us the difference in the atmosphere since their departure. [Olga's reaction to Palmer and Westcott was very curious. It will be remembered that Palmer accompanied me to Austria some years ago in order to see Rudi and in his articles and book¹³ which he wrote on his return he quite definitely says that he was convinced that the phenomena were genuine; in fact, he was enthusiastic about what he saw. It was unfortunate that he had to leave as the pressmen who remained saw some wonderful effects. The reader must pardon the digression, but this article, to copy an expression of Herodotus', particularly affects digressions.]

11.35. [Olga says:] "Talk and hold tight!"

11.40. [At request of Olga we sing] "O, Katharina!" Curtain moving. A curious unrecognizable mass is visible between the opening of the curtains; it seems to have life; it slowly disappears. Mr. Harry

¹³ *The Riddle of Spiritualism*, London, 1927.

Price likens it to a semi-luminous but quite shapeless snow-man. [Very apt description.]

11.47. Olga wants to know if all the sitters saw the phenomenon and if they are pleased. They signify their pleasure energetically. Curtain is moving violently. Waste-paper basket also moving. The shapeless mass of teleplasm (?) appears again. Olga says: "Talk." Miss Phillimore and Capt. Neil Gow say they also saw two rods, slightly converging, about 8 inches long and about 3 inches broad.

11.52. Curtain is moving violently again. Olga asks a sitter to place a handkerchief on the table for her. Capt. Gow does so, and immediately completes the circle again. In a very few seconds the handkerchief is seen to lift and is thrown out towards the sitters. The curtain suddenly flies out over the heads of sitters. Miss Kaye, who was standing behind Mr. Amereller felt the wind of it on her face. There is a "bang" somewhere near the table. Curtain is still moving.

11.58. Curtain again moving to and fro. It suddenly flies out again and the wind caused by it is felt all over the room.

12.05. Foot control is seen to be imperfect. [At once noticed by the "foot" indicator light's failing; the "break" was caused by two of the sitters not pressing their respective right and left feet together. It will be remembered that the circle had drawn together a little. This took their feet off the "bridge" plates fastened to the floor, and put there merely for the comfort of the sitters, so that to make contact a sitter's right and left feet had to be actually touching the left and right feet of the persons contiguous to him.] Olga says she will do nothing until it has been fixed. [Because if a phenomenon is witnessed when the control is imperfect, the critic will at once rightly condemn it. The control is restored.]

12.10. [Sitters sing] "O, Katharina!"

12.12. Olga says she is being called away and simply must go, as she is wanted elsewhere. She is sorry to go, but feels the sitters have seen good phenomena and are not disappointed.

12.14. Rudi is coming out of trance.

12.15. Rudi is out of trance. White light is turned on again and the circle broken.

(Signed) LUCIE KAYE.

Thus ended a very successful sitting—especially the latter part of it. It was unfortunate that there occurred the incident of the broken control, but the whole thing may have been an accident. It proved that the electrical indicator system was absolutely efficacious in controlling the sitters as well as the medium. Taking the mediumship at its face value, the medium is just as entitled to be protected from dishonest sitters as the latter are from dishonest mediums.

Professor A. M. Low wrote me a few days after the seance and thanked me for the "extraordinarily interesting evening" he spent at the Laboratory. He continues: "I do not consider the electrical gear to be really satisfactory for it would be extremely simple to short circuit at any particular point. I need scarcely say that I do not think this was done, obviously everyone wanted to get at the facts. At the same time, however, it is important to leave no room for criticism and I still think that the capacity method is about the only type of control which would really be safe. Every movement of every person in the room would then be known to you, even if no one else in the chamber knew what was happening."

Professor Low is very interested in psychic matters but has had very little experience. Both he and Mr. Clive Maskeyne were thoroughly mystified by Frau Silbert when she was in London a few years ago, although the effects were produced in the full electric light. Also, Professor Low knows little about the methods of deception and what can, and cannot be accomplished by conjuring. He was one of the group formed by the *Sunday Chronicle* in 1926 for the exposure of Harold Evans after I had already reported that all the phenomena were fraudulent. The *Sunday Chronicle* investigators exposed Evans by the simple method of flooding the "phenomena" with white light.

When Professor Low wrote me the letter which I have quoted he did not know that as long ago as 1875 Sir William Crookes used the capacity method of control for testing Annie Eva Fay, as I have recorded above. But Miss Fay "beat" the control because there was no tactful control being used and none of the investigators knew her tricks. And "Eva" could never produce "phenomena" more than a few inches removed from her own physical organism.

Professor Low ignores the fact that the medium was being controlled by two persons and every sitter was linked up to his neighbor on either side. He had to be or the indicators would at once have revealed the fact. The only sitter at this third seance who could, by any stretch of the imagination, be suspected of trying to help the medium was Amereller. But Professor Low himself was helping to control Amereller as can be seen from the arrangement of sitters.

Professor Low states that it would be "extremely easy to short-circuit at any particular point." This is obvious, and applies to any electrical system *providing one were free to do it*. Professor Low does not tell us how to get free from the tactnal control. Before a sitter could "short circuit" the system he would have to get his hands free—which means the assistance of two confederates. If he got his hands free he could use them very little because the tight-fitting gloves are linked by insulated wire and both would hamper his movements. He would have to take the gloves off. The same with the metallic socks—he would have to remove them before he could walk very far as they, too, are linked by a piece of insulated wire. And having found two confederates, removed his gloves and socks, and produced the phenomena, he would still have to get back into his controls at the end of a session. And as even the variation in pressure or contact of two sitters' clasped hands would be noticed by the brilliancy or otherwise of the indicator lights, *what would be happening to these lights when the sitter was getting out of his gear and the two confederates were changing over?* The beauty of the lamp indicator control is the fact that when a hiatus occurs it can immediately be seen by all the sitters, thus providing an atmosphere of mutual confidence so necessary to good sittings. The capacity control, recording variations on a galvanometer, is useful to the man who is watching the instrument, but means little to the remainder of the circle. And the capacity control leaves the feet free!

But for argument's sake we will suppose that a sitter has found two confederates, removed his gloves and socks without the indicator lights recording the fact, and is now a "free man." What could he do in the way of producing phenomena? Could he produce the cool winds (recorded by

the *Daily Mail* representative at the last seance as being exceptionally strong at the end of circle *farthest* from the medium)? Could he lower the temperature of the cabinet 1.5° Fahr.? Could he produce masses of "teleplasm" and "pseudopods" and "child-like forms" and "snow-men"—all from within the cabinet—in such a way that he could deceive a skilled investigator? I do not think he could. He could not tie a knot in a handkerchief or be seen writing, in the cabinet, in a way that would represent what we all saw, with Rudi. My contention is proved by the fact that every conjurer fought shy of trying to imitate the Schneider effects, as we shall see later. And a sitter, walking about the circle, would make a noise on the compressed cork carpet which covers the seance room floor and unless he could make himself transparent, the fact that his body was interposed between the lamp, luminous objects, etc., would at once be noticed by those sitters whose view of the lights he obstructed.

This is a plain, unvarnished tale of what happened when Rudi was with us, and the conditions under which we witnessed the effects. We welcome criticism and have sought it from every quarter. But it is our duty to analyze these criticisms which so often are based on false premises. Reverting to Professor Low's letter, it might be an advantage or a complication to incorporate the capacity control with the lamp indicating device. But our critic was at least honest enough to state that he was convinced that no one that evening was attempting to play tricks. He should know, as he occupied the best position for witnessing phenomena.

A DROP IN TEMPERATURE.

As I have mentioned above, our special transmitting thermograph, working on a three-hour drum, was placed *inside* the cabinet (at the position marked E on the Plan) at each of the five seances we had with Rudi. A check thermograph was placed on the mantelpiece above the fire-place H (no room was heated artificially during Rudi's stay, in order to keep the temperature as constant as possible; also, no window was opened prior to any seance), and an ordinary thermometer was hung on the wall to the right of the door L. All these instruments are by Negretti and Zambra. The

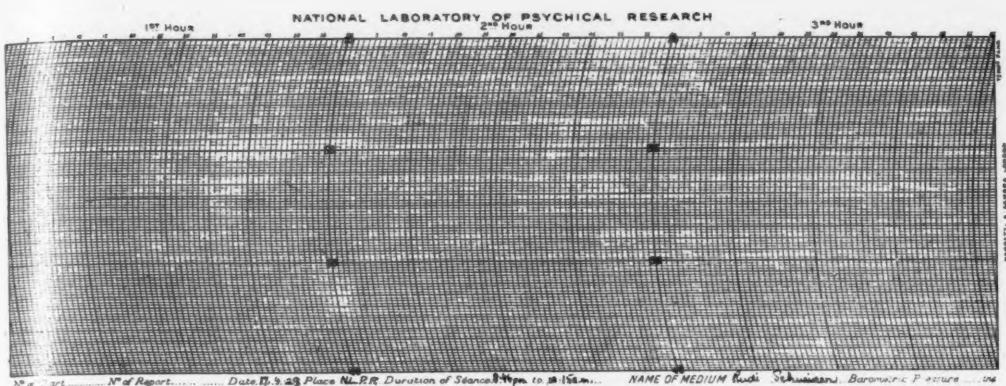


DIAGRAM 4.

Thermograph chart showing fall of temperature inside cabinet at seance held on April 17th, 1929.

special thermograph was set just before the seance commenced and carefully carried into the cabinet, where it remained untouched till the end of the seance when Miss Kaye removed the chart and compared the graph with the other instruments.

At four of the five seances the curves shown on the cabinet instrument were normal; *i.e.*, the rise was practically identical to that shown by the graphs from the check instruments. These instruments, of course, recorded a steady rise owing to the radiated heat due to the presence of a number of persons in the room, lights burning, etc. But at the third sitting of the series the cabinet instrument recorded a decided drop, as can be seen from the chart reproduced. At the same time, the check instruments recorded the usual rise. Also, what is curious, the *rate* of the rise and fall changed in the case of the cabinet instrument, but was constant (as to rise) in the check thermograph.

I will now analyze the graph recording the cabinet temperature, with annotations, as to the phenomena, and the heat as recorded by the check instrument:

CABINET TEMPERATURE.

- 8.46.—60.75° (Room temp.: 60.75.)
- 8.51.—60.87° (Commencement of trance, 8.54.)
- 9.00.—60.87° ("Olga" speaks.)
- 9.15.—60.75° (Temperature commences to fall.)
- 9.20.—60.63° (Room temp. 61°; re-commencement after pause.)
- 9.30.—60.5° (Red light increased in intensity.)
- 9.45.—60.37° (During this period control was repaired.)
- 10.00.—60.12° (During second pause; at 9.55 the *rate* of the fall suddenly increased.)
- 10.04.—60.15° (Instrument steady; room temperature 62.25°. As the door had been opened for some few minutes the room temperature had fallen a little, as recorded by the check instrument. The cabinet instrument remained steady.)
- 10.15.—60.15° (Instrument steady, "Olga" says "hold tight.")
- 10.23.—60.15° (A sudden and unaccountable rise in temperature, and increase in rate. Much moving of the curtains.)
- 10.24.—61°
- 10.25.—61.12°
- 10.26.—61.2°
- 10.27.—61.2° (Temperature commencing to fall again.)
- 10.28.—61.12°
- 10.29.—61°
- 10.30.—60.9°
- 10.31.—60.85°
- 10.32.—60.65° (Temperature falling and rate of fall increases. Waste-paper basket slowly rises, etc.)
- 10.33.—60.5° (Still falling rapidly.)
- 10.34.—60.37° (Still falling.)
- 10.35.—60.15° (Still falling.)
- 10.36.—60.08° (Steadying.)
- 10.37.—60.05° (From 10.37 to 10.40 the temperature remained constant. At 10.40 commenced a sharp rise of .25 of a degree in one minute, immediately falling [at 10.41] to 60.12° at 10.43.)

10.43.—60.12° (From 10.43 to 10.57 a steady rise of .25 of a degree to 60.37°. During this period curtains blow out; Rudi is very hot)

10.57.—60.37° (A fall with a curious increase of rate after two minutes, to 60.15° at 11.00. Rudi is coming out of trance.)

11.00.—60.15°

11.03.—60.25° (Rudi out of trance.)

At 11.03 the white light is turned on again and the session is over. Although we had brilliant effects during the next session the cabinet thermograph showed a steady rise of .6° to 11.30 when the needle automatically dropped off as the chart was finished. At 11.23 the cabinet instrument recorded 60.5°, but at the same minute *the check thermograph recorded a temperature of 63°—a difference of 2.5°.*

From the above record it will be seen that the temperature in the cabinet was consistently lower than that of the seance room throughout the evening, with some very curious changes and variations in the rate. These changes can best be appreciated by studying the reproduction of the chart (Diagram 4) with a magnifying glass. It will be noticed that the chart is divided into minutes and each degree is divided into four parts: thus each division equals .25°. It is possible to read the original chart to .01°.

Two facts stand out in examining the temperature records: one is that the seance room became steadily warmer, and the cabinet (in spite of pauses) became steadily cooler, commencing at 60.75° and ending (at 11.30) at 60.65°, with a maximum fall to 60.05°. The fall was not very much, but the difference between the minimum temperature of the cabinet and the maximum heat of the room was 2.95°, and we cannot account for it. If there were normal draughts or currents in the cabinet which accounted for the drop, there should have been the same at each seance as the conditions were identical. Actually the cabinet is more protected than the other parts of the room as the heavy plush curtains exclude draughts and—normally—sudden changes in temperature. And if it is contended that the blowing out of the curtains would lower the temperature (as a matter of fact I tried hard to lower the temperature in this way, but failed), it must be pointed out that usually the temperature *rose* when we witnessed the effect of curtains moving. This seems natural,

by admitting into the cabinet the warmer air of the seance room. In any case, there were "billowings" at every seance so all the records ought to have been affected equally.

We will not be in a hurry in hailing as a phenomenon the curious behavior of the cabinet thermograph. *But we cannot explain it*, and cannot duplicate it under similar conditions, *without the medium*. The thermometer by the door and the check thermograph on the mantelpiece always tallied, and at any given moment always recorded a greater heat than our cabinet instrument, though at the commencement of the seance all three recorded the same temperature.

Assuming the fall in the cabinet to be phenomenal, is it possible that some form of heat is transformed there and converted into energy? And if so, isn't it possible that the heavy curtains would act as insulators during the short pauses or breaks in the seance? I think it is obvious that if the cabinet instrument had continued working until the end of the seance (at 12.15), instead of the needle's being put out of action at 11.30 (the end of the chart), the temperature in the cabinet would have "caught up" with that of the room, as Rudi's power was waning although we were getting good phenomena—such as the "snow man."

FOURTH SEANCE, FRIDAY, APRIL 19TH, 1929.

The fourth seance of the series was not particularly successful judged by the standard set up by the previous experiments and the sole reason for the poor phenomena was, undoubtedly, the excessive heat we experienced on this evening. We were the victims of one of the many weather vagaries for which 1929 will forever be noted, and instead of a normal, cool April evening we were suddenly transported into the sultry conditions usually experienced in the "dog days" of July.

After the usual preliminaries and test of the control system the circle composed itself in the following order as recorded by dictaphone:

Rudi (9); Mr. Harry Price (8), controlling medium; Mr. Charles Sutton (*Daily Mail*), (7), assistant controller; Herr Amereller (6); Mrs. Mallous (5); Major C. Peters (4); Capt. Seton-Karr (3); Sir

James Dunn (2); Mr. Hannen Swaffer (1), controlling electrical installation; Mr. A. P. Hedges (10); Miss Hilda Sheridan (11), the two last in the back row.

Temperature of seance room by check thermograph and thermometer, 67.5° Fahr. Cabinet thermograph 67°.

8.2. White light out. Doors sealed. Contact good. [After each sitter had individually tested each limb.]

8.5. Rudi is going into trance with violent shudderings.

8.6. Rudi is in trance. Olga says "*Gott zum Gruss!*" The sitters bid her "good evening!"

9.08. Olga asks for a pause of twelve minutes, during which the room is to be thoroughly aired [for the purpose of cooling it.]

9.09. Rudi is coming out of trance; his head is on Mr. Price's lap.

9.12. Rudi is out of trance. White light turned on. Door opened. Window opened [for the first time at any seance.]

9.25. Temperature of the room by the check thermometer: 67° Fahr. [At the commencement of the second session. In the interval I examined the thermometer permanently fixed outside the laboratory window and it read 65° Fahr.—an extraordinarily hot night for April.]

9.28. White light out. Doors sealed. Contact good.

9.32. Rudi is going into trance.

9.34. Rudi is in trance.

10.01. Olga asks for silence for two minutes.

10.03. Olga says "All talk!"

10.08. Olga says it is almost too hot to do anything, but we must first have another ten minutes' pause. [In order that Rudi may cool himself; he is wet through with perspiration.]

10.09. Rudi is coming out of trance.

10.10. Rudi is out of trance. White light turned on. Door and window wide open.

10.25. Door sealed again. White light out. In the new circle Miss Sheridan and Sir James Dunn have changed places. [Now 11 and 2 respectively.] Contact good.

10.32. Rudi is going into trance.

10.33. Rudi is in trance.

10.42. Olga says she would like the whole circle to move forward slightly and keep closer together if possible. Everyone is joining in singing "*O, Katharina!*"

11.00. Curtain moved. [First phenomenon.]

11.04. Curtain billowed right out. A luminous shapeless mass in the opening of the curtains is seen by all the sitters. Olga asks for the table to be moved a little closer to the curtains. Mr. Amereller breaks contact to do this [because the request, being in German, was first heard by him. Sutton releases Amereller's right arm to allow him to do this] immediately reseating himself and completing control. Bell is heard to ring. Something fell over with a bang; the curtain is moving. [At the conclusion of the seance we found that the toy zither had been flung from the table into the cabinet, striking the wall, and only just missing the glass panel of the cabinet thermograph.] Curtain is moving.

11.08. Table is moving. Curtains blew out again.

11.11. Mr. Swaffer places his handkerchief on the table at Olga's request. Red light raised to 50 watts.

11.28. Olga says it is too hot for any more. She is sorry, but she will have to give it up. We should have sprinkled the room with cold water. She says it would be best for the last sitting on Monday, if it poured with rain. She says "*Gott zum Gruss!*" [The sitters say *au revoir!*]

11.33. Rudi is out of trance. White light turned on again.

(Signed) LUCIE KAYE.

I quite agreed with "Olga" that it was "too hot." The heat was terrible, and the sitters were as much discomfited as Rudi who was wet through and limp with the exertions of the trance. But the sitting was not wholly negative and, while they lasted, the effects witnessed were brilliant.

The thermograph chart of this seance appears to be normal as compared with the check instruments. The falls in the temperature of the room when the window was opened are graphically recorded by characteristic "dips" in the graph, with subsequent rises when the window was closed. The fact that the room was cooled during the seance makes it difficult to determine whether any abnormal change in the temperature took place.

FIFTH SEANCE, MONDAY, APRIL 22ND, 1929.

The final seance of the series was particularly brilliant. Fortunately the weather

had turned much cooler. Professor A. O. Rankine, of the Imperial College of Science and Technology, South Kensington, was our guest of the evening. It will be remembered that Professor Rankine attended some of the experiments with Eleonore Zugun at the Laboratory.

The preliminaries of this seance were identical to the previous ones; everything was examined and the control tested. I showed Professor Rankine the working of the electrical installation and allotted him a seat in the center of the front row within five feet of the curtain opening.

The following is the dictaphonic record:

Sitters: Rudi (9); Mr. Harry Price, controlling the medium (8); Mr. Karl Ammereller (7); Lady Naylor-Leyland (6); Sir Edward Naylor-Leyland (5); Professor A. O. Rankine (4); Lord Charles Hope (3); Mr. E. W. Janson (2); Mr. Charles Sutton (*Daily Mail*), controlling the electrical installation (1); Miss Mercy Phillimore (10); Mr. J. B. Van Iddeking (11); Mr. Kendall Foss (of the United Press of America) (12); Miss A. C. Beard (13).

Temperature of the room by check thermograph 58° Fahr. The medium and each sitter is controlled by the electrical control. (The sitters examined the cabinet before and immediately after the seance.)

8.58. Rudi is going into trance.

8.59. Rudi is in trance.

9.08. Olga asks for twelve minutes' pause. She says the sitters are in harmony and it should be a good sitting.

9.09. Rudi is coming out of trance. His head is on Mr. Price's chest.

9.10. Rudi is normal again.

9.23. [After the pause.] Temperature of room is now 59° Fahr.

9.28. Rudi is going into trance. His head is on Mr. Price's chest.

9.31. Rudi is in trance.

9.40. Olga asks the sitter at the end of the circle to lower the six control lights by means of the rheostats. Mr. Sutton does this and immediately joins up again.

9.53. [First phenomenon.] Curtains are moving.

9.54. Curtains are moving fairly violently. Curtains continue to move. Swinging to and fro. Both curtains shaking.

9.57. Left hand curtain is moving as though someone had grasped it close to the floor and were shaking it very violently.

10.00. Bell is heard to ring and fall to the floor. Waste-paper basket has fallen

over. Curtains continue to move violently. They suddenly swing right out again over the heads of the sitters.

10.02. Waste-paper basket moves again.

10.03. Lord Charles Hope asks if Olga would be so good as to show herself to the sitters. She says it shall be done. Immediately the waste-paper basket lifts, the sitters distinctly seeing the "pseudopod" supporting it. Some sitters saw the fingers, three in number, and part of an arm. [From my angle I distinctly saw a white or semi-luminous "paw" which appeared to have a large thumb and two thick fingers.] This "teleplasm" lifted the waste-paper basket; moved it round in a circle very gently; lifted it above the red light outside the cabinet curtains; and then dropped it. Mr. Sutton says he saw the pseudopod disappear *before* the basket dropped. Red light is slightly raised in wattage by Miss Kaye. Mr. Sutton is asked to place the waste-paper basket on the table in front of the opening of the curtains. Again the waste-paper basket gently lifts, moves around in a circle and is thrown towards the sitters. Both curtains suddenly and violently blow out, shaking red light hanging in front of them. The table goes over with a crash. Lord Charles Hope asks if Olga would show herself just a little better. She says it shall be done.

10.23. Olga says she would like the sitter at the end to place a handkerchief on the floor for her. Mr. Sutton does this and immediately joins up again. [Mr. Sutton says he feels an extremely cold breeze at his end of the circle.] The sitters all see a white seemingly shapeless mass form between the opening of the curtains. It seems luminous to a certain extent and fairly solid. Mr. Harry Price says he distinctly made it out to be a fairly elderly woman's face, with the figure of a child, and wearing either a child's frock or a night-dress. It stood about three feet high, remaining for perhaps two minutes. [This "figure" was seen by every sitter and appeared to be the direct result of Lord Charles Hope's request that Olga should "show herself." From my point of view the mass certainly did appear to resemble an old woman's face (though one can easily be mistaken in a case like this) on a child's form and several of the witnesses noticed the frock-like effect. It appeared to have volition, but not intelligence, and gave one the idea that it was trying to push itself

through the aperture of the curtain. It was undoubtedly Rudi's (or Olga's) best effort during the five demonstration seances.]

10.29. Olga says the power is going. Mr. Amereller suggests that we might have a quarter of an hour's pause and then start again, and by the time Olga would have collected some more power. Olga is questioned about this proposition and says she would try.

10.31. Rudi is coming out of trance.

10.32. Rudi is normal again.

10.50. [After second pause.] Temperature of the room is now 60° Fahr. Miss Beard has left, having to catch a train, and each sitter in the back row moves up one place.

10.53. Rudi is going into trance.

10.54. Rudi is in trance.

10.58. Olga says there is a little power, which, if collected steadily for about an hour, would produce some weak phenomena. But our previous excellent phenomena would so entirely eclipse it, that she does not deem it worth while to continue the sitting. She says that she is glad to have been able to give us as good a sitting as we had, and hopes we are all satisfied. She says "*Auf Wiedersehen!*"; that she will come to London again, and that she is very satisfied with her visit. The sitters all bid her "*au revoir*" and thank her for what she has done for them.

10.03. Rudi is coming out of trance.

11.04. Rudi is normal again. White light turned on, sitting over.

(Signed) LUCIE KAYE.

The thermograph in the cabinet showed a steady rise at a rate that did not appear to vary and no abnormality in the temperature could be detected.

* * * * *

Thus ended the Rudi sittings and I reiterate that they were demonstration seances only. Many new experiments will suggest themselves to the reader, as of course they did to us. We are arranging for Rudi to return to the Laboratory in the autumn for a prolonged visit and a detailed report (I am hoping to get a number of competent observers to make independent reports) of the experiments will be compiled. Lord Charles Hope and I intend to form a permanent group of scientists who will study the phenomena from various angles. We hope to include a physicist, a biologist, a psychologist, etc., in the in-

vestigating committee, much as the late Baron von Schrenck-Notzing did with Willy Schneider.

Every opportunity was given the press for attending the seances and the papers were almost wholly sympathetic and recorded the experiments fully, faithfully, and seriously. They made a great fuss of Rudi and his photograph appeared in scores of periodicals, some as far afield as Los Angeles. One or two of the less sympathetic were quite amusing. For instance, the *Christian* spoke (April 25th) of "an Austrian medium and his trance personality" and continues "these two have been undergoing tests," etc. A lady reporter arrived one morning in order to interview "Olga" and was astonished to learn that she was not a flesh-and-blood assistant to Rudi. But, generally speaking, the press thoroughly understood the nature of the experiments and realized the stringency of the control conditions.

IMITATIONS BY CONJURING OF THE SCHNEIDER PHENOMENA.

At the end of the seance on Monday, April 15th, I casually remarked to Mr. Hannen Swaffer that I would give a thousand pounds to any person who could produce the same effects under identical conditions, to the satisfaction of the same independent observers, provided that if the person failed he would pay a like sum to the Laboratory. To my amusement, this "challenge" duly appeared in the *Daily Express* the next morning (April 16th) and was published by the evening papers the same day. The following week-end the Sunday papers repeated the offer and one or two "featured" it, devoting the whole of the front page to the challenge, the effects, and the conditions.

For very many years the conjurers of this and other countries have—they tell us—been yearning for an opportunity of this kind. J. N. Maskelyne, of London; Houdini, Dunninger, Rinn and de Heredia of New York; Heuze and Benevol of Paris; "Faustinus" of Copenhagen, etc., have been itching, if we can believe them, to duplicate the effects of a first-class medium under the same (or even more stringent) conditions.

Not that the conjurers have never had the opportunity they sought. On the contrary, they have occasionally competed with

known mediums and usually came out of the business very badly. During the "thousand-pound ghost" controversy with Archdeacon Colley and the subsequent lawsuit,¹⁴ John Nevil Maskelyne lost heavily—both in prestige and money. History repeated itself when his grandson, Clive Maskelyne accepted—and then backed out of—the challenge of Dennis Bradley that the latter would pay the young magician a hundred pounds if he could produce the Valantine phenomena under the same conditions. "John Nevil" was no more fortunate when he crossed swords with Sir Hiram Maxim. The great inventor had seen certain psychic effects in America which had impressed him and he challenged the eminent conjurer to reproduce them under the same conditions. Maskelyne refused and except for some articles in the *Strand Magazine*, nothing came of it. Maxim wrote a pamphlet¹⁵ describing the challenge and its results. Maskelyne also had to pay five hundred pounds to the man who duplicated his famous box trick.¹⁶

So it will be seen that though the magicians have occasionally entered the ring against the mediums, the former have experienced some nasty "tumbles" at the hands of the latter.

But here was literally a "golden" opportunity for the magicians to vindicate their assertion that every mediumistic phenomenon can be duplicated—under similar conditions—by trickery. I quite expected at least a few letters from conjurers asking for information, but a week went by without a single inquiry concerning the challenge. No one appeared to want that thousand pounds, and the magical fraternity showed a sudden and strange lack of interest in things psychic. When at last Rudi was safe and sound at Munchen (he returned on April 23rd) we received one or two timid inquiries concerning the medium and his phenomena, but when particulars were forwarded, we heard nothing further. A world-famous magician wrote asking what the conditions were, but when he heard them he took no further interest in the matter. One bright young man from the provinces wanted to bring three of his friends and *his own cabinet* and he would then "show us something." What baffled

the magicians was the fact that the phenomena occurred *inside* the cabinet while Rudi was *outside*, nearly five feet away. So the "thousand-pound challenge" like the "thousand-pound ghost" ended in the utter rout of the conjurers, not one of whom, I should imagine, will dare to utter again the word "medium."

There is in London a magician's society known as the "Magic Circle" to which is attached an "Occult Committee." A place on this committee must be in the nature of a sinecure, so few opportunities for investigating present themselves. The last "case" they made public was that of Mrs. Deane, the photographic psychic, whose mediumship they exposed.¹⁷

On April 23rd (the day that Rudi departed) I received a letter from the honorary secretary of the "Occult Committee" asking if a seance with Schneider could be arranged. I replied that the boy had returned to Germany, but as a friendly gesture I asked if the "Committee" would arrange a meeting at the Laboratory in order to ascertain if anyone could produce a single "phenomenon," worthy of the name, under the exact conditions of control that we imposed upon Rudi. I emphasized that it was to be an entirely friendly affair; that the information gleaned would be of great value to us all, and that I would invite the identical sitters and the same pressmen to "pass judgment" on the performance. I asked the "Occult Committee" to come as my guests and spend a jolly evening. But apparently the Committee did not think the evening would be so very jolly, after all, because I received the following letter from the secretary on April 25th: "Your suggestion is very interesting, but speaking unofficially I don't think that our Committee would feel disposed to entertain the offer. Even if the phenomena were proved to be normal it is not always simple to copy a specialist. We were challenged on one occasion to duplicate the Zanzigs' [sic] performance; comment was needless."

But the Zancigs' performance took years of study to perfect, and several hours practice daily were needed to keep the performers in good form. I have the Zancigs' codes in my library and know the hard work that both Mr. Julius Zancig and his wife put into their "act," a matter which

¹⁴ See *Proceedings of Nat. Lab. Psy. Research*, Vol. 1, Part 2, Plate 18, for sketches made in court during this case.

¹⁵ *Maxim versus Maskelyne*, London, 1910.

¹⁶ See J. W. Lynn, *The Famous Box Trick*, London, 1907.

¹⁷ See *Psychic Photography. Report of the Occult Committee of the Magic Circle*. London, 1922.

I have discussed with Mr. Zancig himself. [When Zancig offered to publish his methods, complete, in the *Scientific American*, he asked a sum so large as to make it futile even to discuss the matter with him.—J. M. B.] But Rudi doesn't "practice," he does not "train," he does not have to "work" in order that his "effects" shall be convincing. So the "Occult Committee's" analogy is thoroughly bad. All the conjurers' delegate had to do was to sit in

a chair, his hands held by two persons and each limb controlled electrically; to make a noise like a steam-engine for three hours; and (to name one of the phenomena) to lower the temperature in a cabinet five feet away. Can it be that the reason why the conjurers refused my cordial invitation to demonstrate was because they *knew they could not produce a single effect under the prescribed conditions?* I wonder. At any rate, there it is.

[To be concluded]

REFLECTIONS FROM A RURAL VACATIONIST

BY RENE SUDRE

I RECEIVED the July issue of PSYCHIC RESEARCH in the calm of rustic life. There can be no better test for a philosophy or even for mere meditation on the results of scientific experiment, than the environment of true nature, the view of fields and trees, the odors of herbs and flowers, the silence. One feels like an exile returned, like one restored to one's native land; likewise, one is conscious of thought freed from prejudices and errors, or a communion with that Spirit of the World which metapsychics itself teaches us to perceive through the enshrouding veil of bizarre and at times even ridiculous phenomena. To watch a rose open, a fruit ripen, an ascending and descending caravan of ants circulate about an old wall—is not any one of these experiences as mysterious as that of consulting a clairvoyant or trying to seize the deceptive phosphorescences about a seance table? And how are we to reconcile *this* with *that*? The negator has all the best of it here: he simply rejects *this*, with all assurance, in the name of the *that* which he accepts. He can conceive of no possible relation between a nature governed by laws of approximate immutability, and one subject to intermittent caprice, infringing its own laws, at odd moments delivering its forces and its secrets not to some Newton, some Pasteur or some Einstein, but to some individual often most unworthy of its confidence. And the incredulous, unreasoning skeptic does not need to seek any such relationship. But what of the terrible position of the observer who is equally convinced of the reality of the normal world, and of the reality of the supernatural? If he is not a rationalist, he permits these two conflicting realities to exist side by side, without seeking to connect them up with one another. But if he is a rationalist, he may well complain: for his situation is well-nigh desperate.

Mr. Bird has pleasingly put emphasis upon the problem which confronted me

under my Norman apple-tree before the arrival of the last American mail. In the first words of his *Chips from the Workshop* (July) he speaks accurately of the controversies which arise between specialists in neighboring fields of science, with regard to the interpretation of phenomena that lie in their common ground: for example, the age of the earth as seen by astrophysicists, by geologists, and by electrophysicists. Assuredly these disputes exist; assuredly, too, they are of immense profit to science. When a single phenomenon is studied by three different methods, there is every chance of an exact determination's being somehow reached; for the several sets of measures and estimates check each other, provided only we accord the higher coefficient of probability to those possessing the greater inherent degree of precision. It is thus with the age of the earth: the determination based upon analysis of the products of radioactive disintegration which we find in it is much more certain than any other method whatever. The value of 1,000,000,000 years (I give the figures to avoid confusion between the conflicting uses of the word "billion") which this method yields for the oldest rocks is, further, not really incompatible with the data of geology, and this remark may be made with even greater reason regarding those of celestial physics. In similar cases, agreement is readily reached by the specialists in different fields. We find none of them who are not delighted with the aid brought to them from related sciences, once they understand that the unity of science is the capital condition toward which all should work. In Mr. Bird's words, "the astronomer understands that the chemist and the geologist have had to do the same thing."

Here is a determination which amply justifies the attitude which I have always taken in the question of spiritism. The metapsychist has wished to be in accord with the psychologist on the one hand and with the physiologist and the naturalist on

the other hand, because all of these specialists in different fields have been trying to do the same thing: study the nature of man and his relations with the universe. Neither psychology nor natural science, even if they admit a distinction between spirit and matter, can legitimate the traditional spiritistic hypothesis. For many years I have endeavored to plead this hypothesis with myself. I am entirely independent. I am subject to no interest, I own no sentiment save the passion for truth. If I were to find any reason to believe in the reality of communication with the dead, nothing could prevent me from so proclaiming. But I find nothing in the facts that imposes this belief upon me; and I find, on the contrary, that if metapsychics becomes spiritistic in its tenor, it becomes a "sealed vessel" in the world of science, having no common point with the rest of the scientific domain. In his same article, Mr. Bird remarks that "the divide between psychical research and the other sciences is a deep one with steep sides but it can be bridged by adequate attention to definition and other fundamentals." I do not believe that this bridge would be sufficient, if it were to borrow from spiritism certain of the essential dogmas of the latter: I do not even see how it would be possible under these conditions. Personal immortality is a religious belief which by virtue of conditions imperfectly known, has percolated into the study of certain metapsychical phenomena; but it is an abuse of the scientific method to allege that these phenomena prove immortality. They do not even prove personal survival.

The little book by Sir Oliver Lodge, *Why I Believe in Personal Immortality*, by all means brings consolation to a group of people who have been disturbed by the skepticism of our epoch. I have great admiration for Lodge; but can he seriously believe that scientific minds, minds that have already been put to great strain to accept the reality of the facts of metapsychics, will permit themselves to be persuaded by the arguments which he gives? Starting with the thinnest of data, he extracts from them by a process of repeated generalization a series of propositions, larger and ever larger, which lead finally to what he wants to prove. Cannot any reader see that the whole structure is a pyramid standing on its point? If psychic

science, which he professes with such freedom, were properly to be built up in this fashion, it would lead to some of the most extravagant conclusions imaginable. The case of Lodge is a striking example of what has been called affective logic—that is, of a mode of reasoning distorted constantly in a given direction by sentiments that remain themselves more or less unconscious.

The greater proportion of humans act from affective logic, for this affords an irresistible propensity with creatures of action, as we are before all else. Man obeys his needs and his tendencies; but he does not always observe that he is so doing, and he frequently believes that it is his reason that has governed, when in reality it has been these other forces, obscure and all-powerful. When he tries to free himself from this despotic control it seems that he has become dehumanized; and this is indeed the case. Mr. David Gow, with whom I am acquainted, whom I read with pleasure each week in the columns of *Light*, and whose piquant and tolerant philosophy I esteem highly, recently wrote: "Part of the work of the true psychic investigator or spiritual scientist is in steering the right course between wild inaccuracy and generalization, and that pedantic precision which always seems to have a sterilizing effect upon any idea. In the one case you have a loose and sloppy compound and in the other a straining after mathematical precision which results in preventing some things from emerging at all." It is far from absurd to believe that this allusion to pedantry and to sterilizing precision is addressed to those metapsychists who refuse to subscribe to the spirit belief. Let us accept the reproach and, without undue attention to its letter, seek its psychological dignification.

It characterizes admirably a certain attitude of mind which we may call the literary as opposed to the scientific mind. The literateur is a traditionalist and a moralist. His ideal is directed toward the satisfactions of the heart. He has a delicate judgment, a sense of nuances; but at scientific thought he is inept. The long and severe discipline which science demands of its disciples disgusts him. Abstraction fatigues him, precision irritates him. All this, for him, is pedantry. I am acquainted with many very charming persons who take glory to themselves for not knowing how to do long division and who

are completely ignorant of nature and her works. They believe that their literary, historical and artistic culture represents the highest pinnacle of civilization; it is on this account that they confess with so light a heart their scientific inferiority.

I believe that the future will bring us generations more solidly equipped with practical tools and more curious to know, through the rude and perilous ways of science, their exact place in the universe. Till then we must accept bravely the inconveniences of belonging to that fraction of the race that is bound to equip itself with all the most up-to-date tools for extending our knowledge. In the country where I am at this moment, it is only a few years gone that all the world cut its wheat with the scythe, or even with its ancestor the sickle; and one who so much as dreamed of bringing into use those American machines that do the reaping of six men would have been the object of universal derision, in terms less polite but approximately equal to Mr. Gow's reproach of pedantry. Today almost all the local farmers have the reaping machines. If humanity has emerged from barbarism, it has done so because there have been men who knew how to calculate, how to make plans, how to observe the stars, how to analyze substances, how to classify creatures and objects, how to seek causes and formulate laws. All this is science, and it is not so easy or restful as to adopt one's beliefs ready-made or to enjoy the sunset. The immense material effort of man to assure his subsistence and build his cities is as nothing beside the intellectual effort which has converted this mammalian primate into the splendid king of our planet.

To return to our subject: spiritism is from literature and the literary mind, metapsychics is from science and the scientific mind; and there is nothing in common between the two. This is not to say that the metapsychist should despise the spiritist, a state of mind which Mr. Bird justly denounces in his article and which has been condemned by many other advocates of the "golden mean." The man of science never despises; he classifies, and that suffices for him. Spiritism can be classified in no other way than among religious doctrines. Take any spiritistic journal you please, and you will see that nine-tenths of its articles deal with morals and religion. Morals and religion are of course necessary

things, but they can mix with science only at the price of falsifying the latter. The Catholic church was on the point of burning Galileo because he discovered that the earth moved; the same misadventure would have awaited Darwin if the theological powers had been as supreme in his day as in Galileo's. Scientists must work in complete liberty and complete independence. Their task is not to console or to ameliorate the world, but to explain it. For this it is necessary that they multiply observations, experiments, measurements, comparisons, and at the risk of appearing to be men without hearts and pedants. The advance of science is bought at this price.

Metapsychics is hardly in its first crude outlines. We have everything to learn, in the mental field as well as in the physical. Above all we have our methodology to develop, in the sense which I indicated in my communication to the Paris Congress. The creation of mediums is a capital task. Almost all of the existing ones have been trained in spiritistic circles, educated to incarnate the personalities of the dead. And after this their phenomena are offered as proof of survival! I demand that we escape from this vicious circle, that we adopt the other extreme and accustom the medium to incarnate living persons—something he does now only through accident! Getting him to do it systematically and as a matter of routine would be immensely instructive and would perhaps aid us in discovering the mechanism of clairvoyance. I am as eager as anybody to demonstrate survival, and even immortality; though this latter word seems to me to be purely relative, and devoid of meaning. But I want such demonstration to be made in scientific ways and not through the declarations of mediums alone. Unfortunately there is in these declarations no specific seal of authenticity which can lend any certitude to the experimenter. Here I must contest the affirmations of Mr. Gow when he says that "the true message carries an authentic note not to be mistaken by any spiritualist of judgment and experience." Nothing is more deceptive than the personal sentiment which plays about such questions as this one. It is enough to go to the theater and listen to good actors to know that one can put oneself within the very skin of the character that one is impersonating, giving the role not merely the appearance of truth, but actually giving a better per-

formance than would probably be given by the prototype in true life. I know many spiritists who have been baffled by imposters and who have found the miserable comedy plausible to the point of weeping over it. However intelligent a man may be, he is exposed to the danger of self-deception from the moment when his emotions come into play. The criterion indicated by Mr. Gow is extraordinarily fragile; and in no case is it a scientific criterion. No science can be based upon the subjective.

The course of this reflection leads me to the point where I wish to compliment Mr. Bird upon the equity and the skill with which he conducts these controversies between the spiritists and the non-spiritists, so necessary and profitable to our studies. My task is certainly an easier one than his, because, as we say in French, I have not got hold of the handle of the frying-pan, and because I can proceed with my inductions and theories without regard for adverse opinion. He is the umpire and I am the player. And I have no fear of taking, in the play, the extreme position which is sometimes attributed to me.

The adage *In medio stat virtus*, if it is an excellent one politically, is of no value scientifically. The ideas that ultimately triumph are almost always those regarded as extreme by contemporary average opinion. To repeat merely the glorious names which I have cited above, Galileo, Pasteur and Einstein have certainly been "extremists!" There has certainly been none of the middle-of-the-road quality in their doctrines. But they were all right and they have all become generally accepted. And what "golden mean" of opinion can one hold between the doctrine of a rotating and that of an immobile earth; between microbes and spontaneous generation; between absolute space and the relativity of phenomena? Has not Einstein himself emphasized that there can be no compromise with his theories, that they must be accepted *in toto* or rejected without reserve? Between these extremities one cannot compromise; one must choose. Just so it is between the transcendence of the living mind, and talking or rapping spirits: one must choose.

It may be objected that the two doctrines can be reconciled if a means can be found for drawing the line between that which comes from the living and that which comes from disincarnate spirits. Mr. Gow him-

self writes: "It seems clear enough that a great deal of the confusion in psychic phenomena arises from the inability to distinguish between what is done *by* the medium and what is done *through* him." I will take the liberty of remarking that this concession, made after the adverse evidence of critics of the spiritistic "experimental proofs," is very grave. In happier days, the spiritists did not permit one to discuss the authenticity of the least message; all that came from the legs of the table or the mouth of the medium was sacred. When there was error or trickery, this was seen as proceeding from a "mischievous spirit," but always the spirit world was behind the action of the seance. The medium was completely alienated from his own body in the interests of the world behind the tomb. Today it is granted that his spirit retains its lodgement in some corner of his organism, and that from time to time it expels the extraneous speaker to reassert the rights of the true proprietor. Better yet, the spiritist inclines to believe that there is a cooperation amounting almost to a fusion between the two; but he is never able to define what elements arise from the one contributor and what from the other.

If we try to translate this strange hypothesis into terms of psychology, we revert to the amusing disputes between the theological doctors of the Middle Ages on the phenomena of *possession* and of *obsession*. It is true that the spiritists never push this psychological analysis very far. They are like the Catholics who prefer not to plumb too deeply the mystery of the Holy Trinity. If they have any curiosity, they seem to feel that in admitting that a part of the communications may come from the medium or the sitters, they come to a fatal impasse. In appearance they are quite unbeatable; because, under pressure of the critic, they are always ready to retreat one more step, and they will even grant the complete absence of spirits in a given case, but reserving the privilege of insisting upon their presence in some more likely case. At another juncture they borrow a trick from the religious dogmatists, who indicate their willingness to renounce all claims to divine interference so long as phenomena observed may be explained on a natural basis. But this is a dialectical device which possesses no merit in the eye of science, because of the absence of all criterion for distinguishing

ing between natural and supernatural (in our field, of course, supernormal) phenomena. Where the spirit action starts, there the action of the medium ends—the very thing it is necessary to prove first of all if we are to have a serious science. But this proof is impossible because, in the phenomena of spirit possession as in those of diabolical possession in olden times, there is really only one personality, which changes according to the role it has to fill. This hypothesis is not alone the simplest one, it is equally the one in closest conformity with all the facts of somnambulism and hypnosis.

I should like, before terminating these rather rambling remarks, to make some reply to those of my excellent censors who reproach me with having a prejudiced attitude, based upon my attachment to the emotional aspects of the anti-spiritistic theory. This is a total error. There is no need for emotion when one has available an argument so abundant and solid as I have here. Emotion comes into play only where reason fails or leads to an unwelcome conclusion. I do not believe that this is my case. In any event, it is fruitless to charge emotion to one's adversary. It is necessary to discuss his ideas and to oppose them with arguments of equal force and of

the same scientific quality. For this I am always prepared. If there are emotions involved in this matter, they exist only on the side of my adversaries; among them, the emotional aspects are evident. There can be no emotional interest in denying survival; emotion lies only in affirming this religious doctrine with its promise of a future recompense. I forbid nobody to believe in survival, whether in heaven or in hell or in any other place that may increase its moral value to him. Herein the end justifies the means. I stand exclusively on scientific ground and I maintain merely that survival is not demonstrated by the facts of metapsychics.

And here I will pause, requesting from my readers and friends in America all indulgence for this article in which the personal note has been so much more than usually prominent. It is not wholly my fault; the blame must be shared by the good contributors to this JOURNAL who have put me in the culprit's seat. It is also partly the fault of my apple-trees and my roses; I cannot but be more than ordinarily introspective when nature surrounds me and urges me to dissolve my puny personality in her immense maternal presence.

FURTHER STUDIES IN APPARENT OBSESSION

Case II: Part IV

BY GEOFFREY C. H. BURNS, M.D.

ONE of the biggest problems met with in the treatment of nervous and mental cases is the environment, so much so that "You must treat the family and the environment," has become a truism with the psychiatrist. One of the most important duties of the social service worker is to investigate, report, and advise in the correction of all the difficulties and unusual situations with which the patient has to contend. It was to be expected that there would be no exception in this case, and Dr. T. B. has expressed a number of times his feeling that the environment retarded the work being done. If spirit forces can affect one person, there is no reason why, under favorable conditions, they cannot affect others; and that appears to be one of the contentions in this case. Both the doctor and the medium had had sufficient experience to know that this was to be expected and in weighing the matters referring to the environment this should be kept in mind, as allowing the possibility of mind-reading or superimposing one's own views.

Scattered throughout the seances are numerous references to the environment of the patient and here and there a hint that conditions are really worse than stated. For some time the patient appeared not to like these references but later frankly admitted conditions were as described. Since all of these conditions existed in life, there is of course the possibility of the knowledge having been got by physical means. I am satisfied that we may accept the honesty of the medium: further, that she did not, at any time, converse with the patient alone, or know who the patient was or where she lived. Under such conditions we should have to say that this information was obtained by televoyance or telaudience, etc. Supposing this explanation to be the true one then we grant to the medium an unusual power, bordering on the "supernor-

mal"; that, by this means, she was able to tell of things concerning the surroundings of this patient that were of value in the treatment of the case by indicating upon what lines the patient should be built up and re-educated with the object of giving her (patient) the ability to adjust herself properly to these difficulties. The easiest hypothesis, however, is that spirit messengers carried the tales; and we find that most of it was credited to the girl entity, "Mary Ellen," who is said to have been a familiar of the patient and to have lived with her a considerable part of the time. The first information comes in the first seance. It gives a good insight into the home difficulties of the patient and is supposed to come from the aunt. Whoever it was that gave information along these lines, all seemed to agree as to the main facts. We still have left the possibility of guess-work, that cannot be excluded; but when one considers that there is such a large number of references to these troubles, that they appear in nearly every seance and that the percentage of error is almost nothing; are we not granting too much to chance under such circumstances? I think so. Certainly, the percentages of right and wrong herein demonstrated do not agree with any known laws of chance. We are left then with the two hypotheses, telepathy and spirit. Which is it? All we can positively say is, that we have here certain evidential data which point in the direction of either one or the other explanation. We find among these data, twelve references to family unrest, twelve to mother, seven to nagging, five to overshadowing, five to restriction, four to the brother, two to meal-time and two to the father, one each to the minister, Unity cult and a suicide. As the last is a very singular occurrence, we will take it up first, beginning with the letter of the patient of Dr. T. B.

December 22, 1926.

Dear Dr. T. B.:

Due reflection upon the points revealed in yesterday's seance have brought to mind several incidents which before were entirely unexplainable to me and I will admit, did not add to my peace of mind. These were so clearly related to facts brought out in the sitting that I feel they may be of interest to you.

Seeing that girl lying in the street and realizing intuitively before having the fact confirmed that she had taken the dive off of the viaduct, seemed to come as a shock to me. I was just about to ask someone standing near if she was still alive when I seemed to "sense" the soul leaving the body, I cannot say how I knew this any more than that it seemed to come upon me. I tried to force this thought from my mind but could not do so. Some one in the crowd made the remark "That is the result of bootleg whiskey, it drives 'em nuts!" And I had to summon all my will power to quiet the rebellion this seemed to arouse within me. This spirit seemed to say, "It isn't so, you know that sometimes trouble can make you a great deal drunker than any whiskey ever dared to. Don't let them say those things!" All the way over to your office something seemed to be saying, "I did it and I'm not sorry—there is no one to care, but don't ever try it for it doesn't pay—it isn't worth while." I was going to tell all of this to you but thought how foolish, it is only because I have allowed myself to get nervous over it.

On my way home I dreaded and at the same time wanted to return to the spot where she had lain. I knew I should avoid this place but didn't seem to be master of myself. It was as though I were only the puppet for another person's desires. Almost without realizing it I found myself staring at the place where I had seen the body, now removed, and as I did so the thought went through my mind, "The murderer always returns to the scene of the murder so I suppose the suicide does the same." I seemed to be in such a maze that I couldn't separate my own thoughts. I tried to reason, "What has that to do with me? I wasn't the one who committed suicide." Then I began to wonder whether I was or not and despite all sense reasonings I could not feel quite sure. I seemed to know the girl suffered no pain to speak of in the fall but was only conscious of a sort of numbness in her head and a dull

pain throughout her body—most marked in her right arm. (She lay on her right side.) Somehow this seemed to comfort me. How I arrived home is more than I can say—I don't seem to remember coming on either the boat or street car. Yet when I turned into my own street I seemed sort of thrown back into the reality of my own life. I could not dismiss the picture from my mind though and all through that night I seemed to see the whole scene re-enacted—as though I were a part of it. It was as though my spirit was transferred to the girl's body. I seemed to be standing on the viaduct, looking across the water and in great despair. Everything looked hopeless, nothing worth while. Then I cast my eyes down into that seeming endless space and it was as though it beckoned me to come into it. Without any thought whatever I seemed to throw myself over. It seemed ages before I reached the ground and then sort of half-consciously I felt this numbness, and life seemed to flicker and then leave the body. It was as though I saw the body lying there and felt that I didn't care what they did with it.

Finally when I thought I would go out of my mind completely if this didn't leave me I called on the "Group" for help and immediately felt the change of control as mentioned in the seance. The reaction on my physical and mental state you already know, so I will not repeat that here—only confirm what the medium told yesterday.

Since yesterday's sitting this horror of the affair has left me entirely and much of the corresponding gloom. In its place has come a tremendous interest in the way the whole thing connects itself and a great peace of mind to realize this was not simply the result of my own mental condition but an actual reflection of the departed spirit.

Had it not been explained to me and help given through the "group," missionaries of the Holy Spirit, I would surely have suffered a great deal more than I did.

I did not explain all this in the office because I had not yet had the time to connect all the facts and I thought now it would be better to write them than to take so much of your time next week.

Thanking you again for your wonderful work, I am,

Very sincerely yours,

A. B.

I have given this letter first, and now proceed to indicate the seance and extra-seance facts with which it is related.

Seance 19 (December 21, 1926): (Impression of medium; J. H. H. controls immediately after ("I seem to live in a maze, with no interest in anything. It seems as if no promises were ever kept. I seem to sort of ache too through the arm and side here (right arm). Had two shocks lately and certain thoughts, although she tries to deliberately put them from her and from her memory, are having the effect for a short while; and my head is all heavy right here (frontal). Seems as if the thought and feelings are all paralyzed. Have they been enough into the description?")

(Dr. T. B.) "I think so; it is thoroughly understood by me. (To patient) Do you understand?"

(Patient) "Yes."

(Mixture of impressions and control) "A force has deliberately been put in to hold in this stolid way, to allow her to recover from the shock to which they refer. In order that a new force might not be allowed to take any hold. And we shall soon substitute the child again. The child can handle the old force wonderfully well, as you know from the last sittings, but the new condition was too much to ask her to handle. Do you understand? Just another passing vibration. And I think our friend herself will be more satisfied when she understands what has happened. We want nothing now in the line of a force, itinerant or otherwise, to come to her. There is not better ground for a return of certain conditions, comparable of allowing a state of gloom to continue. We know far more than shows on the record the conditions with which she had to contend."

(Comment: Dr. T. B.) "This is true in this sense. The first shock was received on her way from her home to my office Dec. 21, 1926. She uses the 129th street ferry, which street the patient takes in coming and going to and from the office. Last week a woman committed suicide by jumping from the viaduct to 125th street below, landing in front of the patient who was coming to my office. This was a great shock to her. Secondly the suicide seemed to be with the patient for a number of days afterwards. The press account, which the patient read, claimed the woman was the wife of a taxi driver. As the patient was reading the account the entity seemed to

speak to her and say, "That is not true. It is wrong." Later the newspapers corrected the first account of the identity of suicide, and said the taxi driver's wife was living. It seems as if this suicide had already been in contact with the patient. In order that this entity should not fasten herself permanently on the patient, a stolid and strong force was placed in charge, to protect her, taking the place of the child entity for the time being."

(Control: Messenger): "The wanderer has also been cared for. That's all." [The "wanderer" refers to the girl who committed suicide.]

The above is a rather remarkable occurrence. It may have been coincidence that mention was made of it at the appropriate seance and of course the possibility of the medium's being able to read what was of necessity uppermost in the mind of the patient is strong. The relationship of the patient herself to the incident is a very interesting study, but is, perhaps, apart from this immediate work.

The second part we wish to take up is that referring to the mother. The first reference appears in the third seance, the next in the fifth seance then again in the twelfth, thirteenth, seventeenth and twentieth. These are all direct references to the condition of the mother and in all cases a true reference, relating some of the difficulties of the mother and some of her general attitude toward her environment that might be reflected on the patient. Following are some of the statements with the comments of the physician made at the time they were given.

Seance 3: (Control: J. H. H.?) "The mother has been better and we suggest to you that physically you give her some kind of expectorant that will more quickly clear, so as to take the strain from the heart. Are we overstepping?"

(Comment: Dr. T. B.) "No, not as far as I am concerned."

(Control) "Time will heal that condition with her, but we are not scientists in the line of Christian Science, so we recommend the relief. We are not entirely altruistic in this, for the more we improve conditions around the patient, the greater will be our glory."

(Comment) Patient's mother said: "In the last week I have been better than the week before." She has heart difficulty with cough at times.

(Control) "The poor mamma, she gets pain here, doesn't she? So tired right here." (Lays hand on heart.)

(Comment) The mother is supposed to have heart trouble and has been treated for it. Exertion causes her considerable pain.

(Control: grandmother through child) "She says she is thinking about this and she says maybe it's a little bad, but when she was here if she stopped to think about troubles she would never get through with things. She's not criticizing; she wants to help the mamma. It is to help the mamma and she says that on account of that. And the poor mamma she's got a lot of worry that you don't know about, and it keeps her [the patient] sort of tied up tight."

Seance 5: (Control: child entity) "One day not so long ago the mamma was so funny. As happy, she acted like a young girl again."

(Comment: Dr. T. B.) "This is a correct statement." (It is not recorded just what the circumstances were.)

(Control: child for J. H. H.) "That devotion to household tasks can become an obsession as well as anything else."

(Dr. T. B.) "This refers to mother."

Seance 13: (Control: child) "The mother tried to look serious, and then she had to laugh too. She thought we was awful kids."

(Comment: Dr. T. B.) "The mother did enter into the fun, laughing and enjoying the frolic of the girls."

Seance 17: (Control: child) "You won't put it all in that you write down, will you?"

(Dr. T. B.) "I shall have to put it in."

(Control) (shrieks) "For the mamma to read, please don't."

(Comment: Dr. T. B.) "Patient's mother has expressed a desire to read the record. The patient says this would cause great trouble were the family allowed to read the full record. The little girl entity shows the same reaction as the patient on this subject."

Seance 20: (Control: child) "It wouldn't have done to phone and say we couldn't come."

(Comment: Dr. T. B.) "The patient says that her mother wished her to phone and say she could not come on account of the weather."

Besides these direct references to the mother there are others in which she figures

but more in her relation to the patient. It is mentioned, "The mother starts her stirred up, and we have a sort of fit."

(Comment: Dr. T. B.) "It has been an infrequent occurrence with the patient to have seizures of such a nature and in practically all cases following some upset of this type."

Rather a trite remark is that concerning the mother given under control by J. H. H. "That devotion to household tasks can become an obsession just as well as anything else."

From the history of this case there can be no doubt that this was particularly applicable to the mother, and the suggestion afterwards of the same control evidently refers to the mother when he says in seance seven. "Couldn't you psyche her, the mamma—say as a complex of house work and hereditary heart trouble?"

In the bringing up of a child there are many mistakes made by the average mother. The ideal mother may be said to be a curiosity or almost a curiosity, and evidences of this are quite decided in the many references to nagging and restriction which appear in this record, and from the evidence of the child entity it was a source of continual irritation to the patient. This has been expressed in such statements as these:

Seance 2: (Control: child) "Why do they tell me to stop it? Stop it all the time. I'm not bad. What should I stop? I don't know what to stop. We would like to go upstairs and hide sometimes we would. We don't get any real quiet in our house. Some people are very funny, they think a lot of you but they won't leave you alone. I think that is a nuisance."

(Dr. T. B.) "They don't seem to be cruel."

(Control) "That isn't what I mean. I mean when people like a girl, to be at her all the time. I wouldn't be after her until I saw she didn't have any peace at all. Well, if a person kept talking all the time, wouldn't you want to go away?"

(Dr. T. B.) "You mean fault-finding?"

(Control) "Yes, and always the same old things all the time. Something inside says to you they are right. That's what it says inside of her [patient] but at the same time we don't feel it."

Note: Apparently this condition was very close to the patient and she admits that she had considerable difficulty in try-

ing to adjust between a feeling of loyalty and authority and what she believed to be her own personal liberty.

There are many references to family jars and quarreling, and of particular interest are those referring to the meal-time, which gives a fair estimate of what the home life was.

Seance 13: (Control: child entity): "Well, if you lived in our house, you wouldn't know what to eat either. You know, we can feel things, Doctor, there is one time of the day that she feels more like eating. I wonder if she couldn't eat a lot more when everybody is quiet. She could eat better."

And again in seance sixteen:

(Control) "Couldn't they change the meal conversation?"

(Comment: Dr. T. B.) "The patient says that this describes the situation at home. That at times she is unable to maintain her poise. The topics are along the lines of the family's misfortunes."

Of course, these meal discussions are not at all uncommon in many families, and the references may be just generalized statements. Alone, that explanation might be true; but in view of the other veridical statements and the particularization of the topics I would consider it fairer to say they were evidential and in this case we may, without doubt, ascribe to the medium a knowledge of veridical information obtained by means beyond the ordinary.

This patient had been following up the Unity cult; the reference to this was, therefore, appropriate and since before coming to the Doctor she had been to a certain minister for help, reference to him has a definite value of proof, the more so, in that the brief, and perhaps too generalized, description was yet sufficient for the patient to identify it as referring to him.

In almost every seance there is some reference to the condition of the patient. These are, in the main, true to conditions that either formerly existed or were present during the experiment. They show a very intimate knowledge of the life of the patient and together with environmental references give a fair history of the case. Some of these are concerning the symptoms of the patient and some, of the personal environment. Those which have been elsewhere classed as environmental refer to others in her environment. Again we are brought face to face with the prob-

lem of how this was accomplished, for surely it is a remarkable thing to find that a person (the medium) was able to delve into the life of another sufficiently to be able to relate things that were true, and yet not at all apparent; and to do this when there are none of the ordinary means of obtaining knowledge available. It is evident that many of these statements may have been surmised. Many of them are quite general and could have been related of almost any such patient, but if, in conjunction with these, we take the more specific, we are forced to the conclusion that this information was not obtained through ordinary or normal means.

Almost immediately, in the first seance, there is given a description of the patient's general condition, and the most significant statement here refers to certain psychological ideas that are well known, almost a by-word today. It is certain the medium was familiar with this term but its application was quite appropriate to the case.

(Impression) "Besides this, is what we shall term an inferiority complex. There is another complex in direct contradiction to the inferiority complex which seems, at times, to show the direct opposite. Yet this last is entirely simulated. Over-solicitude in her surroundings has complicated the mental attitude by over-emphasis." Whatever may be the medium's knowledge concerning this complex, the question of its applicability cannot be gainsaid. The compensation referred to in the contradictory complex comes out very prettily in the patient's own statement of her history and was one of the reasons this was given in her own words. In the opinion of the writer it is still present with the patient but now better directed. There are a few references to the attempted assault of the patient. Sexual trauma has become, since the advent of the Freudian theory, a well recognized etiological factor in such cases as this one. The first mention of this is in the first seance, which is rather soon for the medium to have got any line on the type of the case, especially since she had not had a chance to size up the patient. These statements regarding this event are all quite direct, and the time given is approximate.

Seance 1: (Impression) "You know there was a shock at twelve or thirteen. I will state that there is an early history to

be worked on in this case and not all of it even known to those interested."

Seance 5: (Control) "History goes back, in this case, to eleven years of age or so. It is of a sexual nature; I don't see it as clear as I might. Perhaps, through companions or suggestion or irritation, this was brought about." There is no possible doubt as to what is meant in these remarks. They are to the point both as to time and nature of the occurrence.

In the fifth seance we find the statement, "The mother starts her stirred up, and we have a sort of fit."

Seance 10: (Control) "I am feeling very dazed and dizzy now. I now have a paralyzed feeling of the arm—two bad spells this summer. After the last spell, weakened and dazed, but this spell was broken in the middle." It is true that during the summer interval the patient had two very severe spells, which left her weakened and dazed. The last of these seemed to break up before it had existed any length of time.

Seance 16: (Control: J. H. H.) "The main force who caused a certain condition of stupor in the back history and also a connection as well who assisted him and belongs in the family, as the doctor will know from his recorded history of the case, have been dying hard of late." This is well borne out in the history, for we find that the patient did have stuporous states and that her assailant was an uncle by marriage. It is evidently meant here that the main force was originally an obsessor of the assailant. It is one of the claims of the group of workers in this experimentation that the obsession of an obsessor is a fact. These three references, all to a clouded condition of consciousness, can readily be fitted into episodes of the patient's life, and we find the time of the episodes roughly indicated. This is quite evidential for the existence of powers that are beyond the range of human consciousness, judging from present time knowledge of our abilities.

In the ninth seance we find a reference to the "St. Vitus Dance" which the patient suffered in her childhood. It will be remembered that she was supposed to have had two attacks of this trouble. Why the medium should have stumbled upon this disease in connection with this patient, it is difficult to see. It is not such a common sickness; yet she most surely places it with the patient.

(Impressions) "At home they told me something. I may as well get it out as it is on my mind. That the spirit who had both facial and bodily conditions has been a factor in this case, playing quite an important part a few years ago. They ask you, Doctor, if you have ever done any thinking, looking for the primal cause of St. Vitus's Dance. In every form of uncontrolled action and reflex action it would be well to look for such a cause. It is of application to this particular case."

There can be no doubt as to what is really meant here in so far as the reference to the patient's sickness is concerned. It is not so clear just what is meant as to causation unless they infer that this disease is one of obsession. With that we should have to take exception. If on the other hand they mean that in some cases of this trouble there is a way open for obsessors to gain entry, then we will have to admit that, granted the fact of obsessors, it may be possible; but from what is known of this disease it is certainly not necessary to produce the characteristic symptoms.

There are many references to mental states of this patient which all seem to fit in quite well with her experiences.

Seance 6: (Control: messenger) "Have you any history in this case of nightmare attacks? I feel as if settling to sleep, and yet I am afraid to go to sleep."

Seance 7: (Impression) "I am going to speak as if I were the patient, in the first person, for a few moments. If I could only put down visions just given to me, I should be so happy. When I try to, it falls so short, so short of the inspiration; as for actually reproducing them, that's impossible. I now in that statement refer to an attempt to recall a second time even the productions that were very near perfect. Some people think that it is because I am unwilling to do this, whereas it's impossible."

(Comment) She says this work is pleasant, and she likes to do it; but if long continued, she becomes greatly fatigued and dazed. It is true. She has noticed a difference in the effect and also the nature and content of the inspiration.

Seance 11: (Impression) "When conditions are harmonious around the patient, he is able to take her on long stretch of what she calls 'Imagination.'"

(Comment) The patient had remarked to the physician that she wishes she could get her imaginations on paper.

Besides these there are many references to the head, heart, bowels, anemic condition, and menstrual function of the patient that seem to fit in quite well with her symptoms but are really too general to have more than a slight confirmatory, evidential value. There are also many statements regarding dazed conditions which may be given a higher valuation as they are more descriptive and cannot be said to have so general an application.

(Impression) "I am suffering from a dazed condition of the head, and it is given to me by a very young force. But at other times when pursued over the hour, it leaves her upset and dazed. I am upstairs in the house, and I am having a peculiar dazed feeling. And yet every faculty is just as alert as it can be. I am wondering whether this is good." (Patient says this is true. These sensations, though different, were somewhat like her old attacks; and she was afraid they might be harmful.)

(Impression) "I am feeling very dazed and dizzy now. I now have a paralyzed feeling of the arm." (Patient is continually suffering from such feelings in reaction to the unrest in the house. She has not had a feeling of paralysis.)

We find also a few references to fear and temper on the part of the patient. The former is quite definite, and the latter

seems to fit in with the general picture fairly well. Finally, it should be mentioned that there are from time to time statements as to the progress of the patient, both setbacks and improvements, all of which are very well placed and seem to be in accord with the actual facts of the case. While there is nothing very striking in these reports, yet when considered as a whole—there were over eighty of them in twenty seances—an average of about four a seance—it becomes rather startling that there should be so few errors. Neither were all the statements along this line in the immediate mind of the sitters. A few were not considered correct at the time but were later conceded to be true. What is the value of this part of the work? From the standpoint of the physician there was some information of value to him in that he was told of things he might help. A great deal of it he already knew; some of it was of doubtful value as to indications, if any, for treatment. There were no misleading statements; we must, therefore, grant it helpful. We may also consider it as confirmatory proof that there was in this work something unusual, that the medium was in some way able to bring out facts that were veridical. It is, therefore, evidential as to the claims put forth as to their source.

ON THE UNCERTAINTIES OF MEMORY

BY HEREWARD CARRINGTON and J. MALCOLM BIRD

In his article on the Margaret Veley case, M. Sudre has made the remark that "the spirits of the dead, who we are informed are full of high thoughts, descend to very low ones in calling back memories of their terrestrial past." He cites, in support of this contention, a number of more or less trivial and typical "communications" by the Margaret Veley personality. Dr. Carrington, on reading this article, was immediately struck by the fact that in some respects, the memories which he has of his own personal past display the same qualities which M. Sudre has criticized when they are shown by a soi-disant spirit communicator. Without any intent of defending the spirit hypothesis in our columns, he was moved to emphasize this circumstance and to point out that the accusation which M. Sudre brings against the communicating Margaret Veley might well be true without serious damage to her claim of personal identity. The discussion designed to make it appear that one's memory might naturally behave as memory appears in this case to have behaved was intended merely as a "letter to the editor." But I find on reading it that it covers so nicely one aspect of the case, and that I am so anxious to cover from my own personal experience another aspect thereof, that I am moved to present the material in the present, slightly more ambitious form. Dr. Carrington will speak in the part of the text which commences with the next paragraph and extends to the second "five-star line;" below that, will occur my own statement of my own experience and observation.—J. M. B.

* * * * *

The anti-spiritistic critic always demands that the memory of an alleged communicator function with an accuracy exactly proportional to the importance of the material which is being remembered. It is my personal experience that memory does not behave that way at all. I find a conspicuous tendency to retain various disconnected trivial, meaningless incidents,

while losing others of the same temporal period whose importance under any conceivable scale of measurement must have been much greater. Examples out of my own experience are the following:

I was about five years of age. Some athletic events for children had been arranged on the sand near Gore, Jersey, where we were then living. I was running a race with another little boy about my own age. I accidentally put my foot in a hole in the sand, fell on my face, and of course lost the race; but I afterwards boasted to my father that I *would* have won it, if I had not caught my foot. Naturally, the things I remember from this period of my life are relatively few; but among them, this episode stands out in most vivid memory-picture. There seems no reason why it should do so; it was of no particular importance, it was of no particular emotional value since as I recall it I was not immensely distressed over it—why it should assume rank as a milestone of memory baffles me completely.

It will be understood that when I speak of this episode as constituting today a vivid memory-picture, I mean just that. Plenty of things happened to me around my fifth year, of which I can now give some account. This one is not on any such flimsy basis. The complete sensorial picture of my boasting to my father remains with me. I do not merely remember that I did this, *I remember doing it*. It is living memories of this sort with which I here deal, memories which exist in the form of detailed pictures constituting a re-presentation of the past act.

Another picture of this sort, from approximately my twelfth year. We were then living in Minneapolis, and after school my (boy) chum and I used to meet regularly. It is self-evident that of most of our specific meetings I retain neither memory nor knowledge. Of one occasion, however, on which we encountered one another, running along Highland Avenue, and on which we shouted and waved our arms at

each other. I retain the vivid type of memory picture of which I am speaking. Still another comes to me, from about my sixteenth year. I was engaged in a football match, and was "dribbling" the ball, when a team-mate called out to me to "pass", as he was clear of his field. This situation must have occurred repeatedly in such games—it is a commonplace of any game in which one confronts the choice between carrying the ball or passing it. Why does this pictorial image of this particular occasion live on in my memory?

These are but three incidents out of a dozen comparable ones that I could mention, all of which are among the very clearest of the memory-pictures that I possess. Why? All are trivial incidents, meaningless in themselves, disconnected from any context of importance, sufficiently commonplace to insure that very similar episodes which I have completely forgotten must have occurred, without even any outstanding emotional value to account on *this* basis for their preservation. Nevertheless they have been preserved; there they are. Why?

I think this question, with the answer that I have left hanging in air because I do not know in what terms to give it, may have considerable bearing upon one of the major difficulties of the spiritistic hypothesis as an explanation for the conventional communication matter with which psychic research deals. For if it be true (as both Hodgson and Hyslop were inclined to believe) that the process of communicating is a most difficult and confusing one, and that the flow of thought becomes largely automatic at such times, then it becomes quite reasonable to suppose that incidents such as the above might be automatically given and reproduced, while far more important, and self-identifying material might fail to get through. In this connection, Hyslop has said (*Science and a Future Life*, p. 335):

" . . . I do not say or imply that the past is not clearly recallable in the normal state beyond, but that as time elapses it seems that it cannot be recalled for 'communication.' We can well understand, therefore, why its recall involves a dream-like and delirious stream of trivial incidents, which usually characterize the automatic action of our minds when the stress of attention is removed and the current of thought has its own spontaneous course."

It need hardly be emphasized that a

drowning man clinging to a floating log for dear life would hardly be in a good condition to discuss metaphysical subtleties or evolve new scientific truths! And it has been contended that the communicator, during the process of communicating, is in much the same situation: he is clinging onto the "light"—the medium's psycho-physical organism—like grim death, and in danger every moment of becoming confused and slipping away. The processes of thought, at such times, would certainly be largely unconscious and automatic, and would strongly tend to run in any grooves which might be established. If as a lifetime habit certain important elements out of the personal background tended not to come instantly and automatically to mind, and certain other sporadic unimportant ones tended to come, we may easily understand that the same thing might occur on the other side, and that many trivial and disconnected incidents might thereby be communicated—perhaps even without the communicator's knowledge. The particular incidents which I have cited out of my own life, which are all of course quite "unverifiable" and which I surely hope are below the level of communication which I should send from the other side were I wholly conscious and in full control of the process of transmission, might naturally and inevitably flow through, in place of the things I should prefer to send.

At such times of stress or crisis as I have pictured, the functioning of the mind, living or dead, must certainly be for the larger part unconscious and automatic; and if, when communication from the other side is attempted, these are the conditions under which the communicator works, we can well understand that these sporadic thoughts from among his long-standing mental habits might tend to be automatically registered and reproduced on our side. Under these circumstances we can well see that many trivial and disconnected incidents might be thus communicated—perhaps without the knowledge of the communicator. For instance, the incidents I have just cited in my own life—all of which are quite "unverifiable"—are (I hope!) rather below the level of communications which I would send from the other side were I perfectly conscious and the master of my own thoughts. Nevertheless, these might be the very incidents which would pop up and be communicated, under

the circumstances. If the flow of thought becomes largely automatic; if the process of communication is largely pictographic; if all this tends to be automatically registered and reproduced by the medium's organism—then we can quite understand why trivial incidents such as these might come to the fore: incidents very similar to many of those given by the *soi-disant* Margaret Veley.

But it may be contended that, while all this is possible, it is nevertheless inconceivable that an individual could forget important and significant incidents in his life, while apparently conscious and wide-awake at the time. I may perhaps cite another incident which has some bearing upon this. Many years ago I induced my sister-in-law to write out for me (and seal up) a letter, which was intended to be a *post mortem* test message. Some years later, I asked her whether she remembered the contents of this letter. Not only had she forgotten it entirely, but she absolutely denied ever having written any such letter at all! Yet I have it in my possession to-day, still sealed and intact!

If an incident such as this could be completely forgotten, might not other less important incidents be forgotten also? Might not it be peculiarly plausible to imagine that such things as names and dates, whatever their importance, might in view of their unpictorial character fade into the background and be obscured behind pictorial memories of the sort I have been describing? And then, too, we must always remember that what seems important to one person at a given time might not seem half so important to another, or to the same individual at a different time and under different conditions; so that of two persons knowing a given item, one might vividly remember it and give it a place of extreme importance while the other would do neither of these things. As Gelett Burgess once remarked: "A woman remembereth an anniversary, to the day thereof." Yet mere man proverbially forgets his anniversaries, to his great embarrassment—because, try as he will to assign them the same importance which they possess for his better half, he cannot make them assume this place in his mental life.

So incidents which might appear trivial and silly to us might have made a deep impression upon the alleged communicator—and for no reason at all or for none that he could himself state, as I have tried to make

clear in the above examples. If these tend to come to the surface of the mind during the process of communication, and tend to be automatically registered on this side by virtue of that process, we have I think an explanation of a numerous type of communication that has puzzled researchers.

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I do not know to what degree Dr. Carrington's experience with trivial memories that stand out in strong pictorial relief over a period of years may be general. Anticipating that it is not universal and that his suggestion may appear to be assailable on this ground, I am moved to support his narrative by giving a few experiences of my own, of identical content.

From about my eighth to about my twelfth year, I had one constant boy companion, with whom I was on far greater terms of intimacy than with any other playmate. He had a habit, in pronouncing the words "long enough," of introducing a superfluous *g* after the *ng* sound—*long genough*; the effect being of course identical with that attained in the normal pronunciation of *finger*, *linger*, as contrasted with *wringer*, *singer*. I have the most vivid recollection imaginable of an occasion on which we two and a third boy, with whom we played considerably, were seated in a scattered group on the floor of John's playroom, manipulating a rather enormous collection of paper soldiers and miscellaneous appurtenances thereto; and on which John used the words in question, in the indicated way. I did not correct him thereby precipitating a quarrel, nor was there any other consequence which might be expected to give the moment an emotional value causing it to stick in my memory. The incident, if it may be dignified by so ambitious a name, was quite as trivial and quite as free from immediate or remote consequences as its *prima facie* character would imply. But every detail of it sticks in my memory and always has so stuck. Yet I cannot recall the least detail of the occasion when I was moving from Brooklyn and John was shortly to do so, and we met for what we both realized would be the last time in years if not in our entire lives.

Again: for many years, and up to about the age of thirty, I retained the clearest pictorial memory of a corner in the kitchen of the house out of which my family moved when I was just under eighteen months. This corner was in part behind a door and

in part beside the stove. I had acquired, rather early, the art of walking, and my perambulator had gone into complete disuse but had not been disposed of. During this period, it was kept in the corner of which I speak. I have no memory of any active *experience* connected with this corner, and my mother believes that there was no such experience; as I have said, the carriage was not even being used. Yet for upward of thirty years the picture of that kitchen-corner with the carriage in it stuck out in my memory like a sore thumb. Curiously enough, twelve or thirteen years ago it "went out;" I suddenly discovered that I no longer had the power to call up the picture, that I could remember only that I used to remember it.

Speaking of kitchen stoves: at the age of about five I knocked a kettle of canned salmon off the stove on which it was heating, and it streamed down the side of my face. My mother chanced to be immediately on the spot and there was a supply of linseed oil and limewater almost within reach of her hand; she applied it instantly, and despite the fact that the salmon was extremely hot there was no permanent scar. But I was badly and painfully burned. Of this incident, which, so one would suppose, certainly possessed enough emotional value to stamp it indelibly in my memory, I have not the slightest picture; and I am very positive that if the knowledge of its occurrence had not been kept alive by my mother's occasional references to it, I should have completely forgotten that it ever happened. How can one rationalize these two phenomena: the thing I remember, and the one I forget?

I would not be misunderstood. As I cast my attention back into a given period of my past, it is *for the most part* the things that had emotional content at the time or that were stamped, before I could forget them, as of permanent importance, that assume the most prominent position and that are most easily recalled and of which I can say with most peculiar truth that I can reconstruct the whole scene in my mind's eye, rather than merely remembering that such-and-such a thing occurred. When I look back at a five-weeks vacation spent in Sullivan County at the age of eight (more or less), and find that about all I can pictorialize of it is the twenty-odd mile drive from Big Indian station to the house—the seventeen-mile drive to Falls-

burgh for a return home over a different route, and the enormous dog who was my sole companion while I was there, this is normal and understandable. I have not the remotest idea what the house looked like, inside or out; why should I have? When I try to remember the return trip home, the year that my entire family spent the summer in a cottage at Dingmans Ferry (the migration from Brooklyn by horse-car, ferry, horse-car, train, fourteen-mile stage drive from Port Jervis, and buggy to the top of the hill was in those days a far more formidable undertaking than now, when one goes from doorstep to doorstep in one's own car), I find that every last detail has vanished, with one exception: I had collected a bundle of small boards, the aggregate weight of which must have been somewhere between thirty and fifty pounds. I was going to take them home with me, for some insane use, despite the fact that I was the most hopeless dub with a tool of any sort, and invariably did more execution on my own epidermis than to the stock on which I was working. I got them all the way from the Pike County wilderness to the ferry at East 42nd St., then, in a state of complete exhaustion, I pitched them overboard. I understand why I remember this. But why, of another trip on the Erie, do I remember only that as the train pulled out of a station, my mother remarked "That was Chester;" and I looked around, expecting to see my cousin of this name. Of course the misunderstanding and the action were natural enough. But my cousin Chester was almost a total stranger to me; I knew him as a name only and had he been there I should certainly not have recognized him. Why do I picture this episode so clearly?

And by the way: speaking of emotional values. My childhood was spent in and around New York City at the period when the automobile was being developed. There were no "horseless carriages" in the circles in which I moved. But I and my playmates were quite as conscious of this development, of its ultimate potential importance to the human race, as the ten-year old of the present decade is of the parallel situation now presented by the airplane. My first automobile ride, I imagine, must have been in connection with transportation from station to house on some summer outing; or perhaps it was in the car of one of our several suburban friends who had

automobiles at early dates. In any event, it must have had a sufficient emotional content to me at the time. Yet I have not the slightest idea when or where I had this experience.

At some time during the eight years immediately preceding the present moment, I have had the same experience with the radio: that of listening for the first time, to voices coming through the ether. Though I was at that time an adult and a comparatively sophisticated one, there must have been *some* thrill. Again, however, I have not the remotest recollection of the episode and cannot even say where it occurred. I am aware as a matter of abstract knowledge that the first time I addressed the radio audience, the place was the old WJY plant in the Westinghouse factory at Newark. I have a clear enough composite recollection, from num-

erous visits, of what this place looked like; but of the circumstances of my first use of the microphone, of my own emotions at that moment, I have no picture whatever. If I were "on the other side" and seeking to communicate, one type of human mentality with which I might very likely come in contact, instead of asking me for the name of my great-uncle's butler's daughter-in-law, might well ask me to describe the occasion of my first automobile ride, my first effort at swimming, my first attack upon any particular human experience which might come into the interrogator's mind. And if I confessed that not only was I unable to recall this "important" item, but that even were I living I should not be able to do so, my claims of identity would be scoffed at and I should certainly be set down as a prosopopesis, or something worse!

INTERNATIONAL NOTES

BY HARRY PRICE

I AM writing these *Notes* on August Bank Holiday—England's most popular period of relaxation when the great exodus to the Continent is in full swing and Londoners and provincials change their accustomed places for a few brief weeks.

London—psychically speaking—is as dead as the dodo, the various organizations having put up their shutters—the outward and visible sign that the summer holidays are with us and that mediums and their critics, researchers and spiritualists, have scattered to the four quarters of the globe.

But we are promised great things for the autumn. If our present plans materialize London will be able to welcome the world's two greatest physical mediums at one and the same time—and it will be a red letter year for London.

I need scarcely mention that Rudi Schneider is one of the mediums referred to above. Plans are well in hand for the visit of this interesting young man (I suppose I must now regard him as a young man, since he celebrated his 21st birthday on July 27th—but he is still very boyish) and I shall be in Austria during the next few weeks, making the final arrangements.

We are arranging to keep Rudi with us for at least six months and the National Laboratory is hopeful of exhibiting his phenomena in such a way that they will carry conviction to all who witness them. A group of London's principal scientists, known to be sympathetically interested in psychical research, is being arranged to form a permanent research circle. I am not yet at liberty to divulge the names of these gentlemen, but if they find they can endorse the genuineness of the phenomena, it will be a great step forward to the time when official science will demand to be permitted to investigate for itself the whole *gamut* of psychic phenomenal happenings. Lord Charles Hope and I are making arrangements for Rudi's visit.

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Among the American visitors to London this season I was delighted to welcome Mr. Theron F. Pierce, a Trustee of the Am. S.

P. R. and formerly Vice-Chairman of the New York Section. Mr. Pierce, who was in Europe partly for his health and partly on business, was accompanied by Mr. F. Bligh Bond. It is years since I had the pleasure of meeting Mr. Bond whose sojourn in the United States has been keenly felt by all his friends in this country. I met Mr. Pierce on several occasions, not the least enjoyable of which was when he and Lord Charles Hope, Mr. Bligh Bond and myself foregathered at the Embassy Club where, over a jolly lunch, we talked international "psychics" by the hour.

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In my June Notes I am made to say that the Athens Congress will take place "this year." This was a typist's error for "next year." Actually, the Congress opens in April, 1930. Professor Hans Driesch is the *President d'Honneur*, Dr. M. A. Tanagras being the local Greek president.

The Athens Congress will run on similar lines to its predecessors. "No spiritualists allowed" is its war-cry. The humor of this will be realized when we consider that Professor Driesch—who considers the spirit hypothesis a reasonable one—is president. "Reports and communications"—which must be passed by a local committee—must be in English, French, German, or Italian and should not occupy more than 30 minutes of spoken time. Papers proposed to be read must not have been published previously. Fees of admission to the Congress have been fixed at 20 gold francs; ladies 15 gold francs. "Followers" (to quote the quaint expression employed by the promoters), i. e., persons not accredited to the Congress, pay the same fees.

The (so-called) "representative" national committees acting for the Congress are, in fact, a joke. The American S. P. R. and the National Laboratory of London, two societies which have, during the past four years, done more solid work (especially of a scientific nature) and made more progress than *every other psychic organization in America and England combined*, are not even represented on any national committee. On the other hand, I see in

the published lists scores of names of people I have never heard of. Psychic activities in England are "represented" by a select coterie of S. P. R. officials who can veto a person or paper at their own sweet will. National committees have power to add to their number and most countries have done this; those who are jealous or afraid of other competing societies have not. It is an amazing fact that the Am. S. P. R. is not officially represented on the American committee; a state of affairs equalled only by the fact that Dr. Eugene Osty—France's leading psychiatrist—is not on the French committee. I think I have said enough to indicate that these congresses are rapidly degenerating into a farce.

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Herr Josef Weissenberger (not Weissenberg, as most of the papers have it) the "wonder man" of Berlin is still drawing crowds to his temple.

The Berlin criminal police have recently confiscated the body of a druggist named Wernicke, who died from blood poisoning due to a boil on the neck. Wernicke, who was a fanatical adherent of Weissenberger refused any other treatment than that which the "prophet" should prescribe.

The prescription, it is alleged, was the application of soft cheese to the wound, together with a diet of buttermilk.

The doctors who at length treated Wernicke when his case was already hopeless, declared that there would have been no question of a fatal issue if recourse had been had to the ordinary processes of scientific medicine.

The criminal police are stated to be consulting with the Public Prosecutor as to whether the case does not call for proceedings in the Courts.

The affair is serving to direct a good deal of public attention to Weissenberger and his sect. What is causing alarm is the growing number of adherents to a sect whose practices and pretensions are the outcome of a thoroughly unhealthy state of mind. The leader Weissenberger claims to be able to conjure up spirits, to heal the sick by the laying on of hands, and to work all manner of miracles.

"Magic" is his method, and his appeal is through the medium of the most primitive forms of suggestion. Nor is he content merely to be the founder of a sect; he claims to be the Divinity in mortal form, and his followers believe in him as such.

Yet close observers of Weissenberger deny him any kind of mystical inspiration or religious originality. Hysterical outbursts are part of the recognized ritual of the sect, not only during worship, but during the most ordinary performances of everyday life, such as taking a meal.

In Weissenberger's weekly organ, the *White Mountain* of which the circulation is given as 17,000 and in which the number of advertisements testifies to some financial backing, interviews are published with the ghost of Bismarck and the Archangel Gabriel.

The same publishers issue a brochure containing, for instance, "cosmological explanations of the politico-geological prophecies of the last few months," referring, of course, to the destruction of England or Denmark and to epidemic outbreaks of pests in Russia or Germany, already mentioned in these *Notes*.

Dr. Gerda Walther, of Munich informs me that Weissenberger has been conducting his services for some years. She attended one of his meetings in the spring of 1925. She describes him as a "good-looking, broad-shouldered man with kind eyes." She thinks he was formerly a butcher or something of that sort. His service—attended by crowds of people—was quite impressive. Before closing the meeting he called out loudly: "Are there any people here obsessed by evil spirits? If so let them come to me immediately!" At once a crowd of women—and a few men—shrieked out and crawled towards him "like a whipped dog with a bad conscience," partly in fear, and partly as if seeking his forgiveness. Then Weissenberger commanded all the "evil spirits" to immediately leave their victims. The obsessed ones shrieked out once more, rose, and went back to their places "heads erect, calm-faced and at peace!" The meeting closed with prayers for the erstwhile "damned." Dr. Walther thinks that Weissenberger does good among certain classes, such as hysterical subjects.

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The Baronin von Schrenck-Notzing has decided to postpone publishing the late Baron Schrenk's *Gefälschte Wunder*, the MS. of which was ready for the printer when the Baron died. This work throws a good deal of light on the methods of Kraus (*alias* Weber), Oskar Schlag, and other mediums whose phenomena are sus-

pect. Schlag, by the way, has "come back"—says Dr. Gerda Walther—and has invited me to a sitting with him.

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Albert Moll has just issued his *Zur Psychologie und Oherakterologie der Okkultisten* (Emke Stuttgart), a small brochure which attacks the methods of well-known German researchers such as Schrenck, Driesch, Kroner, Kronfeld, Tischner, etc. Their "okkultistischer Komplex" seems to worry Moll to whom, apparently, a psychological researcher is anathema.

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Dr. Bernard Hollander in the *Morning Post* of July 15 writes of the danger of people submitting themselves to unqualified hypnotists and psychotherapists. He says that to allow an unqualified person to send one to sleep is on a par with allowing him to use an anaesthetic.

Years ago, before medical psychologists had investigated subconscious states of mind, they deprecated the use of hypnotism, and the public had reason for going to lay practitioners when suffering from functional nervous disorders. Nowadays, however, psychotherapy is acknowledged by the entire profession, and there are numerous practitioners using various methods towards the same end: the recovery of the patient.

Further, it is now well-known that hypnosis itself, whether with or without the induction of sleep, will not produce a cure. All it does is to facilitate access to the subconscious mind, from which the nervous and mental symptoms arise, and it enables us more successfully to re-educate the patient for the unification of his personality and the harmonious adjustment to his environment, which is important if the cure is to be lasting, for nervous disorders often originate from an unsuccessful attempt to solve the conflicts of life and from a failure of adaptation.

Finally, it must be acknowledged that organic diseases cannot be treated by hypnosis or any other form of psychotherapy. All we can do is to remove exaggerated fears, eliminate pain and relieve insomnia—this often when all other methods have failed—and no doubt the patient is thus given a better chance of recovery.

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A Lectureship in Psychical Research has been instituted in memory of the late Frederic W. H. Myers. The lecture will usually

be biennial, and will be delivered in public in London. The first lecture will be in the autumn by Sir Oliver Lodge.

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We have not yet had an opportunity of "laying" the ghosts of Borley rectory; on the other hand, the disturbing entities have succeeded in driving out the rector and his wife and the dilapidated mansion is empty once more. Since I wrote my last *Notes* I have visited the place three times—and on each occasion have witnessed manifestations. But on July 28th the day of the year when the pious nun, headless coachmen and black coach—complete with a fine pair of bays—*always* appear (according to legend) nothing happened. On the contrary, the mansion (unlike the feeling experienced on other occasions) seemed particularly peaceful—much to the disappointment of Lord Charles Hope, the Hon. Richard Bethell and others of the National Laboratory who visited the house on July 28 and 29. Perhaps now the place is again empty, the haunting spirits are at rest. It is a very extraordinary case.

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British spiritualists are fighting desperately hard for official recognition and protection. At the recent annual conference of the Spiritualists' National Union, held at Salford, Mr. E. A. Keeling, the president said that every effort was being made to remove the disabilities from which mediums suffered. He also deplored the fact that there was a steady decrease in church membership which, at the end of 1927, stood at 15,119, but at the end of last year had fallen to 14,900, a loss of 219 compared with a loss of 146 for 1927. In five years their churches had lost 1,538 members. The number of churches that had paid affiliation fees was 421, as compared with 419 in 1927. Twenty-seven new or revived churches were accepted into affiliation and 25 churches lapsed through non-payment of fees. The average membership per church for the past year was 35.

Mr. Keeling, in his presidential address, said that with the opportunity afforded by the general election the Union had pressed forward the demand for the removal of certain restrictions and disabilities, and Spiritualism had been brought almost into the realms of practical polities. Politics, however crude, was an attempt to regulate the life of the nation in accordance with the expressed will of the people, and re-

ligion was, or should be, an attempt to develop and direct the will of the people into righteous and godly expression. It was his conviction that one of the cardinal mistakes of the past had been that these two expressions had been divorced one from another, with the result that much that had been called religion was mere verbiage without any practical issue and with scarcely any effect upon the life of the nation. It should be their duty as well as their privilege, as an organization, to interest themselves in political and social questions, and to show that their religion had a practical side by contributing their quota towards building up a better social fabric for those who would follow them.

During the last decade, Mr. Keeling said, the number of persons of almost every class who had accepted the fact of spirit communion had grown enormously, while during the same period the membership of their churches had declined, whereas there ought to have been a corresponding increase. It was time they realized more keenly both the need and the value of propaganda.

Mr. E. W. Oaten, editor of the *Two Worlds* appealed to the present Government to grant relief from the restrictions under which they labored.

He said that if they could get an amendment of the law to which they claimed they were entitled, mediumship would be proved to be a different thing from mere imitation. The crudest fortune-telling could be made to look like mediumship, and the general public was easily deceived. If honest, genuine mediumship could be defined and recognized under the law imitation and abuse could be quickly stopped. He had been in negotiation with the leaders of the three political parties, who said: "If you Spiritualists are granted relief, you must help us to protect the public against the charlatan and fraud." If they could get the Government to grant them the right to use the psychic faculty for religious and scientific purposes, they might be able to take action against those who cheated the public in their name.

Mr. G. F. Berry (secretary of the Union) said an M. P. had promised to endeavor to arrange an interview between the Home Secretary and representatives of the Union. If they met the Home Secretary they would have to face the definite demand from him to protect the public from frau-

dulent mediumship. Unless they were ready to give that assurance it would be useless to approach this or any other Government.

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Canon R. H. Charles, Archdeacon of Westminster, preached a striking sermon on the resurrection of man in Westminster Abbey on May 30th.

He said that St. Paul in his later *Epistles*, spoke of the spiritual resurrection of the faithful as already accomplished in this life. He thus identified man's true religious life with the spiritual resurrection of man. It was true that this spiritual life and spiritual resurrection were only in part realized by man while on earth, and of this none was more conscious than St. Paul. But this life was the earnest of a fuller life hereafter. Physical death did not of itself make any change in man's spiritual life, but made possible his release to another world, where the fuller development of this life was made possible. Man did not die and resume life later. He lived on and through what men called death. Nor did death change man's character; it only changed his environment; it did not create a break in the continuity of his life, but rather it removed interruptions and hindrances to its larger growth.

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The symposium on "The Reality of Hell" which has been running (since July 1st) in the *Daily Telegraph* created much interest among theologians and laymen alike. A number of thoughtful writers have been trying to find a definition for one of the greatest mysteries of the age.

Warwick Deeping thinks that the "hell" of the priests has passed. "Man is his own priest, and his heavens and his hells are personal. They are in the now and in the nearby future. Man in his mass movements may appear to be tending towards a material conception of life. His cry may be, 'The social millennium in our time.' He may seem to be led like the eternal ass by a bunch of golden carrots—the golden age of the Socialists. It may come, and man may find it an age of brass, and, having lived through it and savoured it, shrug his spiritual shoulders and set out again on the road towards mystery. He will have passed by another illusion. For what is hell for the wise man but the realization of his own failure? Failures are various, and the hells of inward grieving and remorse are as various."

Mrs. Annie Besant thinks that hell is a place of reformation and the training school of the soul. "Where you have done certain types of wrong to another, like a murder, you have a terrible experience of committing the crime over and over again. Also, if the murdered person was about in your own stage of evolution, you meet him after your own hanging; and the meeting is not pleasant, for you are at a disadvantage on such occasions. Suicide, again, keeps you in the Real Hell for an extra period, for you have to remain there till the time for which your physical body was built is completed, and you are neither comfortably alive nor comfortably dead. Only at the end of that period can you begin the normal post-mortem condition.

"Again, the manner of dying and the thoughts then dominant have a powerful influence over you. Very many persons, unfortunately, believe in the awful pictures of everlasting torments drawn by many Christian preachers. They carry these with them across the threshold, and are often in a state of pitiable terror. They are particularly difficult to help, because they generally think that the would-be comforter does not know the truth.

"The Real Hell is part of the inevitable sequence between wrong-doing and suffering. From that we cannot escape. Men, eager to rescue others from wrong-doing, knowing it causes sorrow, and speaking to ignorant crowds of small intelligence, took the mistaken way of using symbols and images, which would, they thought, impress the simple folk whom they addressed. The worm that dieth not and the fire which is not quenched made a striking picture, and though the worm is not a biting animal, it served for the time. To minds more critical they could explain that they meant the gnawing of remorse for the evil act."

The Rev. F. W. Norwood, Minister of the City Temple, says it would be hard to say what is the general belief in our time in the reality of hell. Many believe in it, but shrink from any attempt to put their belief into plain words.

"No one could say now the kind of things concerning hell which to our fathers seemed part of the very texture of their Christian belief. There is no doubt they said them very effectively and with some bearing upon righteousness. They drove men away from evil and towards the altars

of repentance by the direct appeal to fear. Much must be forgiven to them on this account.

"It is impossible to read the sermons, say, of John Wesley or of Jonathan Edwards, without feeling that they were the expressions of men who were terribly sincere, and who felt justified in the use of such an instrument by the amendment of life which followed it. A doctrine which secured such salutary results seemed manifestly to be of God. Small wonder that they amplified its use, giving the rein to their imagination, developing vast descriptive power and cogent appeal to the conscience, with insistence upon the uncertainty of life and the necessity for immediate moral decision.

"Some of us who can look back to days when such preaching was still common, however much our point of view may have changed, are bound to pay tribute to its effectiveness. We are not altogether untouched by envy as we face our harder task of enforcing righteousness amongst a generation which seems to have lost fear of God.

"Now, when the average man declared roundly his disbelief in hell, you may be sure he has some antiquated visualization, some purblind description in his mind. That kind of hell he ought to repudiate. The pity is that he was ever asked to accept it in the name of religion. But then religion has had to grow, and growth is a signal mercy of God. Far greater than a fixed revelation, which would defeat itself because the mind of man is not fixed, or, if it could fit it, would be as if an acorn were planted in an iron pot—infinitely greater I say is an abiding experience which re-translates itself in accordance with a growing revelation.

"I believe in hell as I believe in man. I know that he does not escape the consequences of his wrong-doing until he has paid the very last mite. And I believe in man as I believe in God, who hath not dealt with us after our iniquities, but as the heaven is higher than the earth, so great is His mercy toward them that fear Him."

Professor James Moffatt, Washburn Professor of Church History at the Union Theological Seminary, New York, speaks of hell's place in modern religion.

"Hell is not to be isolated from the Christian synthesis. Half of the misun-

derstandings in theology arise from the habit of taking some topic apart from its context. Hell, if it means anything at all, means something which is for Christianity intelligible only in the light of a larger belief. So much depends on the view taken of survival after death, as well as of evil and sin, that unless some agreement is arrived at on these problems it is useless to discuss what is meant by a term like hell.

"Hell means man's failure, and Jesus never assumed that He would succeed with all. There is an inexorable note in His teaching, which no trustworthy criticism can get rid of; it is organic to His message. The apocalyptic sayings were attributed to Him, when they were attributed, because of a stern, serious element in His message. God is love, but He is not defied good nature, unless Jesus misread His character."

Professor Irwin Edman, of Columbia University considers hell as the "living state of dead hope and wrecked illusions."

"Hell, to take the last mentioned of the traditional characters of that traditional realm of damnation, is the abode of lost souls. What generation ever boasted a greater number? What age had more individuals who did not know where they were going or felt themselves lost utterly, beyond the hope of any salvage? What age ever had more persons who could not, hard though many of them try, give a meaning to their lives, or attribute one, however desperately they try, to the world in which they live or the actions which they do? They wander up and down on the earth and to and fro in it, but they sense themselves lost as deeply and irretrievably as any Christian sinner. They are damned not in terms of an unbelievable mythology. Their damnation consists partly and precisely in the fact that they no longer have a comforting mythology in which they can believe.

"Hell indeed has ceased to be credible as a section of another world, a fiery, unending prison deep below the surface of the earth, where foul demons, once 'Sons of the morning,' goad the writhing damned with physical prongs and spiritual upbraiding and breathe with them maliciously the stench of that foul inferno. But only the bovine or the dishonest would deny its reality in the diurnal life lived on the indubitable earth under the sky, so actual, so uncaring, and so blue. Paolo

and Francesca tossed about in Dante's Inferno by the eternalized gusts of their own guilty passion are no more lost than those swept by confused alarms of struggle and flight on the battlefield of the tormented contemporary imagination.

"Hell, filled with our foundered hopes and wrecked illusions, our agonies and our fated ends is with us still. The old theology built perhaps weakly when it constructed mansions in the sky. It plumbed to the very subsoil of human experience when it dug the foundations of Hell."

Abbot Butler, a leading figure in the Catholic literary world emphasizes the fact that there is no room for modern speculations; the doctrine of the reality of hell must remain for Catholics substantially in its primitive terrors. "In speaking of the Catholic teaching on Hell certain presuppositions must be set forth. The Catholic Church holds such fundamental truths as these: Every man has a soul that is a spirit, that will survive death, and will have personal immortality; it will not be absorbed in any pantheistic deity, or in the great ocean of being, or in the great unconsciousness; nor will it ever be annihilated or allowed to sink out of existence: each human soul will exist individually everlasting, for all eternity.

"Next, it is the dictate of the religious conscience, not only Christian, but in all religions that hold the survival of the soul after death, and the dictate, too, of natural ethics—that if our personal existence goes on in the other world, then will our works follow us; we shall be judged according to our works, and rewarded or punished after our merits, good or bad.

I am never tired of reiterating to those critics who consider that the terms "medium" and "millionaire" are synonymous that there is "no money" in spiritualism or psychical research. The only people who make money out of psychics are those who write for the Sunday press—usually stuff not worth reading, and written to sell.

I was tempted to make the above remarks by the fact that Sir A. Conan Doyle is now turning his "psychic book shop" into an ordinary book emporium, having found that the sale of psychic literature exclusively has not paid. When, a few years ago, he opened his shop at Westminster I estimated that it would last two years—if he did not turn it into an or-

dinary book store. This he is now doing. He admits having lost thousands of pounds on the venture. Personally, I think he is at the wrong end of Victoria Street to make the business a paying concern.

* * * * *

Suggestions that a man killed his wife and child in a dream, and realizing the gravity of the crime on waking, went to the police station to give himself up were made by defending counsel during the hearing of a murder trial at Liverpool Assizes on June 17th. John Edward Jones (42), laborer, was the accused. Mr. Maxwell Fyffe, the defending counsel, suggested that the crime was committed between dreaming and waking, but the overriding feature of the mental state would be that he was not out of the dream state and was unable to realize moral values. The jury was impressed by this argument, and Jones was found "guilty, but insane."

* * * * *

"An instrument for recording spirit messages"—so described by the inventor—or a "psychic typewriter" was demonstrated recently at Lincoln by its inventor, Mr. Basil Kirby, of Skegness. The machine has a number of keys which, when depressed, close a circuit and the corresponding letters are flashed on an opal plate above the instrument. A certain number of letters—forming short words—can appear simultaneously. A medium and others were present at the demonstration at which various alleged spirits manifested. The pressmen thought the machine ingenious but pointed out that—as everyone was uncontrolled—there was no guarantee that the keys of the machine were not depressed (in the total darkness) by one of the many mortals present. The machine has since been demonstrated in London and at least one person who saw it was not impressed owing to the fact that the medium—a woman—could have fraudulently manipulated the keys.

* * * * *

The Rotary Club movement in Great Britain is taking a sudden and extraordinary interest in psychic matters and my daily batch of clippings contains usually one or two accounts of addresses on ghosts, etc., delivered by Rotarians. Mr. T. B. Franklin, principal of the Stancliffe High School, Matlock, speaking at the weekly Rotarian luncheon there on June 24th, related some remarkable personal experi-

ences. He was motoring one foggy night, when he saw his mother suddenly appear in front of the car. Stopping to investigate he found that he was only one foot from a precipice. When he arrived home his mother said that she had dreamed that she was just in time to save him from a horrible danger.

A second experience was an example of thought reading. Motoring in the south, he was directed intuitively by a friend. He decided to follow wherever the instinct said "go," and he found himself, after travelling twenty miles in unknown country at the home of a friend who, after giving him a message, died in an hour.

* * * * *

Sir Oliver Lodge, whose vitality and energy (at the age of 78) is reflected in his amazing literary output, has contributed a series of four articles on survival to the *Sunday Chronicle*, commencing June 23rd. Sir Oliver calls the series "The Influence of Demonstrated Survival on Science" and his argument is to the effect that many competent investigators consider that the evidence for survival after death has already risen to the level of proof.

* * * * *

"Witch killing no murder" is, apparently, the opinion of the judicial authorities in Hungary where a family of peasants named Pittlik fell upon and murdered an old woman suspected of being a witch. Her assailants were arrested and sentenced to long terms of imprisonment, but the Supreme Court ordered a new trial, in consequence of which the sentences were reduced in each case to three months' hard labor. The Supreme Court found that the peasants were justified in their assumption that the old woman was a witch, and that the only mistake they made was in killing her. Superstition dies hard in Magyar countries.

* * * * *

The value of psycho-analysis has been so fiercely debated, and the whole question is of such public importance, that the report of the committee of investigation set up in 1926 by the Council of the British Medical Association should be studied by laymen as well as doctors. The report is, on the whole, noncommittal, and the committee states that it has had no opportunity of testing psychoanalysis as a curative agent. It is, however, definite in its opinion that psychoanalysis deserves to be

treated with the greatest respect. While the committee, as a whole may not have tested psychoanalysis, it is certain that individually they have done so. The names of the chairman and vice-chairman, Drs. Langdon-Down and Worster-Drought, are sufficient proof of that. The report can be regarded as a very favorable one for psychoanalysis, particularly those of the Freudian school.

* * * * *

Nina Glagoleva, the girl with an "adding machine mind," has been declared to possess one of the most amazing memories in the world by four Moscow University professors who examined her. Nina, who is 22 years old, had an elementary school education. She worked out intricate mathematic problems mentally in 15 seconds that took professors two hours with paper and pencil. At the tests prepared by the four professors the girl had 40 Russian words dictated to her. Instantly she repeated them in the order dictated. She did this five times with a total of 200 different words. A series of 28 words in any of a dozen foreign languages were dictated. She repeated them correctly in the order given. She had the square or cube root of nine digit numbers on the tip of her tongue when the professors finished reading the numbers to her. The examiners said her mind worked like a calculating machine, except that she won races with machines in 95 per cent. of the trials. Almost invariably she had the correct answer ready when the machine operator had released his fingers from the last digit of the last number dictated.

* * * * *

The world would be a happier place to live in if the science of vocational psychology were more advanced. Dr. Chavigny, of Strasbourg, in a book recently published, comments on the ignorance of teachers, living a cloistered life, of what he calls *la lutte sociale interprofessionnelle*. Parents, he says, are bad judges of their children's social qualities and intellectual capacity which they commonly overestimate. Employers must not expect perfection; their duty rather is to look for the special virtues which make for success in the particular industry or profession. Possibly this important work of deciding the vocation in life for which children are specially fitted, will, in the future, be handed over to special experts, skilled and experienced psychiatrists.

Dr. Henry Hollen, of Hollywood, Calif., sends me the book of verses "Flowers of Thought" (Keats Publications, Hollywood, Calif.) which were produced automatically through the hand of his wife, Aura May Hollen. The collection comprises some 117 poems, the quality of which varies—which is natural when we consider the conditions under which they were produced. I am afraid that my opinion of the verses is worth very little, but "Love Time" rather appealed to me. Other poems which I liked are "Land of Make-Believe," "Fabric of Dreams," "Venetian Nights," "The Wooden Doll," "The Alpine Glow," etc. But the whole work is very readable.

* * * * *

The Priory Church at Leicester has been the scene of alleged manifestations which created great excitement locally. It is stated that the spirit of a priest who died three years ago haunts the Roman Catholic Church of the Holy Cross. Many people assert that they have seen the figure of a priest moving about the Priory. Father Fabian Dix, the prior, has seen the figure at the altar and, at his request, special prayers for the soul of the dead priest have been said. I was investigating the Borley case at the time or would have visited the Priory.

In a little working-class street in Pavia (Italy) can be seen waiting at four o'clock in the morning motorcars belonging to wealthy people who have come from Genoa, Turin, Trieste, and other Italian cities. They continue to wait with their occupants until the door of one of the houses opens. And then they enter—to visit the "miracle child of Pavia." In some unknown fashion the child, a boy of four years, was supposed to have received in sleep the gift of healing the sick by making "passes" or "signs" upon them. Crowds flocked to visit him, and the boy was sent into the country, but through the intervention of priests, doctors, and carabiniers, had to return to his home. The boy makes vague signs with his forefinger, and tells the sufferer to come back twice and recite prayers. The boy's relatives charge for admission and are said to be making their fortunes.

* * * * *

A curious case is interesting the psychologists of Warsaw—home of mediums. A young girl, whose parents speak Polish only, talks to herself in Gaelic. It is al-

leged that she has never left Warsaw, and has never spoken to a foreigner. As a suggested "explanation" it is stated that her great-grandfather came from the Island of Lewis, in the Hebrides. Her name, Marie MacGlashan Skotnicki, bears this out; but if the facts are as stated, the "clue" thus afforded is a slender one.

* * * * *

A square of rag, inscribed in exquisite needle work with a clearly readable mes-

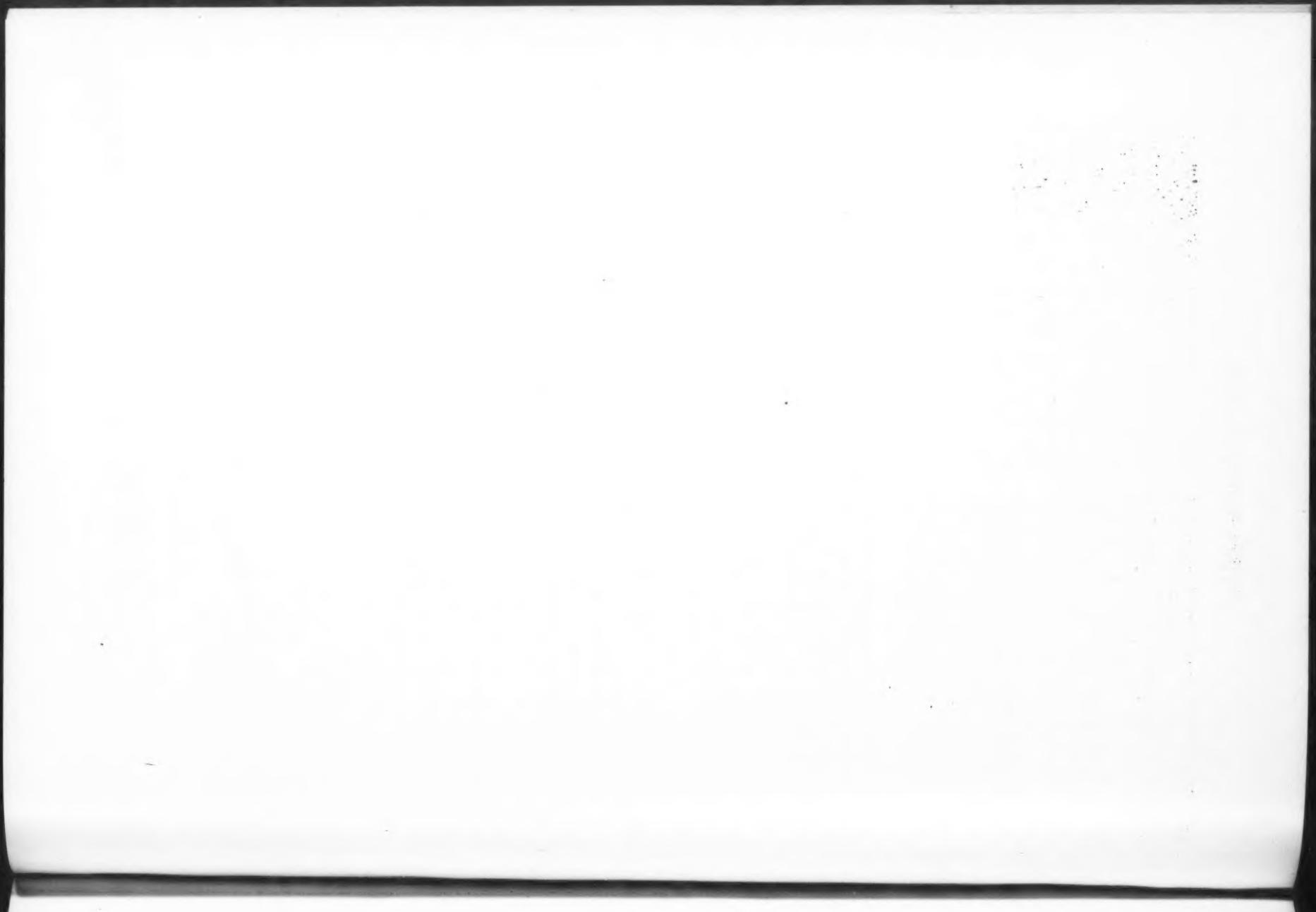
sage nearly 1,000 words long, was the chief exhibit of the year at the Pathological Exhibition at the British Medical Association Congress held at Manchester in August. The worker was a madwoman who imagined that she was Eve, and the needlework describes her hallucinations. The most astonishing thing about it is that it was all done under the coverlet of her bed to conceal it from the nurse. She intended it as a "message to God."

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EXPERIMENTAL TELEPATHY—I

A Review of the More Important Existing Material, With Some
Reflections on the Present Status of the Subject

Compiled from various sources

BY THE RESEARCH OFFICER

AS his regular contribution to our pages for the month of February, 1929, M. Sudre presented his views with respect to the methods employed by British experimenters in the conduct of a series of card-guessing tests and in the compilation of the statistical data there arising. It was hardly to be expected that his strictures would have any other reaction upon Miss Jephson and Dr. Fisher than to move them to defend the validity and the value of their methods. This they have done in the *Proceedings* of the London S. P. R. for August, 1929, Part 112, Vol. XXXIX; and Miss Jephson has forwarded a brief *Letter to the Editor* of PSYCHIC RESEARCH, giving a summary of her viewpoint for publication. I should in any event probably have wished to do better by her than that, and to print the major part of what she and Dr. Fisher have said in their printed response to M. Sudre's critique. The whole incident however turns my thoughts rather strongly into the channel of experimental telepathy and the difficulties which it presents; and I am moved to canvass the field more or less *in extenso*. It may be well, first of all, to let

the British experimenters speak for themselves in rebuttal of M. Sudre; after which I shall review several other series of experiments in attempted telepathy, some well known and others not, but all useful in illustrating aspects of this interesting and important subject.

Miss Jephson's letter is in some part given to quotation from Dr. Fisher's remarks which I shall give substantially in full, and hence I abridge the letter. In so far as it strikes out for itself it gives an interesting and important summary of Miss Jephson's views on experimental method in this field, which is well amplified in what she writes in the British *Proceedings*:

FROM MISS JEPHSON'S LETTER

Many interesting and debatable points are raised by M. Sudre, in his article criticizing both the method of our experiment in card guessing, and the scoring system devised by Dr. Fisher on which the whole experiment was based. I should be grateful for an opportunity to recapitulate briefly the reasons why the eloquence of M. Sudre has only served to strengthen me

in adherence to the form of experiment chosen, and to reinforce my belief in the soundness of the principles on which the scoring system was founded. M. Sudre disapproves of the application of the experimental and statistical methods of science to the investigation of clairvoyance. He fears that in an experiment on a large scale the successful results arising from the presence of the supposed faculty may be masked by the failures. It is possible that this masking of success might occur, but I can see no reason why the fear that something might happen should deter us from finding out whether it does happen, and it does not seem unduly optimistic to suppose that if the faculty is present it is bound in the long run to show up. I think that M. Sudre's point of view is worth analysis because I find it shared to some extent by all investigators who combine a lively belief in supernormal faculty with an almost equally strong conviction that the phenomena are so elusive that they are bound to slip through the net spread by scientific method.

M. Sudre qualifies slightly his objection to collective experiments by allowing the method a certain value when the experiments are made with those who are supposed to have supernormal faculty; and though I agree it is obviously wise to take every possible chance of success, the difficulty arises again, how can we tell who has the faculty until we experiment.

It is this same fear of M. Sudre's (that collective experiments will fail to prove the existence of clairvoyance) which leads him to exhort investigators to design an experiment whose successful performance would be so enormously above chance that it would impose belief on the incredulous at one blow. But the fact is that the "knockout-blow" method does not persuade belief; it is only the prolonged repetition and the repeated opportunity for relating new facts to old which leads to the state of mind called belief. Without this repetition, and without these opportunities, the new event creates no impression at all. The scientific world, which after all is only that section which insists on repetition and opportunities for observation, would very rightly remain unstirred by M. Sudre's revolutionary experiment and would continue with calm to count electrons and to gaze peacefully down microscopes.

Dr. Fisher has defended the statistical

method with far more authority and persuasion than I can, and makes clear that "in the investigation of living beings by biological methods statistical tests of significance *are* essential." I should like to think that with Dr. Fisher's help I have made clear why M. Sudre's theories seem to me so unsatisfactory, and why my preference for collective experiments remains unshaken. The aim of a collective experiment at this early stage of research is not to *prove* the existence of the phenomenon but to try and find some evidence for it, and to throw light on its character and incidence. We can inevitably, at a later stage, and using the grain of knowledge gained, contrive an experiment which will prove conclusive.

FROM MISS JEPHSON'S PRINTED REPLY
TO M. SUDRE

To be strengthened in one's opinions and preferences, is, I suppose, the normal effect of controversy, and M. Sudre and myself seem to be following the normal course very faithfully. In February 1928, M. Sudre, spurred to action by my appeal to collect data for my experiment, wrote in PSYCHIC RESEARCH begging investigators, including myself, not to do collective experiments based on a mathematical comparison with chance. In my report on the experiment I replied shortly, giving my reasons for continuing in my obstinate path, and trying to persuade M. Sudre of the error of his views. In February 1929 M. Sudre, horrified by the method and conclusions of my card-guessing experiment, writes again (digging himself more firmly into his trench), and amplifying and elaborating his criticisms. And now (crawling further into my dug-out) I reply once more, using precisely the same arguments that I used before, and feeling more warmly than ever the illogicality of M. Sudre's position, and the strength and good sense of mine.

My reply falls into two parts. First I would like to meet those criticisms and theories which do not seem to me to be very good ones, and by these, of course, I mean those with which I disagree; then I will discuss the criticism which strikes me as helpful and worth discussion, and by that of course, I mean one with which I am in agreement.

One of M. Sudre's main objections to the method used in collective experiments

based on mathematical calculations is that the very method itself stands in the way of the demonstration of the faculty under observation, for the existence of the faculty may be so slight that it has no chance to appear in a relatively small number of trials, and that therefore the whole experiment must inevitably be quite inconclusive. I admit this may be a genuine drawback, but to abstain from undertaking an experiment for fear it may fail seems a curious, or I should say *incurious* frame of mind, and to declare an experiment valueless because not enough data have been collected, is less helpful than to collect more.

Another criticism made by M. Sudre is that where the method of experiment combines all results, the results which are successful due to supernormal faculty, may become masked by those unsuccessful results from normal people. This may be admitted, but until we try we cannot tell who may have the faculty and who may not; and again, why abandon an experiment because we are not absolutely sure it will succeed? Even if the experiment is not and cannot in its nature be conclusive, a suggestive experiment can be of great value, indicating a line of research which may finally lead to definite conclusions.

With the next objection raised by M. Sudre I cannot agree in any way. He considers that only complete success should be scored; that is to say that no approximation to success should be allowed to influence the sum of results. He will not allow, for instance, that to guess or divine a nine of hearts for a ten of hearts, is any nearer to success than to say nine of hearts for a black court card. This seems to me quite strangely arbitrary. It might be possible that a clairvoyant divining cards should get color right every time without exception, and yet, in M. Sudre's view, this must not be counted, being disqualified as only a "partial success." We should be obliged to ignore, because of this self-imposed rule, what might be a most important and interesting characteristic of lucidity. It is exactly as if M. Sudre, not content with the difficulties already inherent in the quest, decided to invent a few more barriers between the investigator and his goal. One can only hope that M. Sudre's methods of research will not spread to other scientific activities, or we shall find when we visit the oculist that we are considered totally blind if we fail to read quite all the

letters on the test card; and at the aurist deaf and dumb, because we can neither hear very clearly nor understand some of the more enterprising words in the Welsh language.

But M. Sudre's postulate provokes an interesting train of thought, raising as it does the question of the mechanism of perception of recognition. It is arguable, I suppose, that it may be an unwise analogy to compare clairvoyance with normal sight, but on the other hand, if we insist on being so extremely cautious, with what else can we compare it? After all, the object of the experiment is to find out whether supernormal sight can furnish us with the same information that we are accustomed to receiving from normal vision. It seems reasonable to assume, even if lucidity and normal sight are quite different in their nature, that the objective facts perceived (by whichever means) are synthesized by the same process. We recognize, for instance, that a four of hearts is a four of hearts, because we have learned by three different acts of perception that the group of impressions, four units, redness, and heart-shaped pips is called the four of hearts. If we subtract one of these perceptions, or if one of them fails to be translated into conscious expression, there is no reason why we should assume that the other two perceptions were wrong or non-existent. The possibility that the three acts of perception may not at all, or may not simultaneously reach consciousness, cannot possibly be taken as proof that no one correct perception has taken place.

Dr. Fisher's method was devised on the perfectly natural assumption that complete success is the synthesis of several possible acts of perception, and that however arbitrary a system of scoring may be it must supply a direct measure of the subject's power of scoring on that system. But I need not defend Dr. Fisher's system, and he is writing a reply of his own to M. Sudre.

If M. Sudre's method of scoring only complete success would give but a barren and unprofitable experiment, his desire to narrow the experiment still further, and to concentrate on achieving one enormously above chance experiment, would reduce the interest of psychic research almost to zero point.

M. Sudre's desire is to confront the scientific world with an experiment so unde-

niably above chance that the most sceptical and antagonistic would pale unanimously at its unavoidable implications. This I agree would be delightful, and it is one of the results of research to which I am looking forward. But I do not think the result will be attained by M. Sudre's method.

As an example of an experiment which would be unanimously considered as above chance, he gives a picturesque illustration, imagining the case of a monkey, playing on a typewriter, reproducing his article in PSYCHIC RESEARCH. But however undeniably above chance this event might be considered, I am afraid that M. Sudre would be disappointed in its effect on scientific opinion. I feel certain that indifference would remain till M. Sudre could exhibit his gifted monkey writing articles regularly for PSYCHIC RESEARCH, and could show at least some traces, among other monkey tribes, of an ability to contribute articles to magazines dealing with the supernormal. Scientific conviction, after all, is only the name we give to the effect of the prolonged persuasion due to repeatedly observed facts or events.

In my report I used the phrase "fatigue curve" to describe the diminution in success from the early guesses to the later ones. M. Sudre objects that to call the curve a fatigue curve assumes that the faculty is a continuous one, "whereas we may more rationally suppose that it is exercised in flashes under a determinism of which we remain totally ignorant." This is perfectly just criticism, and I myself do not altogether like the use of the word fatigue, and agree it may be misleading. Whether the faculty is continuous remains to be seen, but in any case I imagine the deterioration to which my experiments drew attention is due more to loss of spontaneity after the initial guess, than to fatigue, unless we use that word in its very widest sense, meaning only the deterioration of some quality or condition unknown.

I agree with M. Sudre in thinking that interference from objective or subjective causes, rather than weariness, is more likely to be responsible for the diminution of success. After the initial guess or divination the normal mind is almost sure to interfere, giving suggestions that a card of a different color should be tried, or that it is more unlikely that a card will be the same twice running; a preference for red may bias the guessing, and a number will

be suppressed for conscious or unconscious reasons. The phrase "censorship-curve" has been suggested, but perhaps it is assuming more than the experiment warrants to do more than to note the deterioration, and call the curve X.

FROM DR. FISHER'S DEFENSE OF THE STATISTICAL METHOD IN PSYCHICAL RESEARCH.

I have been invited to make a few comments on M. Sudre's interesting criticism of Miss Jephson's card-guessing experiment, but after reading Miss Jephson's own reply, it is clear that she is so well able to justify the experimental technique she has adopted that there is very little for me to add on her behalf. The little that I should like to say is rather on behalf of, and in explanation of, the statistical method in general, in relation, not specially with psychical research, but with all phenomena the experimental demonstration of which is not so simple that the facts are universally accepted.

M. Sudre goes to the heart of the matter with the paradoxical statement that the report of a single case in which five cards in succession were correctly guessed on five separate occasions "would have been vastly more convincing to the incredulous" than (presumably) the demonstration that a large number of persons working independently should, while making many mistakes, consistently make better guesses than could be ascribed to chance. How paradoxical this statement is must be apparent to anyone who has watched the reactions of an audience to a good conjurer. All, with their own eyes, have seen him produce a living rabbit from a hat which they have also seen to have been empty; most of them are confessedly unaware of the "normal" means by which the trick is performed. Yet they do not feel that their knowledge of the nature of things has been enlarged, or that new potentialities in their environment have been revealed to them. The unexplained phenomenon is discounted because it is only performed by a special person, the conjurer, presumably after special but unknown preparations.

It is important that the incredulous should react in this way, but it is more important that they are right so to react. If any one of the conjurer's audience, after witnessing phenomena beyond his immediate comprehension, were to face the prob-

lem whether they were produced by "normal" or by "supernormal" means, he would see at once that he had not obtained the data necessary for a decision. What is needed is for him to frequent the company of amateur conjurers, and of learners in all stages of acquiring the art. The exhibition phenomena will then no longer be isolated and inexplicable; they will be brought into relation with special apparatus and special adroitness, which he can understand and accept, without necessarily being able to imitate it. In the opposite possibility that they were actually produced by the possession of powers hitherto unknown to science or common experience, he would receive, what the isolated performance could never give him, adequate and convincing evidence of their reality.

In the investigation of living beings by biological methods statistical tests of significance are essential. Their function is to prevent us being deceived by accidental occurrences, due not to the causes we wish to study, or are trying to detect, but to a combination of the many other circumstances which we cannot control. An observation is judged significant, if it would rarely have been produced, in the absence of a real cause of the kind we are seeking. It is a common practice to judge a result significant, if it is of such a magnitude that it would have been produced by chance not more frequently than once in twenty trials. This is an arbitrary, but convenient, level of significance for the practical investigator, but it does not mean that he allows himself to be deceived once in every twenty experiments. The test of significance only tells him what to ignore, namely all experiments in which significant results are not obtained. He should only claim that a phenomenon is experimentally demonstrable when he knows how to design an experiment so that it will rarely fail to give a significant result. Consequently, isolated significant results which he does not know how to reproduce are left in suspense pending further investigation.

If I have rightly expressed the principles upon which scientific truth is established, it will be obvious why Miss Jephson did not confine her attention to one subject, but rightly extended her enquiry to many. She was trying out an experimental method which might (and may) prove capable of raising clairvoyance to the level of a demonstrable scientific fact.

I believe that few will doubt the importance of such a fact, if true, or the need, in a sceptical world, of giving it a critically sound demonstration.

The value of such an experimental method depends on its chance of success if the phenomena are there to be revealed. It depends, in fact, on being sensitive to whatever powers of clairvoyance, however slight, might happen to be possessed by her subjects. It is this that M. Sudre has overlooked in suggesting that only complete success, an exact reproduction of the Suit and Value of the card drawn, should be taken into account. A subject who could always perceive the color of the card correctly, but could see no further, would possess very remarkable clairvoyant powers. Such a subject would score complete success only once in 26 trials, whereas one with no clairvoyant powers whatever would score complete success once in 52 trials, or just half as often. With M. Sudre's system of scoring, even so remarkable a clairvoyant could only count on scoring a significant result after several hundred trials; and since data could not be collected on this scale, all such cases would be missed. On Miss Jephson's system the same subject would score an average of 4.01 above chance expectation, and after 25 trials, with a standard error of 2, this is significant; the score, in fact, would serve to call attention to the astonishing special powers possessed by the subject.

[If his special but limited faculty of clairvoyant perception always enabled him to determine the suit, he would score a success recognized by M. Sudre as complete once every 13 times, on the average. This would probably bring him to M. Sudre's attention, but would fail to show the critical character of his gift. The case would be even more extreme if he always sensed the numbers of pips but had to guess their shape and color. He could not now by any possibility escape M. Sudre's scoring scheme but this scheme would very notably fail to measure the extraordinary performance that he was giving.—J.M.B.]

This example though conclusive in showing that Miss Jephson's procedure, in taking account of all the chief points to be perceived by a clairvoyant, is much more sensitive than the crude method of ignoring all but complete success, suggested by M. Sudre, does not really do full justice to her system of combining all powers of per-

ception in one composite test; for the subject might well perceive, sometimes color, and sometimes form the more clearly, and all tendencies to be right rather than wrong are allowed to reinforce one another in proportion to their power of excelling the results of random guessing. In this matter, as M. Sudre severely says, I have done nothing more than translate into that language of figures the instructions which I have been given; I take, however, full responsibility for judging this to have been worth while, as a contribution to experimental science.

In testing significance, a lower standard should not be taken than twice the standard deviation, and in M. Sudre's sentence: "Hence the score of a series of 25 tests may be attributed to chance if it falls between 9.18 and 13.18," one should read 7.18 and 15.18 as the more reasonable limits. M. Sudre's attempt to demonstrate by example the unverisimilitude of the scoring system therefore fails; as indeed any attempt to show that significant results could frequently be obtained without the action of a real cause, is necessarily foredoomed to failure.

* * * *

The whole of the above reprinted matter adds fresh emphasis, if further stress be possible, to the fact that when we undertake experiments in telepathy we are faced with an extremely difficult and very fundamental decision in the choice of the material which we shall employ for our tests. I do not mean the human material, though here too there is some small problem to which I shall revert briefly. I mean rather the objective material; the things which our agents are to try to communicate to our percipients.

The British experiments about which the preceding discussion revolves were made with playing cards. Another familiar device is the use of numbers. These two have the common characteristic that they are in their very nature statistical elements. There are thirteen denominations and four suits in a deck of ordinary playing cards; there are exactly fifty-two different impressions to which the deck may give rise; there are no gradations between the individual members of the series. There may be uncertainty in the percipient's mind between a deuce and a trey, a king and a knave, hearts and spades, spades and clubs, etc., etc. Given, however, a clear impres-

sion, there can be no question what this is, and whether or not it corresponds to the element in the agent's mind. The same remark applies to numbers; to letters of the alphabet; and to various other groups of material which may occur to the reader.

If on the other hand I, as agent, inform you as percipient, that I am thinking of a person engaged in some definite action, and if I ask you to draw your best impressions of what you get from me, this numerical and statistical character is entirely missing. There is an indefinite number of activities at which your pictured subject might be engaged; an indefinite number which might be involved in my mental picture. We can strike an approximate agreement, after you have finished, on the abstract question of whether you have come close to my thought or not; but a numerical estimate of how close you have come defies us completely. Miss Jephson and Dr. Fisher, on the other hand, even though M. Sudre dissents from their figures, have been able to arrive at a precise numerical estimate of the degrees of partial success and failure scored by their subjects; and we must realize that the ability to do this flows inevitably out of their use of material possessing such a highly statistical context as playing cards. We may disagree with their dictum that when the Heart four is the card drawn, a divination of this card as the Diamond four is 2.35 times as successful as the performance of the percipient who reads it for the Heart Queen. But if we do so disagree, our disagreement can be one of calculation only and not one of principle. All the elements involved are accurately defined and all are present in the deck in accurately known quantities; a formula for partial successes must be possible, and must depend only upon the nature of the clairvoyant faculty itself, if we but knew this. We may quarrel with the numerical results presented or even with the basis of assumption on which these are attained; but not with the fact that their attainment is possible and must in fact be attempted. But if I visualize a fat man sitting down and you draw a slender lady in a kneeling posture, it is self-evident that no numerical estimate of how close you have come can be made on any other than a purely arbitrary basis.

Further, if I pick the Heart four blindly from the deck and if you, wholly insulated against normal sense impressions, divine it

correctly as the Heart four, the veriest child knows that the chances against your doing this by accident were fifty-one to one. But if you reproduce with all essential accuracy my fat man sitting down, who shall say what were your chances here? Obviously much smaller than one in fifty-two; but how much smaller? Is my choice between clearly distinguishable mental pictures of a person doing something restricted to a hundred varieties, or a thousand, or ten thousand? I don't know; neither does anybody else.

In addition to its fundamentally statistical or unstatistical character, telepathic subject matter apparently presents another important phase: is it pictorial or not? It may be the error of an eye-minded race to regard clairvoyance and telepathy as working through processes analogical with those that we are familiar with in vision, but as Miss Jeephson has said, this is as good an assumption as any, it is a natural one, and we must make *some* assumption to which we are to cling until it is proved wrong. It is therefore very natural for us to imagine that the telepathic faculty may get its teeth much more readily into material present in the agent's mind in more or less pictorial form than into mere numbers. Playing cards are evidently more or less of a compromise; they are statistical, and at the same time pictorial. This is the reason why they are so often used. The investigator shuns material whose statistical values are entirely a matter of guesswork; he seeks material possessing some pictorial character; and these two requirements almost drive him to the use of the pasteboards. He may not have reasoned it out to this degree, but if he did he would find that the reason for his choice of material is as I have stated it.

If, however, he be willing to make some abatement from the idea that in the nature of scientific rigor his results must be susceptible of a strict numerical evaluation, if he be willing to rate his results merely as "substantially correct," "partial successes," and "substantial failures," a wide field of pictorial material will be open for his use. We have, theoretically available though apparently very little known indeed, a work which deserves the most serious consideration as a model of this sort of telepathic experiment. It is a volume by Dr. Carl Brück of Berlin, under the title *Experimentelle Telepathie*. This volume

has apparently not attracted nearly the attention which it deserves in the English-speaking countries, notwithstanding Mrs. Sidgwick's suggestive declaration in its preface that "these very interesting experiments in the telepathic transference of drawings speak for themselves." The book has recently come to the attention of Dr. G. Pagenstecher, of Mexico City, who will be remembered as the sponsor of the distinguished psychometrist Senora Maria Reyes de Z (Proceedings, A. S. P. R., 1921). Dr. Pagenstecher has contributed a review, which I insert at this point:

DR. PAGENSTECHER'S REVIEW OF DR. BRÜCK'S WORK.

Since the fundamental experiments in thought transference conducted by Professor and Mrs. H. Sidgwick were published in 1890 by the S. P. R., the evidence of the existence of this supernormal phenomenon has been broadly accepted, both in the United States and England, while the leading nations of the European Continent were inclined to take a more negative viewpoint, amongst them particularly Germany, where the materialistic doctrines of Ludwig Buchner and Ernst Haeckel were still dominant. Even in our days (1923) the famous Professor Marbe, Director of the Wurzburg Psychological Institute, thought himself authorized to declare *ex cathedra*: "Telepathy ought to be classified as belonging to the realm of *faith*, but not of *science*," being tacitly supported in his assertion by great numbers of German scientists. It was, therefore, quite an audacious step when Dr. Tischner and Dr. Von Wassielewski dared to publish in German their studies on "Telepathy and Clairvoyance." However, they at least reaped in compensation well-earned distinction, whereas the not less conscientious work of Dr. Brück seems to have been entirely overlooked not only in his native country but abroad as well.

The total number of experiments conducted by Dr. Brück is not less than one hundred and eleven, in the majority of which the percipient was in a state of deep hypnosis, while Dr. Brück acted usually as hypnotist and agent. In order to satisfy the exacting German scientists, Brück invented an original device, the so-called "portfolio experiment," with the object of excluding the conjury or interference of

any of the spectators present. Being apparently an artistic sketchman, he prepared before each session several drawings known only to himself, which were locked up in a large portfolio kept at about 2-3 meters distance from the percipient in an adjoining room, while he himself was seated in front of the hypnotized percipient, intensely concentrating upon transmitting from his brain the drawings strongly pictured therein to that of his subject. Even under these stringent conditions, full success was obtained in the greater part, about 33 per cent of his experiments. At the end of the seance, the percipient was awakened from his hypnotic state and was requested to make an exact draft of whatever he had perceived. By comparing his draft with the original sketch hidden in the "portfolio," the most rigid proof of transmission of detailed brain pictures was thus clearly obtained in thirty-six experiments.

On twenty-two profusely illustrated pages some eighty photographs evidence the reality of transmission of such pictures from one brain to another by supernormal channels, unaided by the normal physiological senses unfit for such work.

With refreshing modesty, the author refrains from explaining any new "working theory" of his own, his sole object being to state the facts and facts only; "Je ne propose rien! Je n'impose rien: J'expose!"

Whoever is interested in psychic questions at large will find in this *objective agglomeration* of proven facts, a great many indications which possibly may lead one day to the disentangling of the baffling occult relationship existing between telepathy and clairvoyance, both phenomena probably being intimately linked by an invisible chain so far unproven and even unsuspected by the majority of scientific writers on this subject.

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As Dr. Pagenstecher says, Bruck's work has gone almost wholly unnoticed. One conspicuous exception to this statement however may be chronicled. Dr. Alfred Gradenwitz, Berlin correspondent of the *Scientific American*, in 1924 prior to the publication of the book was in touch with its author and read the manuscript. He was intensely interested and prepared a review and synopsis, which was published in the *Scientific American* for May, 1924. It was accompanied by twelve illustrations

showing side by side Bruck's original drawings and the reproductions by his subjects. These I have not got in a form suitable for the engraver's use and so cannot present here. Modifying Dr. Gradenwitz's text only in such degree as may be made expedient by this omission, it will be in order to present next his account of:

TESTS BY DR. CARL BRUCK ON THE TELEPATHIC TRANSMISSION OF DRAWINGS

Admittedly the more startling instances of apparent telepathy are quite spontaneous, and save by rarest good fortune inaccessible to the investigator. Admittedly the attempt to produce the phenomenon experimentally works under grave disadvantages, as compared with the spontaneous operation of the telepathic faculty. Perhaps the most ordinary mechanism for experimental telepathy is that in which ideas are fixed by means of rough pictures drawn by one experimenter, which the other experimenter attempts to reproduce under conditions of isolation against all normal communication. The attempt to secure such isolation is not a simple one. The investigator assumes an exceptional degree of scientific and moral responsibility for such sources of error as, apart from conscious and unconscious fraud by the subject, may be due to illusion on the part of the investigator himself. In Bruck's tests, the attempt to gain security against this sort of thing took the direction of keeping the drawings in portfolios throughout the test, so that they should be visible to nobody; while in the cases where this was not done, every precaution was taken to insure that there should be no visibility of the drawings to the subject, either directly or through reflection. Former experimenters have dealt satisfactorily with such obvious things as mirrors, pictures and window glasses; but they seem to have overlooked the much more universal reflection on the cornea of the investigator or, possibly, on his eyeglasses. When such reflections exist, it need not be asked whether their perception by the subject would be conscious or subconscious, whether it would be entirely normal or would involve a visual hyperesthesia of some sort. Its mere possible presence would vitiate the experiment, without further discussion.

Objections to the use of drawings prepared by Bruck and known to nobody else

were frequently met by the use of pictures improvised by others present, on the spur of the moment. Such factors as the help possibly derived from motive automatisms of experimenter or spectator (unconscious whisperings, animating mimicry, gestures, etc.) likewise had his attention and he feels that he can guarantee that none of his results were due to such causes. The sittings were under the control of members of the Berlin Medical Society for Psychical Research [before which I have lectured on the Margery mediumship, and which I can assure the reader is not made up of persons looking for something to believe, or inclined to overlook any necessary precautions—J.M.B.]. No mystic ritual was observed—there was no expectation affecting the mind, but likewise no intimidation or aggressive skepticism, liable to hamper the subject's psychic powers. Fraudulent maneuvers were never observed; all objections and reservations were invariably recorded even though their futility were immediately recognized. Particularly was the choice of too commonplace motifs for the drawings avoided, as well as those which, like the distinction between "yes" and "no," involved too simple a choice.

The four persons experimented on in the tests reported here showed intense scientific interest, without any improper secondary intentions. They were young men between eighteen and twenty-four years, civil servants or employees. One never returned after his first (negative) test; a second died after two very positive trials. The third, Mr. Z., submitted to nineteen tests; but the bulk of the work was done with Mr. R., an unsalaried clerk of eighteen in an optical institute. The tests were mostly made under hypnosis, and all four subjects proved easy to hypnotize. Alternating tests with and without hypnosis were made; and very good results were got in simultaneous tests with R. and Z., both having their attention centered on the same drawing.

The experimenter's role was limited to a brief indication that, on intense concentration upon the original, this would make its appearance in the subject's internal perceptive field in such manner as to be readily recognized and copied. The results were made known to the subject and to the other sitters only *in toto*, at the termination of the sitting; for an immediate announcement of failure must evidently hamper the

psychic mechanism of the following numbers on the program. Short intervals were allowed between individual tests; nevertheless, fatigue was marked toward the end of each sitting. [Bearing in mind what Miss Jephson and M. Sudre have said on this point, we should appreciate that the use of the word "fatigue" here is purely in description of the observed effects. No doubt there is *some* analogy with physical fatigue but we must be wary of drawing this analogy too closely.—J.M.B.].

Inasmuch as space is lacking in this review for complete display of all tests, only the more remarkable cases will be shown. Dr. Brück's summary of his results is made on a different basis from that which Dr. Pagenstecher gives, and involves recognition of 20 positive successes, 32 partial successes of more or less degree, and 56 negative cases. These figures, relating to material of pictorial character where there is extreme choice regarding the general nature of the subject matter as well as the details, are of course conclusive. It would be very extraordinary, for instance, if the choice between a human subject, an animate but non-human one, a landscape, an article of use, a structure, and a mere geometrical design were made correctly in such a percentage of cases. When in addition the successes reveal such details as we shall indicate, there is nothing to be said short of attacking the investigator's good faith or his measures for excluding normal sensory action.

The very first tests, two in number, with the subject who died, were in the deepest somnambulic hypnosis. These were "open" tests; in addition to the ordinary precautions against "mirror telepathy" the subject was seated at right angles to the experimenter rather than opposite him. One of these tests involved an outline drawing of a house with simple gabled roof. In all essential details of shape, location of windows, etc. this was faithfully reproduced. The reproduction was badly drawn in that the lines were not straight, the angles were not square, and the various proportions were bad. No importance of course is to be attached to such factors, the main point being the inclusion of the whole or of one or two of its dominant features. On dehypnotization, this subject showed complete amnesia, being unable to identify the house which he had copied, either from his own sketch or from the original.

An interesting case arose where the original consisted of the figure 6. This was drawn accurately, but amplified and disguised with automatic additions in the shape of various straggling lines. These superfluous marks were made only after the 6 had been completely and correctly drawn, so that the somnambulic impulse is distinctly seen to have followed the telepathic one. This is characteristic of the work of Mr. R.

Two cases are shown of simultaneous portfolio tests with Messrs. R. and Z. The first involved a ladder as original; the second a cup and saucer. Mr. R. was the more gifted here. His ladder is almost incredibly accurate, being in precisely the style of the original and reproducing such details as a hand-grip half-way up. His cup and saucer are less faithful in all details, and a spoon has been added from nowhere; but the shape of the cup, tapering toward the top in a slight curve, is accurate; as are the exact style and position. Mr. Z's ladder is very sketchy, and for the cup and saucer he has a crude geometrical pattern of two closed curves which, however, comes rather close to reproducing the geometrical characteristics of the original.

For a portfolio test with Mr. R., a spectator was called upon to improvise the original and, withdrawing to another room, drew a liqueur glass. Mr. R.'s reproduction of this was accurate in every detail; he added an automatic rider, eventually identified as a record from the mind of a little boy among his own circle of acquaintances.

In another test with Mr. R., the original was a portrait bust, which looks rather as though it were actually intended to represent a piece of statuary. The reproduction includes such accurate details as a wart, deep folds in the upper lip, and a sectional view of the right of the eye across the bridge of the nose, the head facing the reader's left. Another portrait original was that of a young man, in street clothes, in half-length, with folded arms constituting the bottom border of the picture. This was used twice, once for a test in hypnosis and once with the subject normal; he was not informed that the same original was being thus repeated. Both reproductions are entirely recognizable as attempts at this original.

An extremely interesting exhibit was got

when the original was a pair of scissors, in the baldest outline. The prominent component elements are the two handles. These were first reproduced as dumb-bells; then as pince-nez. There was of course no indication by the spectators that anything was wrong; the renewal of effort was spontaneous. Finally, at Mr. R.'s expressed desire, following his only now having the feeling that he was sure of himself, the scissors were drawn with extreme stylistic fidelity to the original concept.

Numerous experimenters have reported a sort of telepathic lag, where the object upon which a failure had just been scored would be successfully reproduced in connection with the next test, taking the place of the true original object provided for the latter; and on occasions this lag extends over a greater interval than that between consecutive tests. Bruck has had five instances of this; he selects for particular comment one involving the reverse phenomenon, of anticipation. The original was a bottle, and the subject drew something like a hat. But Bruck was struck with the (very obvious) likeness between the top portion of the original, the stopper, the neck and the shoulder of the bottle; and the hat as drawn. So he requested Mr. R. to go on drawing. He left the hat in *status quo*, and made a new drawing below it, of a street lamp on its pole. This corresponded in every detail to the original, waiting in the portfolio, intended for the next test. If the displacement in time is to be regarded as a telepathic phenomenon, anticipation and lag must be dealt with and accounted for together; [and it is of course wholly in accord with what we are coming to believe of the role of time in psychic phenomena to find that this temporal displacement works either way.—J.M.B.]

On one occasion a candlestick was reproduced as a letter scales; Dr. Bruck feels that it might be disputed whether this represents a total failure or a partial success. The presence of the handle on the stick prevents its outline from being entirely dissimilar to that of the balance. An hour later, when Mr. R. had been informed that the test was a failure, he insisted upon a repetition, and this time faithfully portrayed the original. Bruck feels disinclined to judge whether this is a case of deferment, or gradual solution of the task across an approximating intermediate result. A similar case arose with a soup

ladle, first rendered as a key; later, in repetition at Mr. R's insistence, being reproduced with great accuracy.

In some instances, a rather complicated picture was used, and a description in words asked for rather than a drawing. Thus, two fighting cocks facing one another, one being grayish black and the other brownish yellow, brought out a spoken reference to "black fowl." Told that the success was but partial, Mr. R. asked to make the test in drawing, and produced two conventionalized curved figures in outline which could be reconciled with the cocks if one were determined that they should be but of which a more accurate estimate would be that their symbolism could not be defined. Over these he ultimately wrote the words "gray" and "yellow" in the correct order. The existence of two separate figures of unusual outline had been apprehended, with their color; the exact rendering of their shape had been, quite properly, subordinated. In connection with another descriptive test, employing a black-and-white drawing of spring scenery with shepherd and shepherdess, Mr. R. saw a colored scene of autumnal character, with a farm. Moderately satisfactory as showing comprehension of the general effect, this is again inadequate in detail; the test ought perhaps have been continued.

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So much for the facts of the Brück experiments. I shall ultimately revert to them for the purpose of quoting some rather brilliant generalizations for which Brück is responsible; for the moment I am interested only in displaying what he did, and with what result. I suppose nobody will deny that his results constitute something that must be explained; either by attacking the adequacy of his precautions against normal knowledge or by granting the psychical faculties of his subjects.

I would point out that the use of hypnosis does not in itself make the latter of these alternatives any the more probable. One of the features of hypnosis is that it affords the subject an efficiency in the normal use of his normal faculties greater than he ever possesses in his conscious waking moments. The reason for this is the very simple one that under hypnosis he is entirely concentrated upon the thing that he is doing, while normally he can never attain such concentration. Hypno-

tized, he can lift a greater weight, leap further, see better, hear more, exercise his every sense and his every power and his every talent more successfully. This is why, if he be truly psychic, his clairvoyant performance is apt to be better under hypnosis than without this aid. It is also why, if he be wholly unpsychic, his normal sense activities are heightened under hypnosis to a point verging on or actually reaching hyperesthesia, so that more extreme precautions are necessary to insure that he shall neither see, nor hear, nor draw conclusions from the behavior of the experimenters. Put him to sleep and tell him to draw the picture which is in the experimenter's mind and in the experimenter's portfolio, and his every mental faculty is extended to one hundred per cent efficiency in the effort to execute this suggestion. So while clairvoyant subjects are undoubtedly more clairvoyant when hypnotized than when normal, those who possess no psychical faculty will be better able when hypnotized than when normal to make it appear that they do; and will at the same time usually be free of any inhibitions against presenting, as the desired clairvoyance, the results of ordinary sensory action. If Brück's work is open to any particular criticism more than to any other, it seems to me to be this failure to realize that if he hypnotizes his subjects to heighten any psychical faculty that they may possess, he must also apply precautions against normal sensory returns which would be quite absurd with normal subjects. The removal of the original from the portfolio at any stage of an experiment with a hypnotized subject, for instance, would in my opinion constitute grounds for rejecting that experiment. The fact that any observer who knew what the original was, was in a position to see the drawing as it unfolded under the subject's pencil, would in my judgment constitute grounds for assuming that the subject may have reacted to this observer's reaction to the presence or absence of incipient success in what was being drawn; hence again constituting grounds for rejecting the experiment. Further, in the presence of the portfolio technique, the use of "open" tests for any other purpose than as a check on the portfolio experiments, and in any greater number than the very few required for this purpose, impresses me as sufficiently without point to lead to serious question.

I get the impression that these objections to some of Bruck's results do not apply to all of them and do not rob his report of more than a fraction of its impressive characteristics. Certainly some of his individual tests, with hypnosis and with the portfolio, are sufficiently clean-cut to come pretty close to M. Sudre's definition of the knock-out demonstration. That they lack statistical quality and so cannot lead to any definite numerical statement of the improbability on a pure chance basis of any single result or any series of results, is a fundamental characteristic of the pure pictorial technique followed.

As a contrast alike to Bruck's technique and to that of the card-guessing experiment, a third type of telepathic experiment suggests itself and may well be discussed at this point. I refer to the attempt to induce a telepathic perception among members of the radio audience. This has, in common with the card-guessing experiment, the characteristic of employing a large number of subjects. It differs slightly from the card-guessing experiment in that each subject, instead of working on material of his own, works on the material of a general fund. If, for example, the radio audience is asked to guess a card, which has just been drawn from a deck in the studio, it is the same card for all of them; whereas if they are working in collaboration with Miss Jephson, each one determines by his own act of drawing from his own pack what card he shall seek to cognize. There are advantages and disadvantages in this, as we shall see.

I should explain right here that in the hands of any person possessing the slightest right to perform it, the radio experiment is not aimed at any linking up of the telepathic faculty with the radio wave. The radio experiment in mass telepathy was invented, I believe, by Dr. Gardner Murphy; certainly it was first performed by him from Chicago, in the early part of 1924. The first such experiment to be comprehensively reported was the second one made; by Murphy and myself, under *Scientific American* auspices, from Newark, a few weeks later. And in my account of this experiment, I clarified in the following words the much-misunderstood philosophy that dictated the use of the radio medium:

There is great temptation to argue that telepathy must be effected by transfer of

energy from brain to brain; and once we have said this, we are bound to talk about waves, and to draw analogy from the light-wave and the radio-wave. Now it would be among the *a priori* possibilities that telepathy is an electromagnetic phenomenon; and in this event there would be good prospects that the radio-wave might act as a "carrier." But it was not for this reason that we worked over the radio.

The fact is that those in best contact with the phenomena of telepathy are inclined to regard these as relativistic in their *modus operandi*. That is, they are locked upon as something to which the ordinary categories of space and time do not apply, so that the attempt to formulate them in terms of these concepts would be as futile as though we were to try to define the color of a sound wave or the shape of an electrical current. If this idea is correct, there is no reason to anticipate that the presence of the radio-wave would have any effect, good or bad, upon the attempt to communicate telepathically.

The radio was used, rather, merely as a convenient means of reaching a large audience. Miss Jephson has now just reported on a series of card-guessing experiments made with 240 persons. She does not indicate how long it took her to get them all to make their experiments and forward their reports, but it must have been sufficiently long and she must have had a sufficient amount of correspondence on her hands. The radio telepathy test as conceived by Murphy and as executed by him and me was nothing more or less than an attempt to short-cut this situation; an attempt to get access to a large group of persons for an experiment in telepathy, with a minimum of motion. The use of the radio made it unnecessary for us to write any letters at all explaining what was to be done. A preliminary announcement in the newspapers insured that interested persons would tune in on WOR at the appropriate moment and listen to us; about 500 of them did so; full instructions were then given to them vocally, and once for all.

It was entirely within our comprehension that telepathy may depend for its operation upon some species of contact between agent and percipient. We did not for a moment believe that this contact had to be a spatial one; we did not for a moment imagine that mere separation in space was a barrier to supernormal communication

from mind to mind. But we were entirely prepared to learn that acquaintanceship, prior spatial contact, some degree of common interest, perhaps a spatial relationship at least as intimate as would be involved in the percipient's possession of some article intimately associated with the agent—that some such factor to which the abstract notion of *contact* in the widest and most completely non-physical sense of the word might apply, might be a prerequisite for telepathy. In such event the radio experiment was foredoomed to failure. It is my present belief, as it was my rather strong suspicion in 1924, that this is actually the case. If it is, we must learn it and prove it as rapidly as possible; and repeated failure of radio experiments in telepathy seems as good a way as any to achieve this learning and proof. If the absence of any contact or previously established rapport is *not* a barrier to telepathy, and if telepathy actually occurs, the radio tests ought to be a perfectly valid way of provoking its occurrence. In that case, it would presumably be the fact that most of the respondents would be completely non-telepathic and would, individually and en masse, score no better than chance would dictate; but that certain individuals of some sensitivity would take part, would stand out in the tabulation of results, and would then be available for further work, individually or in smaller groups.

The WOR test, as well as its predecessor from Chicago, failed to show any indication of actual telepathy into which one could get one's teeth. Of course, numerous individuals got one of the elements right; in fact, in the WOR answers which I myself tabulated, it was quite the exception to find a paper on which the entire twelve replies were completely wrong, and on a basis of probabilities one would have predicted this situation. But less than ten per cent of the respondents gave the correct response to two (or more) of the tests, and this number giving two or more correctly was no greater than one would have expected on a basis of chance.

So if this were all the meat it contained, the radio test could be dismissed with a very few words indeed. Our WOR experience however contained a great deal more meat than that. I have reverted casually to this experience on numerous occasions in the columns of PSYCHIC RESEARCH but have never placed before this specialized

audience any real analysis of what we did and what we learned. The present paper affords an opportunity to do this which I cannot neglect.

I must explain that it was not our program to leave the entire range of human activity open, for our auditors to guess over. We divided the experiment into eight parts, one of which was doublebarreled and a second of which had no less than four arms; so that in all, there were twelve opportunities extended the audience to guess right and wrong. For each of these twelve items, I explained to the audience in a few words the general character of the element which they were to try to "get"; after which, the four persons including myself who were engineering the test concentrated as hard as we could on the thing chosen. The members of the audience were requested to write down, in each case, the first response that came into their minds. The general character of the elements was defined as follows:

1: A number between 1 and 1,000; the number used (522) having been picked from a letterhead which was selected at random from a large file.

2: One of the states, the selection being made at random from a pile of outline maps of the states such as are used in schools.

3: (a) One of the New York dailies and (b) one of the New York department stores, the choice having been made by arbitrarily picking out an advertisement in a particular paper. (The Times: Saks.)

4: My watch was shielded from view in my one hand while I turned the hands rapidly and at random, in both directions, for some time; and the hour (1:10) at which they stood after this treatment was the element to be guessed by the audience. They were of course told exactly what I have just told here, except that the information as to the correct answer was withheld. This was the procedure throughout; so that in every instance those responding knew the field in which the response was to lie.

5. All readers will recall how, in childhood, they drew men by the use of the crudest and simplest outlines; a circle for the head, an oval for the body, simple straight lines projecting from these for arms and legs; with sometimes a few auxiliary strokes to indicate features and fingers, sometimes without these. The audience was reminded of this; was informed that I held in my hand a strip of paper

carrying four such crude sketches, each of a human being engaged in some definite action or posed in some definite position; was told that these actions and positions were easily recognized, easily drawn, easily described; and was asked to try to duplicate the sketches. The originals, in order, were a man waving a flag; running; standing on his head; kicking a football. I had thought of telling the auditors specifically that they might employ any accessories (like the flag and the ball) which their ideas might call for, but rejected this as being too strongly suggestive. Plenty of them did it without the suggestion.

6. This test involved the identification of a specific object which I held in my hand, and which was in fact a key—not a ring of keys, but a single key.

7. An advertisement cut from a Sunday paper was used here; its identification being asked for in terms of the kind of product (a dentifrice) advertised.

8. A very dramatic rotogravure picture of a cross country run was described to the audience as a picture of a sporting event and they were asked to define it with more particularity.

The idea behind these various selections was that we wanted to divide the experiment between elements possessing pictorial character and those lacking it, with the former predominating; and with the degree of pictoriality varying from test to test. In three instances, tests 1, 2 and 4, the choice was made by purely fortuitous means. In the remaining five instances there was something in the way of a conscious and voluntary selection by myself.

The lesson which we learned from the 400-odd letters received from persons who gave their reactions to some or all of our questions was that the most important consideration in telepathy tests is the identity of the element or elements selected for cognition by the percipients. This question possesses importance, even where these elements are of such wholly pictorial character as to defy statistical analysis of probabilities; when such analysis is possible, this factor dwarfs all others in importance. If the statistical analysis of a telepathy experiment gives figures suggesting that telepathy may have been at work, the most searching analysis must now be given to the character of the material used before any positive conclusion may be reached; if the statistics indicate a failure of telepathy to

function, this same analysis may again be sufficient to reverse them.

The unfortunate feature of any experiment in telepathy is that we cannot isolate, by any aprioristic method, the telepathic responses from those that are non-telepathic. If I ask you to guess one out of a series of any type of elements whatsoever, it is a fact of human psychology that some of the elements of this series come more readily to your mind and are more likely to be guessed, than others. If I have in my mind one particular element of the series and if it is this that you are trying to name, your answer, if you be truly telepathic, will tend to be the correct one; if you be in fact non-telepathic, it will tend to be the one, or one of those few, that are psychological choices for you.

This would be bad enough, if that were all there was to it. But it is not all, by any means. For the very elements toward which your mind gravitates in the process of normal choice may be the ones from which another mind, of another person who is also participating in my experiment, recoils. If the psychological and unpsychological choices for the entire race were substantially identical, I could by adequate experiment learn what these are, and could use this data in check and control of my experiments in attempted telepathy. With certain types of elements, there are general tendencies which, with appropriate reservations, appear to mark the entire race or at least large and recognizable categories thereof. With other types, the psychological preferences are purely individual, depending wholly upon individual history and background and associations. It is a rather desperate situation, if we must conduct preliminary experiments with all our telepathic subjects, designed to reveal their psychology to us on such a scale that we may know their most probable responses to any choice with which they are faced!

It might seem, on first consideration, that this difficulty could be escaped by a wholly mechanical selection of the test element, such as was used in the WOR questions 1, 2 and 4. But by whatever means chosen, once the element is chosen it is fixed; and it has its psychological or unpsychological character when it comes out of a machine as well as when it comes out of my head. To be specific: you are a bridge player, and when allowed to name cards at random you tend to name spades over the other

suits because of their superior value, or else you tend, through conscious avoidance of this pitfall, to name the other suits at the expense of spades. You cannot possibly avoid one or the other of these habits, if bridge is sufficiently a part of your mental life to come into your thoughts whenever playing cards are mentioned. If I select a card for you to guess, on any basis whatever, mechanical or what you will, it either is or is not a spade; and according to the facts here and the facts as to your mental leaning for or against the naming of spades, you are more likely or less likely to get the suit right than the abstract mathematical count of one possibility out of four indicates. If I am crediting you with partial successes this will very evidently affect your score quite seriously. If I am following M. Sudre's system of crediting you only with complete successes, it will still affect it. For to get the entire identity of the card right you must get the suit right; if you are getting the suit wrong more than three times out of four, you will get the card itself wrong more than fifty-one times out of fifty-two; and similarly, if you are scoring an artificial success in the matter of suit alone, this will produce a smaller but none the less observable artificial success in the matter of suit plus denomination.

The argument is easier to follow with a familiar, simple, and definitely numbered element like one playing card out of the deck of fifty-two. It is none the less valid with any element at all, of any description. Given a category of elements, and given a situation where you are to divine one element of that category. It does not matter what sort of a category it is or how rich it is in members. It does not matter how I have selected the member for your attempt at divination. All that matters is that your normal mental processes tend toward some of the members of the category, and hence to greater or less degree away from all others; or perhaps, away from some of them and hence in greater or less degree toward all the others. Your attempt at telepathy will presumably be colored by this tendency; if it is not so, at least it will be accompanied by numerous acts of selection that are free from telepathic action and that hence display your normal bias. The only escape from this state of affairs would lie in the recognition of a "telepathic condition" of the mind, in which normal tendencies are suppressed; and you know

perfectly well that no such state exists, that telepathy proceeds across the unconscious but none the less effective barriers interposed by your normal idiosyncrasies of mind.

This absolute impossibility of freeing the statistics of experimental telepathy from dependence upon the normal psychology of the subjects is very brilliantly illustrated by the responses of the WOR audience, and it is for this reason that I display the facts here at such length. Let us consider the separate tests:

Of 457 respondents who tried test number 1, none gave the correct reply. No more than two gave the same number at all, with one notable exception; fourteen of them gave 999. Now if I had chosen the number for the test by conscious mental process, I should have known in advance that this particular number must be avoided; and if a mechanical selection had hit on this number, I should have gone to the length of discarding it and choosing again. But suppose this mechanical selection had been made, and I had not known the facts about this number? Or suppose the tendency of the human audience as a whole toward some particular combination of three digits was less pronounced, and such number had been selected.

Less obvious is the following potentiality: Suppose we had been able to experiment with 100,000 auditors and to collate responses from all of them. The number actually chosen, lacking entirely the digits 3, 6, 7 and 9, is an extremely unpsychological one. I think it quite within the possibilities that of 100,000 persons free from all telepathic influence and subject only to normal psychological preferences and avoidances, instead of 100 guessing this number as abstract mathematics would predict, no more than ten or twenty would hit upon it. It would then require at least 200 genuinely telepathic divinations of this number to make it appear that it was getting more than twice the play to which it was entitled and that there might therefore be a telepathic factor among the responses!

I do not know why the collective human mind comes down so strongly on the four digits which I have just named; I only know that it does, and that I personally am no exception to the rule. I have a conversational trick of illustrating my remarks by numerical examples wherever this happens to be possible; and the numbers for these

examples I supply extemporaneously as I talk. I have long been conscious that these numbers, chosen from nowhere on the spur of the moment, run heavily toward the digits 6 and 7. The general preference for 3's and 9's as well as for these other two I do not share so far as I have observed.

If I cannot suggest any underlying basis for this particular preferential quirk of my own brain and the human brain in general, the second test submitted to the WOR audience displays a preference for which I can easily account. The state which the audience was asked to cognize was Indiana, and only two out of 470 answers gave it correctly. The figure on pure mathematical probabilities ought obviously to be 10. Of course, geography was against our audience. All of our respondents lived not too far from New York. Those who did not automatically name the state of their residence or an adjoining one, for the most part took conscious flight in fancy clear across the continent and came down in some such remote spot as Florida or Texas or California. Indiana occupied an in-between position and was a most unnatural choice. Had this question been used in the test from Chicago, Indiana would have stood high among the answers.

It's comparatively harmless when one can place one's finger on the reason for a marked excess or deficiency in the responses; though of course to place a statistical value on that deficiency so that one could state whether on the basis I have suggested there should have been more or less than two Indianas among our responses would be something else. Sometimes, however, the reason for the deficiency or excess is more obscure. Take the fourth of the WOR exercises, for example, where the audience are asked for a time of day. What is the normal psychology here?

Well, if the WOR returns were typical, out of a large number of persons asked thus to name an hour at random, without any suggestion that they are guessing what time it is now or anything of the sort, 25 per cent will name an even hour, fifty-five per cent (including the first 25 per cent, of course) will name an even quarter-hour, eighty per cent will name an exact multiple of five minutes, and of the remaining twenty per cent, one individual will split his minutes into seconds. Furthermore, on the same assumption of typicity, three times as many persons will land somewhere in the interval between three and four o'clock,

both inclusive, as in any other interval of an hour. Don't ask me why. But don't ask this question as one of a series of telepathic experiments, without being prepared to take into account the facts as I have found them or a somewhat different set of facts which might prevail over the normal temporal choices of your audience! The test, I might state, was given between eight and nine o'clock in the evening, so this preference did not arise out of a tendency to favor the approximate present moment. Murphy thought it must have something to do with the geometry of the clock hands, but could not make any more definite suggestion than this. Whether an angular preference is expressed, or one for the arrangement of the radii of a circle about the vertical, or what-not, he would not venture to guess.

The sixth test interested me keenly, as showing how psychology still dominates when we get away from all possibility of statistical treatment. Nobody would readily venture to state how many different articles I might hold in my hand as I addressed the radio audience, or what the probability is that I actually hold a key. Nevertheless, the key is a psychological element, if only for the reason that it is one of the things which I might extract from my pocket as I speak. Out of 461 persons responding to this question, about 200 named an object which I could spot as having been consciously or unconsciously suggested to them by this idea. Thus, there were 55 pencils, 37 watches, 34 pocket knives, 22 coins, 21 fountain pens. Next to pocket pieces, the most psychological choices seemed to be the one revolving about the general notion of sphericity (29 apples, 17 balls, 10 oranges, and numerous others that might be here classified) and the one of a book (40 respondents). In all, eighty recognizably different objects were named by these 461 persons. As the audience increases, I suppose the total variety increases with it, but not directly; presumably the curve would present asymptotic characteristics. I was interested to observe what seemed to me conscious or unconscious attempts to out-guess me, with things like a cabbage, a doll, a flower-pot. The auditors who said a silo and a cow had doubtless not heard me state that I held the object in my hand, but at least they indicate in sketchy fashion how much wider the choice might have been had it not been for this restriction which I introduced quite without intent.

The only other test that requires extended comment is the one of the little men. In drawing these originals, I had set them down on the paper during an idle moment of the afternoon, allowing them to flow off my pencil as they flowed into my mind. I recollect afterwards that I had had a distinct stoppage of the mental flow between the second and third sketches, having to take deliberate thought and make deliberate search here far more than anywhere else in the sequence. As I analyzed this afterwards, it seemed natural enough. I am asked to draw four of these figures. The implication is that they are not to be just standing still; they are to be doing something. Inevitably, in thus turning one's mind away from a man standing still, one comes upon the thought of a man running. Inevitably having thus let nature take her course, one turns to deliberate and conscious ingenuity and produces something quite out of the ordinary—a man waving a flag, let us say. Or one is ingenious first and natural second, as I was.

Having got thus far, what shall one do next? One has been ingenious and one has been natural. Is it not altogether likely that at this juncture, if at all, one will have to pause for specific thought. What else can one do to the little figure? . . . Why; of course; turn him upside down. And ingenuity having been started off again on a fairly natural course by this idea, one will then complete the series with a man kicking a ball or rowing a boat or doing almost anything under the sun.

That, no doubt, was substantially what happened in my mind when I drew the originals. That, too, was substantially what happened in the minds of the radio audience when called upon to reproduce them. For of 403 persons who drew four figures, no less than 100 drew a running man and no less than 85 of these put him in the first or second place. Following this, no less than 25 drew the man upside down; and no less than 14 of them put him in third place, as I had done. Finally, as showing that the general notion of making the last little fellow do some kicking was sound, 25 of the radio audience followed me in this, too.

We gave serious thought to the possibility that this showing on the fifth test represented some real telepathy. We gave this

idea up, for two reasons. The persons who got this test right, or substantially right, did not get a second test of any description right with any greater frequency than that displayed by the common herd. There was therefore no evidence that they were especially telepathic. The only other way in which the showing on this fifth test could be regarded as telepathic would be by regarding the test itself as essentially telepathic in some respect which the other tests lacked. The fact that we could construct a normal psychological reason for the successes militated against this; and the last straw came when I tried this test on groups of Columbia students and *Scientific American* office employees. The test when thus applied to a total of 163 persons, under no conceivable suggestion of telepathy, brought results sufficiently close in percentages to those of the radio test to discount completely the possibility that there had been any telepathy at work over the ether. There was the further consideration, of some weight, that in pictorial value this test was not nearly equal to some of the others, and one could therefore hardly place a finger on any reason why it should be favorable for telepathy; while there was some further doubt as to the propriety of giving credit for a right answer in the wrong order. But as an illustration of the psychological factors of choice that enter into experimental telepathy the test was a knock-out!

Which brings me to the end of the space available in the present issue, and makes it necessary to carry the discussion over. I shall have something to say of the methods employed and the results secured in other celebrated attempts at experimental telepathy: notably the Coover card-guessing experiments at Leland Stanford which were adjudged to have resulted negatively, and the New York-Paris tests engineered by Murphy and Warcollier and reported by the latter at the Paris Congress. Then I shall have a few words to say about the generalities of the situation, the status of experimental telepathy as defined by the work to date, etc., etc.; the whole constituting the second phase, as the Schneider discussion constitutes the first, of the series which I recently promised, summarizing the achievement of psychical research to date and our position at this date.

[To be continued]

CONCERNING LEVITATION

Review, Personal Experience and Theory With Reference to One of
the Oldest of Psychical Phenomena

BY HEREWARD CARRINGTON

LEVITATION may be of two sorts: (1) the lifting of the human body from the earth or floor, or (2) the lifting of some inanimate object, such as a table. So far as I know, there is practically no instance on record wherein the body of an animal, or some other living creature, has been thus levitated—except, of course, birds! Levitation, however, implies that the body thus lifted has been raised from the earth by some *supernormal* means.

As to the lifting of inanimate objects, we are here at once plunged into the much-disputed question of the physical phenomena of spiritualism. Personally, I have no doubt whatever that such phenomena exist, and that they are genuine. I have seen innumerable perfectly magnificent levitations in the presence of Eusapia Palladino, perfectly controlled, in good light, when every conceivable form of trickery was effectually eliminated. The armchair criticisms and polemics of no living man could shake my faith in *them!* Further, I feel quite assured that equally good phenomena have been observed in the presence of many other mediums. Telekinesis, however, is what we ordinarily observe; and telekinesis, does not necessarily imply levitation, since objects may be merely moved in a horizontal direction, without actually being lifted from the surface on which they rest. A mere sliding, in other words, would constitute evidence for telekinesis, if genuinely supernormal. And it need hardly be pointed out that the evidence for telekinesis and the levitation of inanimate objects, is very much stronger than the evidence for human levitation—these phenomena having been observed far more frequently, and under far better conditions of control.

The question of the levitation of the human body has recently been brought to the front, however, in a very impressive

manner by the publication of Professor Olivier Leroy's book upon this subject.¹ M. Sudre has already commented upon it in these columns (August, 1923), but he has not exhausted the subject. Being an orthodox Catholic, Mr. Leroy naturally discusses the evidence, historic and contemporary, from that point of view, and with special reference to instances of levitation in the lives of the saints. He makes a careful comparison, however, with cases of alleged levitation of certain mediums, wizards, demoniacs, magnetized persons, etc., as well as the reported cases of yogis, fakirs and holy men of the Orient. It may be said at once that, in many respects, Leroy has written an eminently fair, critical and judicial book, and that the historic evidence which he has collected is of the utmost value. He has taken the pains to consult original documents and sources, and to publish the evidence of eye-witnesses, whenever possible. At the same time, of course, one cannot but feel the inevitable bias of the author, in his strained attempts to differentiate the levitations of Catholic saints from those of mediums, and to show that they are of quite a different nature or character. These arguments I shall presently discuss. First of all, however, a brief summary of the book is in order.

M. Leroy divides his book into three parts: dealing respectively with the traditions, the facts and the theories. The first section is again divided into two parts: *Non-Christian Traditions*, and *Christian Hagiography*. In the former, he summarizes the older historic evidence to be found in the Greek beliefs, Buddhism, Taoism, Chinese Buddhism, Islamic Mysticism, among savages (the levitations of wizards and demoniacs), and of medi-

¹ *Levitation: An Examination of the Evidence and Explanations.* By Olivier Leroy, Professeur agrégé de l'Université. London, Burns Oates & Washbourne Ltd.

ums and magnetized subjects. In dealing with Christian Hagiography he summarizes the evidence contained in the Old and New Testaments, in the Coptic Greek and Russian Churches, and finally in the Catholic Traditions. One remark of considerable interest should perhaps be quoted here (from his page 35): "As regards the Protestant Churches, I have not found any traditions as to the levitation of their mystics. It may be noticed here, in this respect, that the ardent atmosphere of their revivals has not brought forth any belief of the kind—at least, to my knowledge."

Passing, then, to Book II, M. Leroy enters into a critical summary of this evidence. He concludes—quite rightly, I think—that there is almost no scientific evidence for the levitation of savage wizards, demoniacs, etc. He thinks that the same is true of Oriental cases—yogis, fakirs, etc. Personally, I feel that the evidence here is considerably stronger than M. Leroy makes out, and this section of his book shows the least research and the poorest documentation. I know of several instances which seem to rest on good, first-hand evidence. However, I shall not stress the point. After a somewhat brief summary of the evidence for the levitation of certain mediums—Home, Stainton Moses, Eusapia Palladino, etc.—M. Leroy concludes that there is sufficient evidence here to warrant our belief; that, while much of the evidence is poor, some of it is extremely good, resting as it does upon the first-hand testimony of men of science. A few typical instances of this character are quoted. I shall have more to say concerning this evidence later on.

Coming, now to the evidence for the levitation of Catholic saints and mystics, M. Leroy has accumulated a mass of circumstantial data, and this portion of his book is by far the most valuable. He has enumerated dozens of instances, and has unearthed the testimony of eye-witnesses in a large number of these, thereby making immediately available a mass of material from the most widely scattered and inaccessible sources. Special attention is of course given to the cases of St. Joseph of Cupertino and St. Teresa. It must be admitted that much of this evidence is very striking—the witnesses in many instances verifying the actuality of the levitation by passing their hands under the body of the levitating saint, as well as observing it carefully and without apparent emotional bias. Eliminating all doubtful cases, M. Leroy concludes that the evidence for the genuine levitation of many of these saints and mystics is undoubted and conclusive, and consequently that the occasional levitation of the human body is a fact.

Having arrived at this conclusion, M. Leroy then proceeds to compare the physical and psychological characteristics of levitation in the cases of (a) Catholic mystics, and (b) mediums. He concludes that there are certain analogies, but also certain differences. The principal analogies which he sees are: The upward or horizontal movement of the body; the fact that it can be lifted in any position; the fact that inanimate objects (such as chairs) are sometimes lifted with the body; the fact that the descent is usually slow and gentle; the fact that a peculiar organic state is generally noted; the fact that an invisible power seems to be present, producing the levitation. Further, the phenomenon is in both cases relatively rare.

Coming now to the alleged differences between the levitations of mediums and those noted in Christian hagiography, M. Leroy has listed these in tabulated form, the most important being the following:

1. The levitations of mystics are conspicuous and intense, whereas those of mediums are coy and elusive.
2. In the case of mystics, the body seems to have lost weight, while with mediums "the body seems to rest on some invisible support!"
3. The mystic's body is often irradiated during a levitation; this is never noted during the levitations of mediums.
4. The levitations of mystics are lasting; those of mediums brief and fleeting.
5. For the one case the locality is immaterial; the other almost always in a seance-room.
6. The one takes place in any degree of light; the other only in darkness or semi-darkness.
7. No change of temperature: frequent lowering of the temperature.
8. Illness no obstacle; illness inhibits the phenomenon.
9. Spontaneous ecstasy; provoked trance condition.
10. No co-operation of those present; seeming vital co-operation.

11. Private demonstrations; public occurrences.
12. Personal faculty; alleged hereditary power.
13. Moral perfection of the life; indifferent morality.
14. Asceticism; no asceticism.
15. Repugnance to displaying power; eager display of power.
16. Unexpected; purposely invoked.

Such are the main differences which M. Leroy finds between the levitations of mystics, on the one hand, and mediums, on the other. It may be admitted that—judging from the scant accounts available in both sets of instances—some of these differences seem to exist. Others, on the contrary, seem to be very forced, and impress one with the conviction that M. Leroy is trying to make out a “case,” by placing undue emphasis upon dubious or unessential details. After all, the levitation itself is the important phenomenon. The impression made upon me by this portion of the book is that, having been forced to admit that the evidence for the levitation of mediums is at least as good as that for the levitation of Catholic saints, M. Leroy feels himself bound to accentuate certain apparent differences, in the hope that the reader will be forced to conclude that the modus operandi is really different, though apparently similar. This, however, brings us to Part III. of his book, devoted to theories.

After having disposed of the *a priori* objections of sceptics, M. Leroy summarizes the three types of theories which have been advanced in order to explain levitation. These are: the naturalistic, a “qualified supernaturalism,” and absolute supernaturalism.

Considering, first, his qualified supernaturalism: We have (a) the view that levitation results from some unknown condition of the organism, depending in turn upon a special gift of the Holy Ghost. Aside from this latter element, it will be seen that this is merely a form of qualified naturalistic explanation. (b): The spiritualistic explanation—that disembodied spirits actually lift the body into the air. It is certainly problematical how many intelligent spiritualists would nowadays hold this crude view. M. Leroy naturally rejects both these theories—as well he might.

In the section devoted to absolute supernaturalism, M. Leroy gives the orthodox Catholic view of levitation—which is,

to my mind, a beautiful example of the way in which crafty word-juggling can be made to mean anything and nothing. Here it is, from p. 247:

“ . . . Levitation may be supposed to be a non-objective phenomenon, in the common acceptation of the word, but no less fraught with superior reality. It may be termed hallucination, but a divine one, infinitely truer than the short sight of the non-hallucinated people. According to this explanation, levitation is, in some cases, not a charisma of the levitated person, but of him who is granted the sight of it; and this interpretation accounts for some difficult cases. . . . where a very sincere and trustworthy testimony does not receive from other circumstances a satisfactory confirmation. . . . ”

If this means anything at all, it means that levitation is not to be considered a physical phenomenon, but a hallucination—the hallucinated person being in a peculiar psychological condition. Of course this view is directly contradicted by the facts that: (a) in numerous instances, several individuals have witnessed a levitation at the same time; (b) in many instances, the witnesses have actually placed their hands under the body and verified the levitation in question; (c) such apparent levitations have occasionally been photographed (Richet, *Thirty Years*, etc., p. 549); (d) these witnesses were, in the majority of cases, unemotional scientific men, whose conduct at the time showed not the slightest trace of having been hallucinated; and (e) in some instances, partial levitations have been registered by means of scales, balances and other laboratory apparatus. This theory of M. Leroy’s, therefore, breaks down completely in the face of the available evidence, and we are forced to the conclusion that levitations are physical phenomena—that the body has actually been lifted from the floor or earth, either by normal or by supernormal means.

Contrary to the opinion of M. Leroy, I must regard the evidence for the levitation of mediums as infinitely stronger than the evidence for the levitation of saints. It is newer, better attested, more circumstantial, and verified by men of science in a scientific age, rather than by religious enthusiasts in a superstitious age. I need not here enter into any summary of this evidence, some of which has been given by M. Leroy, but in far greater detail by Richet (*op*

cit.) I should like to quote one account, however, which seems to have been overlooked by nearly all writers upon this subject, though it is one of the most striking accounts on record. At a meeting of the (British) S. P. R., October 26, 1894, Sir Oliver Lodge read his paper upon the phenomena witnessed by himself, Richet, Myers and Ochorowicz in the presence of Eusapia Palladino, and at the conclusion of his paper Sir William Crookes made the following statements concerning the allied phenomena he had witnessed in the presence of D. D. Home. He said:

"... The best cases of Home's levitation I witnessed were in my own house. On one occasion he went to a clear part of the room, and, after standing quietly for a minute, told us he was rising. I saw him slowly rise up with a continuous gliding movement and remain about six inches off the ground for several seconds, when he slowly descended. On this occasion no one moved from their places. On another occasion I was invited to come to him, when he rose 18 inches off the ground, and I passed my hands under his feet, round him, and over his head when he was in the air.

"On several occasions Home and the chair on which he was sitting at the table rose off the ground. This was generally done very deliberately, and Home then sometimes tucked his feet on the seat of the chair and held up his hands in view of all of us. On such an occasion I have got down and seen and felt that all four legs were off the ground at the same time, Home's feet being on the chair. Less frequently the levitating power extended to those sitting next to him. Once my wife was thus raised off the ground in her chair"

Now, in the first place, I challenge M. Leroy to produce any evidence equal to this in value, reported by an eminent man of science. And in the second place testimony such as this disposes of all theories of hallucination, divinely inspired or otherwise. Home on this occasion, as on many other occasions, was very evidently raised from the floor by some means; and other mediums seem to have been levitated also, under excellent conditions of control, by what we must take to be the same means. There can be no question, I think, as to the genuine character of many of these levitations: they are well verified, supernormal

physical phenomena. They actually occur. Such being the case, we are forced to seek some explanation, and are of necessity, as scientific investigators, forced to fall back upon some more or less naturalistic theory—which M. Leroy of course rejects.

In cases of bodily levitation, there is certainly no actual loss of weight, in the sense that the organs and tissues of the body are disintegrated, as they are asserted to be in certain cases of "dematerialization." The human body remains intact. What seemingly occurs is that the pull of gravity is in some way partially or wholly neutralized or overcome for the time being. This must be due to some "force" generated within the medium's body, or the immediate environment, or both, counteracting in some way the gravitational pull. We must remember, in this connection, that "weight" is a relative, and not an absolute, thing. Weight is not an inherent attribute of an object, as most people think, but is solely due to the attraction of gravitation. Thus, a pound weight does not weigh the same at the equator and at the North Pole, for the simple reason that the weight is further from the center of gravity (the center of the earth) at the equator than at the pole, and hence weighs less. On the moon it would weigh somewhat less than three ounces because of the moon's smaller mass than the earth's; on the sun nearly 28 pounds for the converse reason. Alone in a universe of chaos it would have no weight at all. Whatever particular numerical modification of the theory of gravitation we may ultimately be forced to accept, due to Einstein's views, and whatever theory we may ultimately adopt for the causation of gravitation, we must always admit that falling bodies act as if they were being subjected to some subtle pull—which is all that Newton claimed. If this pull, this attractive force, could be in some measure counteracted, therefore, the attracted body would appear to lose weight, and might actually float in the air, as though it had practically no "weight" for the time being. We should then have a levitation of the body in question.

Now we know that this can actually be accomplished experimentally, using a metal ball as the object to be raised. A sort of "repulsive magnetism" is generated in the metal plate on which the ball rests, and the ball is repelled from the plate, so

that it floats some distance in the air above it. This is a simple physical experiment which has often been accomplished. I do not, of course, for one moment contend that there is any *direct* analogy here: the human body is *not* a metal object, and there is no known magnetic or electrical energy which would act upon it as it acted upon the metal ball, in the above experiment. It is possible, however, that we may have here an *indirect* analogy, which may afford us some clue to what occurs when a human body is levitated as it occasionally is.

Let us for the moment omit consideration of the relativity theory, and assume that the weight of any body or object is due to an actual gravitational pull—to a force as postulated by Newton. This is constant and invariable, and the laws governing it are definitely known. Such being the case, there seem to be only two ways in which this "pull" could be neutralized or overcome: (1) Some "screen" must be introduced between the earth and the body, shielding it from the pull in question; or (2) some repulsive energy or "force" must be generated in the body itself, tending to offset the pull of gravity, in somewhat the same way that light-waves can neutralize each other, resulting in darkness. It is hardly necessary to emphasize the fact that such a hypothetical energy can be neither electricity nor magnetism, but some energy unknown to modern science and as such distinctly "supernormal" in character.

As to supposition Number 1: There is no known substance which is in any sense "opaque" to gravity, in the way that certain substances are opaque to other known forces or energies. Thus, glass is transparent to light while it is opaque for electricity, while a sheet of iron is opaque to light while it is transparent for electricity, etc. But there is no substance known which in any way screens or shuts off the pull of gravity. Furthermore, in cases of levitation, no such screen was employed, the body being perfectly freely suspended in space. We may therefore disregard this supposition, and fall back upon Number 2, as the only conceivable one consistent with the older Newtonian theory of gravitation.

According to this view, some unknown "force" is spontaneously generated within the body, tending to offset or neutralize the attraction of gravitation, and hence

causing it to lose "weight." What the nature of this "force" may be we have not, of course, the slightest inkling. It is obviously supernormal, unknown and mysterious. If such a force exists, it is one of the duties of psychical researchers of the future to attempt to isolate and study it. Without entering into this theoretical question at greater length now, however, let us first of all consider one or two points which may be thought to have some bearing upon the problem under consideration.

It is probably fairly well known that the Fakirs and Yogis of India claim to be able to produce levitation experimentally, by means of certain breathing exercises, which (it is asserted) facilitate the intake and distribution of *prana*,—the subtle, vital essence which is imbibed during the exercises in question. In my *Higher Psychical Development* (p. 57), I touched upon this question, remarking that:

"... As you practice these breathing exercises, in connection with concentration, you are said to pass through four stages. (1) The body breaks out into perspiration; (2) everything appears to go black before you. That passes off, and then you experience the sensation of (3) hopping about like a frog. If you are sitting cross-legged, this is a curious feeling. Physically, people do not move, although apparently in some cases they *do*; and the theory is that you are able only to hop about like this because the body is not properly balanced. If, they say, it were properly balanced, then, instead of hopping about, you would go straight up into the air—which is (4) levitation. . . ."

The theory is, of course, that levitation is thus induced by breathing exercises, which increase the flow of "prana" through the body, which in turn neutralizes the pull of gravity.

Without, now, stopping to discuss this Oriental theory, let us pass on to certain facts, more or less connected with it, which I myself have observed. These observations I included in my paper read before the First International Psychical Congress, Copenhagen, 1921. I quote herewith a portion of this Report:

"... You all know the old 'lifting game,' in which four persons lift a fifth, seated in a chair, by placing their fingers under the arms and knees of the seated person. All four persons doing the lifting bend forward several times, in unison, in-

haling and exhaling deeply together. The person seated in the chair also inhales and exhales at the same time. On the fifth count (say) all five persons hold their breath; the fingers of the four lifters are rapidly inserted under the arms and legs of the seated subject, and the lift is made. It is a fact, which practically everyone will attest, that, under these circumstances, the person lifted seems to lose weight. A heavy man, whom it is found impossible to lift at first, will be lifted with apparent ease upon the lifters' four fingers, after the breathing and bending exercises have been taken. That is the subjective impression of the lifters. The question of course is: Is there really any loss of weight, or is this simply a subjective impression—an illusion?

Although this test has been tried by many thousands of persons, it is curious that no one ever seems to have thought of putting the matter to the test by trying it upon registering scales, upon which the combined weight would, every moment, be in evidence. This test we undertook. On the afternoon of July 25, (1921), we tried this experiment a number of times upon the platform of one of the large, self-registering scales, manufactured by the Toledo Scales Co., built to register up to 2,000 pounds. This scale had been especially adjusted with the greatest exactitude for our test, and its accuracy was checked off before and after the experiment.

"Those doing the lifting were Mr. William Russell (electrician), Mr. Burling Hull (conjurer), Mr. Albert Poyner, of the Toledo Scales Company, and myself. . . . The reader of weights recorded during the various lifts was Mr. W. J. Mahnken, an expert engineer.

"A chair was placed in the center of the weighing platform. Upon this the subject to be lifted was seated. The four lifters took up their positions upon four corners of the platform. Our combined weight (five persons) was exactly 712 pounds. Movements upon our part produced only slight oscillations of the needle on the recording dial. Deep breathing produced almost no appreciable effect.

"Under these circumstances, the necessary bendings and breathings were undertaken. On the fifth count, the lift was made—slowly, lasting about five seconds. The experiment was performed five times. On the first lift, the recorder stated that

the needle on the dial had fallen to 660 pounds—a loss of 52 pounds. On the second lift, there was an apparent loss of 52 pounds. On the third lift, of 60 pounds. On the fourth lift, of 60 pounds. And on the fifth lift, of 60 pounds. These losses tallied with the subjective feelings of the lifters, who also felt that weight had been lost. How account for these remarkable results?

"If I lifted a chair, while standing upon the platform, the dial first of all showed a sudden increase of weight, then a lessened weight, and finally swung back to normal. If I "squatted" on my toes, and suddenly rose to an upright position, a similar gain and then loss of weight was observed. In our lifting tests, however, no gain of weight was at any time reported, invariably a loss, which however slowly returned to normal, as the subject was held for some considerable time in the air. . . . I have no theory to offer as to these observations, which I cannot fully explain. I do not for a moment assume that any actual loss of weight occurred in the body of the lifted subject. I merely give you the facts as recorded, hoping that others may check off these results, and discover what freak in the laws of mechanics was responsible for the results we obtained. . . ."

It should, perhaps, be added that flashlight photographs of the dial were taken at the time, showing these losses; and also that I repeated these tests, some two years later, in Toledo, with more or less similar results, save that considerably smaller losses were then noted.

Let us compare these curious results with some obtained by the Milan Commission (1892), during their experiments with Eusapia Palladino. Here we read:

"Eusapia, seated on a chair, was placed on the platform of a weighing machine, and her feet were strongly bound together by a handkerchief. One of us, M. Finzi, was told off to read the weight. M. Schiaparelli and I employed ourselves in watching closely the balance and its surroundings, so as to be sure that Eusapia did not touch with hand or foot the ground, or any object in the neighborhood.

"Her weight with the chair was 58 kilograms (nearly 128 pounds); we placed on the scale a weight of 500 grams, at a point where it would be equivalent to 50 kilograms, and then the rider was placed at the figure eight. Eusapia's weight was thus

exactly balanced. Then, though Eusapia did not move her chair, we had, in order to maintain equilibrium, to shift the rider first to six, then to four, and then to two, and finally to zero, and further, to obtain exact equilibrium, it would have been necessary to take away a little of the weight of 500 grams which represented 50 kilograms. It will be seen, therefore, that Eusapia diminished her weight in this experiment by at least 8 kilograms (17½ pounds). We are certain that she threw nothing away (if she had thrown anything away she would have to recover it in order to restore her original weight as she presently did), and equally certain that she derived no support from any neighboring object. And, finally, the movement was sufficiently slow—it occupied from ten to twenty seconds—to make it impossible to attribute it to any jump, or quick movement of any kind. . . . ”

It is true that the experimenters did not consider these tests “conclusive,” because of the crudeness of their scales, and later tests undertaken with more delicate balances yielded striking and positive, but not such remarkable, results. “Upon one occasion, when the balance was placed some ten inches behind Eusapia, in response to an urgent movement of her hand the rider oscillated violently, while the hands, feet and knees of the medium were being securely held. This effect, as of some heavy weight’s being thrown into the scale, was however, never repeated.”

At the conclusion of her tenth seance in New York, I myself saw Eusapia step upon the platform of the scale, and apparently lose four pounds within a very few seconds. This occurred on December 9th, 1909, and is noted in the (as yet unpublished) records of the American Palladino seances. It may be stated, in passing, that I have frequently seen Eusapia make tables, stools, and other objects “light” or “heavy” at will, merely by placing her hands over them, and “willing” them to become so. The chemical balance tests with Margery may also be recalled, in this connection.

Although these apparent losses of weight cannot, of course, be considered in any sense true levitations, they may perhaps be held to be *partial* levitations—effects which, if more pronounced, would have resulted in total levitations. The lifting of inanimate objects has interest, in this con-

nexion, because of the fact that the chair or stool on which the medium was sitting was occasionally said to have been levitated with his body, at the same time.

Now, we have more or less accustomed ourselves to the idea that telekinesis is effected by means of some externalization of energy from the medium’s body, which can become sufficiently “solid” to affect matter. In other words, a sort of energized, invisible teleplasm. There is a great deal of direct and indirect evidence that this explanation is largely correct. The vital energy issues from the medium’s finger-tips, particularly, “charging” the material objects on which the hands are laid, affecting instruments and photographic plates, affecting the human body, and so on. Doubtless the “cold breeze” which issued from various spots on Eusapia’s body was closely allied to this—a current which was certainly objective, as we verified to our complete satisfaction during the Naples experiments, when we observed that a small flag fluttered actively when placed in its path, the medium’s mouth and nose being effectually held. Crawford apparently saw the process of the gradual condensation of this vital current into visible teleplasm. Finally, we have teleplasm itself, shaped and formed into definite materializations. Here, then, we seem to have a graduated series of stages all the way from invisible energy to solid “matter.” During normal dematerialization the reverse process apparently takes place, the visible substance returning to invisible energy, which is reabsorbed into the medium’s organism.

Often this externalized energy seems to act as an attractive force, drawing objects toward the medium. More often, seemingly, it acts in the reverse manner, repelling objects from the medium. In the physical world, whenever such action is noted, there is also a corresponding reaction; whenever an apple falls to the ground the earth also rises to meet the apple, the distance being proportional to the difference in mass between the earth and the apple. The same law doubtless applies whenever supernormal physical phenomena are noted. There is a reaction upon the body of the medium, and indeed such corresponding reactions have frequently been noted in muscular twitchings, contractions, etc., coincidental with the movement of the object. This was frequently noted in the case of Eusapia. In such cases, then, we

have an invisible energy acting and reacting between the medium's body and a mass of matter—the object moved. Inasmuch as the object is generally much lighter than the body of the psychic, the object is moved while the subject's body remains relatively stationary. But, supposing that the object were much *heavier* than the body of the medium, being practically "immovable." Might not the reaction then have the effect of moving the medium's body *away* from the object, which would remain stationary? And if this outflowing of telekinetic energy were more or less constant and continuous, might not the medium's body be repelled backwards in space?

Suppose, now, that such an outpouring of telekinetic energy occurred, directed *downwards*, i. e., toward the *earth*. The latter would then act as an "immovable body," while the medium would be propelled upwards into space—that is, levitated! This would continue as long as the expenditure of force continued, and, when it began to diminish, the medium's body would gradually sink to earth again, as is usually the case. A slight or sporadic externalization would thus result in lessening the weight of the subject, while a powerful and continuous exudation would induce a genuine levitation. No weight would actually be lost, from the physiological point-of-view; the attraction of gravitation would be just as uniform and law-abiding as ever, but a levitation would result nevertheless, because of this externalization of telekinetic force, powerful enough to offset it for the time being. We have here, perhaps, some faint clue as to the *modus operandi* of such levitations, enabling us to formulate in our minds some definite and not too irrational picture of what occurs on such occasions. Granting their actuality, some explanation is certainly needed, and it seems to me that the theory formulated above covers the observed facts in a fairly satisfactory manner.

What is the nature of this telekinetic energy, and what are the factors which are instrumental in causing its externalization? As yet, we know very little concerning it; still less of the conditions which facilitate or insure its exteriorization. It seems to be allied to, though not identical with, the neural energy of the body. It does not seem to be radiated from the plexuses or great vital centers, though it may be generated within them. It is probably connected, in some subtle way, with the sexual

energies. It can affect matter and the material world, and become more or less substantial or "solid" for the time being.* It is sporadic and uncertain in its manifestations; is occasionally exteriorized spontaneously (*poltergeist phenomena*), but more often voluntarily and experimentally. Its activities are usually associated with a peculiar psycho-physiological condition of the medium (trance, etc.), and it is the basis of physical mediumship. Beyond this we can hardly go at present.

Now, although there is at present no scientific basis for this belief, it is to me quite conceivable that the human body may be at times *polarized*, permitting a greater flow of energy through it than at other times. We have examples of this in the physical world. The copper wire does not generate the electricity which it carries; the electric energy merely flows through it (or around it). The magnetism in a bar-magnet is not generated within the magnet, but is permitted to flow through it, when all the atoms in the iron bar are pointed in the same direction. Heat the magnet red-hot, and it is no longer a magnet, since its atoms once more point north and south. (north and south) but in every direction. The flow of magnetism through it is thus prevented until the bar of iron is again magnetized, when it will be found that its atoms once more point north and south. Similarly, it has been contended, the human body can be thus polarized, to a certain extent, enabling a greater flow of vital energy through it to take place. Diet is said to facilitate this; so does bodily posture; so do right feelings and emotions; while the Yogis claim that certain breathing exercises have an enormous influence in this direction. I am inclined to believe that *rhythm* also has a remarkable effect—the study of which has been almost entirely neglected. I will tell of a remarkable experience I once had, in this connection, when I was about eighteen years of age.

At that time in my life I was always in excellent physical condition, the captain of both cricket and football teams of my school, and constantly engaged in gymnastics, tennis, fencing, boxing, running, and so on. During one summer vacation, my chum and I walked from London to Exeter in a week—a distance, counting side-trips, etc., of approximately thirty miles a

* Eusapia was wont to say that she could move objects if her will were sufficiently *solid*.

day. On the evening of the seventh day, we both of us had an identical experience: We felt that we could rise into the air and float with only the slightest extra exertion; that we almost had difficulty in keeping on the ground! This feeling of physical ecstasy (for I can only call it that) lasted for about ten or twelve minutes; but it was noted by both of us at the same time, and lasted in both cases for about the same length of time. It was a unique and never-to-be-forgotten experience, unlike anything I have experienced before or since. It was not due to mere excellence of physical condition, as I have emphasized the fact that I was, at the time, nearly always in perfect training. We both of us attributed it, at the time, to the constant rhythm imparted to the body by the walking, and the deep breathing which we frequently practised in unison. Perhaps we were wiser than we knew!

It is all very well for the strictly scientific investigator to turn up his nose at these suggestions; but the fact remains that, if levitation is a genuine phenomenon, it is a most extraordinary one, and a phenomenon which no one has ever attempted to explain in any detail, so far as I know. The only recourse for such a critic is to assert that genuine levitation never occurs at all—which is certainly an “easy” way of disposing of the difficulty. But there is an enormous body of evidence tending to prove that genuine levitation of the human body does in fact occur: M. Leroy has accumulated much of this, and much more might easily be cited from spiritualistic sources. Many of these instances are vouched for by eminent men of science, who have observed the phenomenon in a

leisurely and dispassionate manner. Doubtless, many cases have never been recorded. For instance, two acquaintances of mine have positively assured me that they have been levitated, while remaining perfectly rational and wide-awake. Both instances occurred in the afternoon, while they were dressed and more or less busily occupied. The evidence for many of Home’s levitations seems uncontested. If, therefore, levitation is a fact, it requires *some* explanation, and I have attempted to suggest such an explanation in the preceding paragraphs, which may or may not contain within them some element of truth. As to this, time alone can tell!

I must of course also point out that I have discussed the problem of levitation purely from the point of view of Newtonian gravitation, and have said nothing concerning the relativity theory, which, as we know, has thrown an entirely new light upon many physical problems, and, especially upon the nature of gravity, etc. I do not know to what extent some theory of levitation might be worked out, from the relativistic point of view, which substitutes “gravitational field,” “curvature of space-time,” etc., for the traditional theory. Mr. Bird has given some attention to this idea (this JOURNAL, March, 1928); I quite join him in leaving its detailed development to some more specialized investigator. I have merely attempted to discuss this interesting problem from the psychical researcher’s point of view, to offer some possible theoretic interpretation, and particularly to call the reader’s attention to the mass of evidence there is for genuine levitation, much of which has been ably summarized by M. Leroy.

THE DIRECTING INTELLIGENCE IN BIOLOGY AND METAPSYCHICS

BY RENE SUDRE

FOR the reintegration of metapsychics with organized contemporary science, it is not sufficient that metapsychics eliminate from her domain every element of the supernatural, the moral, and the mystical; it is equally necessary that science itself eliminate all its theories that are not in accord with the facts of metapsychics. What does this ensemble of facts teach us? That there is a spiritual world impervious to all attempts at purely physical and mechanical explanation. By whatever name we may choose to call it, this world is the world of thought, of volition, of the will to live, of the mind. We need not seek to learn whether there is any essential opposition between the two principles of spirit and matter, for matter—or better, the physical reality of which matter is the symbol—is perhaps something from which spirit is not completely absent; and vice versa, it is entirely possible that any manifestation that fails to involve a movement or a transformation of energy falls short of being the ultimate manifestation of the spirit.

We do not go back to prime causes; we but take the *prima facie* aspects as the facts present these to us. In the scale of our values and as our reason works, there is a capital difference between a pebble and an insect, between a brain and an opinion. There is, on the contrary, very little difference indeed between thought reduced to the bare sensory reports, as it is envisaged by science and by orthodox philosophy; and thought drawing on extrasensorial sources, such as metapsychics shows us in the phenomena of clairvoyance. So that the science which we study is incompatible with the doctrines which it is customary and convenient to call materialistic or mechanistic, and which reduce all mental processes to fundamentals of physical movement and physico-chemical occurrences.

There exists, in contemporaneous biology, a strong reaction against mechanistic philosophy. The almost hopeless attitude of a Loeb, although it has gained a certain

number of adepts in all countries, is at this hour far from being that of official science. The vigorous impression made in all quarters by the ideas of Bergson has oriented many biologists toward a more adequate and more nearly justified conception of the phenomena of life; and this new attitude is not confined to biologists who, like Driesch, are philosophers as well.

I should like to discuss in the present paper a doctrine, called that of *biotechnics*, introduced by the German, R. H. Francé. While remaining very strictly biological, this doctrine is particularly well suited to the interpretation of the phenomena of metapsychics. The most recent exposition of the doctrine is in a book that appeared in Munich during 1921, under the title *Bios, die Gesetze der Welt* (*Bios, the Laws of the World*). It rests upon the following principles:

1. The laws governing conscious technical creation by man are none other than those involved in morphological processes—that is to say, in the creation of forms in organic nature.

2. Organisms, considered in their structures and their relations, are themselves technical products in every sense of the words, and they display the same laws of finality and of reason as those controlling the intellectual activity of man.

3. The psychic factors which play a role in technical invention by man ought to be observable, at least in their essential qualities, in the organic creations by and of nature, if we grant a unitary and harmonious concept of life.

4. No mechanistic concept of life can explain technical activities; no more the conscious activity which we see in man than the unconscious activity that characterizes the forms of the animate world.

Professor Adolf Wagner, of the University of Innsbruck, who is a botanist and biologist of distinction, has recognized the justness of these ideas, and has developed them in a work that appeared five or six years ago and that possesses extreme

interest for us. This book is entitled *Das Zweckgesetz in der Natur: Grundlinien einer Metamechanik des Lebens* (Finality in Nature: the Basis for a Metamechanics of Life). The book was published in Zurich in 1923. The word "finality" in its title, as throughout the present paper, is to be understood in the philosophical sense; and to this end I may quote the Century Dictionary, which defines it as "the doctrine that nothing exists or was made except for a determinate end." The finalist regards all things as directed toward some definite goal. Whether this direction is conscious or not is something else; but it must be quite as effective and quite as incorrigible in its pursuit of its ends as though it were.

I believe that my readers will appreciate a knowledge of the principal points of this philosophy, as developed in the France and Wagner books; and after I have exhibited these points, I am sure that it will be clear how these theories adapt themselves to the most striking facts of teleplastics.

Wagner makes a distinction between intelligence and reason. His definitions are at variance with those ordinarily given, for he attributes to intelligence the faculties of abstraction and of judgment, both of which are placed by Kant among the attributes of pure reason. For Wagner, reason is understood as an act resulting in some concrete production. An intelligent man, if he allowed himself to be guided entirely by his intelligence, might well be completely void of rationality in his conduct; and on the other hand a man without intelligence, if he permitted himself to be led by instinctive sentiments of reason inherent in him, could quite well act reasonably. It is incorrect, in these terms, to speak of animals as being devoid of reason, as though this faculty were the unique appurtenance of the human race; and equally incorrect to speak of intelligent animals, as though intelligence were now and again to be met accidentally in the world of the beasts. Intelligence is nothing but a means of attaining a superior rung in life's ladder by adapting one's self better and better to one's environment. Intelligence is a product, reason the producer. Reason is the superior and primitive faculty. It is of reason that we speak when we talk about "Nature." It is reason that governs the psychic functions. It is always present, right down to the very bottom of the organic world, among the

unicellular protozoans. It may be called "mind"; and everything that lives possesses a mind.

After this preamble, Wagner goes on to make it out that there are two causalities: a mechanistic causality and an organic or technical causality. Perhaps we might even say technological. The first characterizes a machine, the second the mind of the man who constructs the machine. This is not to be understood as implying that the mechanistic causality pertains uniquely to the inorganic world and technical causality uniquely to the organic. There is in the living world a great deal that must be recognized as mechanical; and among minerals there are some things that are not entirely explicable on a mechanical basis [doubtless Wagner has here in mind mainly the behavior of crystals—J. M. B.]. To consider the living world, this world is subject for instance to the physico-chemical forces of nutrition, but this subjection is in effect one of laws superior to the organism, of biotechnical laws. The physiology of today ignores these latter, and is almost exclusively physico-chemical in its interests. It is a question of purely mechanical and physical content to know that in plants there are conduits for the sap, and that the rising of the latter in these is regulated by the laws of weight, pressure, osmosis, capillarity, etc. But these functions have nothing to do with the laws of biotechnics which have created all this structure, and in the design thereof have utilized these physical laws. That the activity of protoplasm has been able to produce such a complex machine operating successfully in such complex fashion—this is the real problem of biology, and it is one that cannot be solved in mere terms of the properties and relations of matter.

Another example: the chlorophyllous function, which utilizes the carbon contained in the carbon dioxide gas of the air, is a chemical function; but if it is the duty of vegetable physiology to study all the details of this process, it would be a stupid error to tie up the entire biology of the plant with these. As much to create its external form as its interior structure, the plant utilizes all the available physico-chemical conditions; and often in the most perfect and most economical fashion. But one cannot say that the plant is determined by these conditions. Even in the cases where the apparatus is imperfect, a deeper study will show that it suffices for the needs

of the plant. "Nature," remarks Wagner, "is always more rational than man; she never makes anything superfluous. She has all time to insure against doing so."

And our author adds: "The physical and chemical forces perform their task when the totality of conditions is brought together; but these forces do not make the conditions in question, they merely take advantage of them. It is to realize these conditions that the organism must strive; if it succeeds it is capable of life; if not, it must die. This procedure of prescribing and bringing into effect and controlling the ensemble of conditions necessary to life must proceed from forces other than the physical and chemical ones through which the life-processes themselves function. And here comes into play this special causality which finds its expression in the technical equipment of the organism."

I interrupt the analysis of Wagner's book to observe that such a distinction is not new. Our great Claude Bernard has emphasized the importance of the "directive idea" in biology. "The general agents of physical nature," he says, "capable of producing separately the phenomena of life, are not capable of explaining the original installation of the machinery and the orderly sequence of its use." What Bernard calls "legislative forces," in analogy with the "executive forces" of physics, correspond to the biotechnics of Francé and Wagner, to the entelechy of Driesch. All these names do but designate that imperceptible entity which at other moments we simply call "life," and which Stahl does not seek to separate from the rational mind.

The novelty introduced by our German authors is the identification of the practical activity of man with the creative instinct of Nature. Francé and Wagner return to the doctrine of Schopenhauer, who regarded volition as the irrational principle of life and subordinated it to intelligence. The characteristic of conscious activity, that is to say of obedience to a plan, of pursuing a goal, may be described in other terms as that of finality. Introducing finality into Nature has always been regarded by modern naturalists as a scandalous procedure. Wagner declares that these naturalists are at an impasse: for they have written "in the intention" of expelling finality from Nature, without having perceived that they themselves are thus taking Nature's place.

If finality is in man, it is everywhere. The apparatus and instruments which man conceives and realizes are analogous to those which life creates to maintain a given species and to extend its field of action. The bird-catcher who takes birds with a snare has done nothing more or better than the spider that catches flies in its web. Are we to regard as a happy chance in the second case what we know to be intention in the first? Here Wagner severely criticizes the theory of natural selection. Before chance could create, in an animal which found itself in new conditions, the necessary new organs by a process of accumulation of partial variations, the animal would find life impossible. If it continues to live without these organs, they are superfluous. Such is the dilemma from which the Darwinists cannot escape, no matter how perfectly they may apply their doctrine.

Protoplasm is the primordial instrument of life. If we regard it rather as the very essence of life, we cannot understand how a simple cell may give birth now to a mushroom, now to a spruce, now to a worm, now to a man. Yet we know that nothing could be more alike than two given cells, and we know that it is often very difficult to differentiate them from the physical and chemical viewpoint. The infinite variety of organic forms cannot proceed from differences in the molecular structure of the protoplasm. The very technique of animal and vegetable development is incomprehensible unless one imagine an architectural force that assigns a plan of cellular construction. Driesch's experiments in the sectioning of sea-urchin eggs have shown that this plan does not inhere in or is not attached to any fraction of the cell, but rather pertains to the ensemble, since each part, provided only that it contain a sufficient fraction of the original matter of the cell, will reproduce the complete organism. When we think of the enormous number of functions which the protoplasm must assume in order to produce an individual in accord with the directive plan, we cannot by any rational possibility make all this depend upon a grain of albuminoid jelly.

Wagner studies the functions of reproduction and regeneration and makes it clear that these cannot be explained mechanistically. On the contrary, they betray a finality of the most flagrant sort.

He discusses the concept of the "cellular society" which compares the individual with a colony, a community of autonomous elements. According to him this comparison is not justified, because the cells of a superior organism have lost their autonomy and with it most of the properties which they enjoyed in the unicellular organism. In the second place they are not separate; their protoplasm communicates from cell to cell and is exchanged from cell to cell through a set of extremely fine ramifications. Finally, the superior organism is not an association in any real sense of the word, since it is derived from a unique cell which is successively fractionated. It is not composed of cells, it makes cells in absolute measure of its growth. These cells are then specialized in conformance with the principle of a division of work. We therefore perceive always in biology this principle of unity that characterizes its physical processes.

A marriage between biology and psychology: that is the aim of the biotechnical philosophy. The phenomena of the mind cannot be regarded as reflexes of the vital activity; they are rather the affective and essential components thereof. Movement—physical motion—to which one school strives so hard to reduce all else, is nothing more than a naive fiction, an abstraction drawn from the data of the senses of sight and touch, and which is used in building up the language of physics. Matter is an analogous abstraction. Sensation, sentiment, are on the other hand the immediate data which impose themselves upon us and through which the psychic foundation of life must be translated. Now these very psychic factors are likewise technical agents. "There is not merely a technology [this word seems to be the best one for the present very particular use] of material invention," says Wagner; "there is also a technology of the life of the mind and spirit." It is through this technology that one succeeds, by means of personal education, in mastering one's passions to the point where they are comportable with the exigencies of existence. It is through this technology that one learns to adapt one's thoughts to the exigencies of time, of environment, of particular personal interest, of scientific knowledge. It is through this technology that one follows the fancies of one's imagination, developing in this a wide variety of possibilities and choosing from among these, just as the inventor of a

machine attains realization through ultimate determination of the most "reasonable" result, which is to say the one that appears to him the most harmonious. It is through this technology that the reactions of instinct work. Every vital process is a technological function in this sense; that is, a function which consists in the determination of the appropriate means toward a given end.

I must restrict myself to exposing the principal features of this doctrine, without speaking of the pages, however interesting I find them, in which Wagner sets forth his views on *Der Kampf fuer die Psychistik* ('the battle for psychic concepts). In those pages he replies with complete success to the arguments which have been or which can be brought against his ideas. The reader has already had a glimpse of how these ideas conduce to the understanding of metapsychical phenomena, or if not quite that then at least to the admission of their occurrence. To rehabilitate the freedom of conception as to the nature of the mind, is to open the doors that skepticism has kept closed. But so much, all spiritual [as opposed to materialistic] philosophies do. Biotechnics gains us a liaison even closer between the normal and the supernormal, especially for the physical phenomena. It affords us that key to teleplasmics which Geley sought to provide in his hypothesis of the dynamopsychism.

What do these phenomena teach us? Not the restitution of a corporal form once dissolved, as the spiritualists would have us believe; rather, the plastic realization of an idea. What this idea is—raps on the wall, the transportation of an object, the creation of an animate form—that is a matter of indifference. For the classical biologist any such notion as this is sheer impossibility, for its realization could be effected only indirectly, through the laborious creation of instruments borrowed from the material world. This is the ordinary technique; it is not that of biotechnics. Biotechnics corresponds to the ordinary phenomena of life. It teaches us that their essence lies in their finality. And from all our evidence, the essence of the phenomena of our physical metapsychics is their finality. They have their origin in a representation or a system of representations in the conscious or unconscious mind of the subject. Is not this a striking analogy? The hand of the human animal has been

created over long course of time by the technical necessity of his being able to grasp a weapon or a tool. It results, may we not say, from the concept of "grasp?" It is the function that has made the organ—not in the sense of Lamarck, by a series of minute developments due immediately to exterior causes, but by action of the very psychism which has as its ultimate expression the representation of a hand.

Just so with Eusapia, who fabricates an ephemeral hand, or with Kathleen Goligher, whose ideas are turned by association with Crawford into more mechanical directions and who then fabricates ephemeral lever-arms as the more mechanical means of meeting the same technical need. In both cases, the biological and the metapsychical, we have an ideoplastics. The only difference is the temporal one. All the productions of normal biology require much time to attain existence, in the individual today as in the species originally. One might even hazard a guess whether the time which they required to come into being in the species did not bear approximately the same relation to the age of the species, as is the case with the individual during the period of gestation and infancy; but that of course would be a flight of fancy. Whatever the time involved, the ultimate form of the product is one closely conforming to the processes of physics and chemistry and physico-chemistry involved in organic production of the member and in its use. Once realized, its form changes with difficulty and tends to repeat itself indefinitely. The miracle of the teleplasmic production on the contrary is its instantaneity, its strictly individualistic character falling back in no wise upon any immediate physical precedent but depending wholly upon the series of ideas in the subject's mind which leads to its production, and its insignificant duration. It leaves no trace behind it, in space or in the individual. It takes its actual form from conditions which are usually quite singular and not susceptible of repetition at will. Evidently such characteristics constitute a wide remove from the normal and we can well understand that the biologists are not eager to admit their occurrence. Even as teratologies, monstrosities, they could find nothing to which these productions might be compared. And even an ordinary monstrosity is after all a biological being, formed of cells, stable, possessing a great number of normal characteristics!

The problem of the teleplasmic substance is unfortunately still very far from solution; but what we do know about it is not incompatible with the affirmations of biotechnics, and particularly we have got over feeling that we must give a complete account of its physics and chemistry before we can entertain the notion of its existence. One of the apparent difficulties remaining lies in the way it denies the theory of cellular association. The cell of an organism is not an autonomous center of life; it is a differentiated "organ," a means which life employs to realize the structure of the individual. But may there not be other means than this one of attaining the same end? This volition, this prodigious thought which is capable of creating a flower or an insect—must it always produce the same result in the same old way? It is the directing intelligence which is the really important thing, not the berry or the egg the creation of which happens to be the issue of the moment. Then shall we refuse to grant that, in certain exceptional cases, among man or the superior animals that appear to have realized the maximum possibilities of life, the same thought or the same desire may perhaps be able to use some other sort of substance, not "organized," borrowed from nobody knows where—from the subject, perhaps, or from surrounding space, or from the void—to build up the simulacra of life which we see in our seances?

It is quite useless to postulate, as Geley felt forced to do, the "unity of organic substance." We have not to do with any organic substance, merely with an organic-form one; and in these metapsychical productions most emphatically the substance is not organized like animal or vegetable tissue. It has the appearance of life because it obeys a creative thought which has copied from life. These metapsychical phantoms are not biological; they are really phantoms, imitations, objective representations. The great weakness of Geley's theory was his belief that man is made of "a durable teleplasm." Teleplasm is an artistic or utilitarian creation of man; it is a statue or a tool; it is in no sense a creation of life. I recall often having said to Geley: "And the veils around these phantoms, and the pointed helmet of the German officer materialized by Kluski in your presence at Warsaw—are these biological productions?" But common sense does not always prevail over a metaphysical theory. For the the-

ory of "dynamopsychism" must be substituted a hypothesis more clearly in accord with the facts; and the doctrine of biotechnics helps us to frame such a one.

There are in this doctrine points which I have not brought out, and which might very well be better emphasized if one were speaking with a view to the interpretation of the phenomena of mental metapsychics. Nothing is more unscientific than the idea of a personality, one and indivisible and immortal, which lies at the roots of religious philosophy. This idea has a considerable moral force, I repeat, and in this respect as well as in others it corresponds to the in-

stinct of individual conservation: but biology reveals to us its illusory character. We are nothing more than the prolongations or projections of our ancestors. As sexual conjugation in the end produces a mad mixture of all patrimonies in all individuals, society is a community far more intimate than appears on the surface. It may well on its psychic side constitute a great "cosmic reservoir" where all thought goes back and is conserved. But it is most hazardous even to approach such a subject; it seems to be quite inaccessible to any means of information which we have at our disposal.

FURTHER STUDIES IN APPARENT OBSESSION

Case II—Part V

BY GEOFFREY C. H. BURNS, M. D.

THE treatment of the case from the standpoint of medicine becomes quite interesting. There is no apparent set form of treatment, and yet it could hardly be called symptomatic. How many take part in this treatment is not an easy thing to ascertain. Certainly the doctor in the case ostensibly spirit forces, and probably the medium. Whether more than only one of these, the doctor, are really involved is a problem that can not be scientifically stated until the actual existence of these claimed forces becomes proven and their part definitely outlined. Undoubtedly the doctor took the burden of the physical and mental treatment of the case; and as mentioned earlier, he used all of the means in the armamentarium of the physician that he deemed called for. He attempted to regulate the life of the patient and her diet and to re-educate her in her way and manner of contact with the environment. He tried to broaden her viewpoint of the purposes of life so that she might be more adequately equipped to function in her own sphere. He also became in the nature of a confessor; and while he probably did not assume the privilege of absolution, he undoubtedly tried to instill the principles behind this into the mind of the patient. Besides this, he followed what he believed to be the instructions of these spiritual aides. Yet it is apparent throughout the record that he at no time became an automatic tool for them. He also used to a large extent the "laying on of hands." As to what, if anything, this may accomplish is not a problem of this paper to discuss. That such a thing as "laying on of hands" has existed for centuries is an historical fact, and it was practiced by the founders of the Christian religion. That there is some virtue in this process is also a fact, judging from the experience of many competent to express an opinion thereon, both those who have benefitted by this means

and those who have been witnesses to this benefit. Whether or not this benefit is actually due to some influence or power of the nature of a force similar to magnetism, or whether to the simple suggestion that, in many cases, undoubtedly accompanies this procedure is a problem as yet unsolved. The medium's part is that pertaining to her mediumship, carrying instructions from the spiritual to the earth plane, and again at times she seems to take a more active part by directly contacting with the patient, her hands upon some part of the patient's body. She also has a part, more in the nature of that of a diagnostician, and in this way she seems able to tell of numerous matters which are decidedly relevant to the actual conditions existing in the patient and in some cases to the cause leading up to this condition. She gives a fair account of these matters that enter into the intimate life of the patient. The work ascribed to the spirit forces seems largely to consist in the handling of other entities, who are supposed to have been active in the case, or to have interfered, in any way, with the work that was going on, whether these forces were of evil intent or the purpose behind them was good. Looking through the records for the data concerning facts of treatment, we notice several of the helpers take part and that no inconsiderable portion is taken by the child entity. Some of this is with the direct intent of informing the physician of adverse conditions in order that, with this knowledge, he may better handle the case; while some is the conveying of suggestions for the treatment of the mother of the patient and there are occasional efforts made to treat the obsessing entities. It may be said that some of the ideas expressed and claimed as coming from the helpers are more in the nature of suggestions to the physician and that there is no apparent desire on their part to displace the physician or to usurp his prerogatives. A notable fact is this, that there is

not any clashing of authority in the coterie of helpers; there seems to be, throughout, cooperation to an extent that one seldom sees in mortal life where a number of individuals are concerned in one matter.

The first indicated treatment comes from the old aunt who expresses the wish she could take the patient and put her with a lot of young folks, "Just normal and spend a lot of time out of doors with a vacation from all the old surroundings." This, of course, is a suggestion of a change of environment which is a well established therapy. From J. H. H. we get the suggestion "that if she will not grow worried when the heart flutters, it will quickly pass away." A later suggestion is: "Be not afraid to allow her out, at times, by herself; nothing will happen to her. There always has been an outward stimulus that has started any attack; so have no fear." Here it is, apparently, suggested to remove her somewhat from the influence of the mother who is considered responsible through her frequent nagging for at least some of the patient's attacks.

In the fourth seance we see this reference: "I intend to gradually educate and enlarge the mental; but first I am serving as what might be termed a buffer." The first part of this is quite apparent, the second part evidently means that they are preventing unhealthy influences from acting upon the patient. In seance seven we have this: "Generally this work is pleasant, but other times, when pursued over the hour, it leaves her upset and dazed. Thirty to forty minutes at the present time, with at least a two hour stretch before resuming." This is a very direct statement and refers to a certain work the patient is doing, a sort of avocation, yet supposed to be in response to the desires of an obsessor.

A general statement applicable to the patient appears in seance eight. "If we could keep all our patients occupied and happy they would soon have all their troubles in their old kit bags. James is right when he says that in establishing a new habit there must be no lapses." In seance nine it is stated: "If she ever does have anything like that she'll just have to say: 'Now you get right out. I am on the job. Now you go! see?'" This seems to border on Coquism and refers to the fact that the patient has distressing bad thoughts which in this case are ascribed to obsessing influences and the patient, apparently, is herself to exor-

cise these thoughts and their influences.

In seance eleven the following appears: "You can order it on the score that the mental ought to be occupied." And again: "I feel a cramp in the right arm. She [the patient] feels this come on when doing a kind of work. Stop this! After this comes there is apt to become a bungling of the work."

A rather good if not altogether new idea appears in this seance in the statement, "at present, our main thought is to put every little captain in charge of his own ship." And again, in the next seance: "Nothing has been lost, and each one in the mundane world must meet, and face for himself, conditions around about him. Our only object can be to remove all conditions that prevent the real self from acting in a normal, physical way, without any spirit molestation." One can take no exception, whatsoever, to the fundamental principles expressed in these statements. It would seem that they were, at least to some extent, called forth by the fact that the spirits, themselves, had determined upon the necessity of allowing certain entities to remain in more or less familiar contact with the patient, and that this was not altogether in accord with the views of the physician who, with some justification, would have preferred to have all the malign influences removed at once and, thereafter, kept entirely away. This was not considered altogether advisable and those who were left in such position were for the purpose of support to the patient even though in obtaining that support there was danger of some mild, undesirable contact.

In the thirteenth seance we see definite instructions for relaxation and breathing exercise. Another statement in this seance is as follows: "No matter what the conditions, and in doing so to retain her mental poise and full physical command of herself —of her own individuality, which I repeat, belongs to each and every soul, and that no understanding force will ever attempt to dictate to any individual." In the fifteenth seance: "If any rigidity of the body occurs, immediately engage in some active physical work, either indoors or out. . . . The enforced quiet and treatment has restored her poise. . . . The little one has been put in once or twice to save the day."

The patient had felt during the previous ten days a feeling of rigidity on certain occasions. This was not known to the me-

dium although it had probably been told to the physician and a suggestion of how to overcome this is given. The second statement regarding the required treatment is very plain and needs only the comment that this enforcement of quiet is supposed to have been made by these helping entities.

The next statement shows the same idea which has already been spoken of, that of placing a helping entity into close contact with the patient, there to be ready to support the patient, to protect her from other entities and, perhaps, to ward them off. Possibly, the idea here is that two spirits are not apt to enter the same space.

In seance sixteen we see indicated a means of combatting slight faintness and dazed conditions by the imbibing of water. Also a suggestion about relaxation, possibly the implication that she had not been doing this properly, as it is wished that she will relax about every hour. Then in reference to a certain situation that had arisen which undoubtedly had considerable mental effect upon the patient, namely, the suicide: "We shall handle it entirely from here, except telling our patient that we want no extended period of work." Again we see in seance nineteen a reference to the placing of a force with the patient to protect her. It was considered that at that time the child entity was not the right one; she could not come up to the requirement of the situation. So we find: "A force has been deliberately put in to hold in this stolid way, to allow her to recover from the shock to which they refer, in order that a new force might not be allowed to take any hold." The little girl, commenting on this later, says: "Going to keep everybody away 'cept us two 'cause the other force is a very strong force physically and he's going to build her up strong. She has a few kinks, in her side, doctor, and he is going to take them out." A further suggestion made at this time is: "She must eat more bulk because it is strengthening. If she will do this, doctor, she doesn't need to eat much of the things that the body don't want." The treatment accorded to the obsessing entities has been taken up in the resume of their parts in this drama. That the doctor was also required to do his share in the treatment of entities may be seen in the statements we find in the second seance: "When they allow this force through that comes today you only try to help clear it, and not quizz. We want you

to help clear two conditions now and the first treatment. You see we give you several patients." And when the doctor inquired what they wanted him to do, the reply comes: "By talking gently to me [the Medium and the spirit controlling her] and if necessary take the hand." And some remarks by the girl in seance nine are indications along this line; she says: "Do you know, you are quite a wonder, Doctor. I'm talking about how you have cured me just in one time." While this undoubtedly refers to one treatment given to the patient, the result in this connection refers to a condition of the entity herself who, it will be remembered, was a very sick person at her first appearance. We see later in the same seance: "'cause you treat so many people over here and the mamma at home, all in one visit. The Grandma is better, too. You treated her, didn't you?" Now there can be no doubt as to the meaning of the first phrase in this statement. The second phrase refers to the mother of the patient who is living. The second sentence refers to the great-grandmother of the patient who is deceased. It is self-evident that this statement is meant to convey the idea that the doctor had treated all of these cases.

In the case of J. D., formerly reported (*JOURNAL*, A. S. P. R., June, July, August, 1928) there were many statements that might be considered of a philosophical or psychological import. Perhaps that appears to an even larger extent in the present case. All of these references are not by any means clear. But some of them are quite simple. Not much of this comes from the girl entity although she is used by others to transmit some things. This is rather significant, since one would not expect a child to dabble in such sciences, although there is, of course, a childish philosophy which is exhibited by her in these words.

Seance 2: (Control—child entity) "Some people are very funny; they think a lot of you, but they won't leave you alone. I think it's a nuisance."

It would be well to look over some of these statements and get a general idea of whether or not they are of any real value, since it has been said, and not without some justice, that the philosophical statements of mediums are commonplace and of no real significance. In the third seance we have a reference to a dual personality.

(Control—J. H. H.) "And yet I will tell you that it is not. You know, don't you, that there has been a duality? When one comes too suddenly back to one's consciousness, or say, one's personality, wouldn't you expect the symptoms just given?" (A dazed condition.)

The next remark occurs in seance four and is credited to the entity whom we designate as the Lady of the Purple Light.

(Impression) "I intend to gradually educate and enlarge the mental, but first I am serving as what might be termed a buffer; not a bluffer." And again later in the same seance: (Control) "A buffer can not prevent all shocks but can act as a spring."

The next reference we take up is in the fifth seance and is under control by the girl entity. She had been giving an account of the difficulties of the patient in her home, saying, "I got mad again this week." Apparently this was in reaction to trying circumstances and to considerable nagging, and she makes the following statements:

(Control) "You know there is something else I think you understand, Doctor? The mother starts her stirred up and we have a sort of a fit. Sometimes when you get stirred up, I wonder if you said something and forgot your manners, if it would be better."

(Dr. T. B.) "Can't you say it in a mannerly way?"

(Control) "No, but from the standpoint of a Doctor, wouldn't it be better to say it?"

(Dr. T. B.) "Well, if you say nothing it makes no difference."

(Control) "Oh, yes, it does. You don't live in our house. Of course, it sounds kind of foolish, but it really isn't."

(Dr. T. B.) "What will you do about it?"

(Control) "I think it's best to be a little impolite. You know I see a man, I could tell you in a lot of big words—could I say a few words for another man, Doctor Hyslop? Oh, has he got a pain in his head too? He says, she's trying to tell you that repressed emotions have most disastrous results. (Laughs) And that sometimes the stim-stim-stimuli must be corrected. Is that what he said before? He says also 'Under such circumstance, hasty retreat might be the best part of valor.' He says also 'A show of spleen has its advantage, if it doesn't get down inside of the one exhibiting it. After returning from the retreat one could, with politeness, say we

won't talk any more about that.' He says, 'Now that is all in the line of a diplomat.'"

This reference while it has childish characteristics cannot be said to be characteristic of the child. Up to the time of this statement the control had much of the childish nature. It should be remembered, however, that this entity was under supervision during the whole of the time and that a part of her education was given in this manner. That at no time while controlling the medium, so far as we can judge, was she outside of the influence of some one of the members of the group and a large part of the time Professor Hyslop was directing her; and since he stepped in and tried to clear the statements at this time, and at other places we find her acting, in her own words, as the spokesman of others, we may assume that she was acting in the same capacity at this time. There is nothing new in the statement itself; it is appropriate to the situation and may be said to be in the line of accepted treatment and of correct psychological procedure under the conditions existing. The next statement is commonplace:

(Control-child) "Your friend says some ladies gad too much and others do not gad enough. That devotion to household tasks can become an obsession as well as anything else. All people ought to play more." One can take no exception to the evident meaning of this reference. The next reference is also one of those that were, apparently, given by J. H. H. through the girl. We must remark in this case that there is a complicated transmission and allow a little for this.

Seance 5: (Control-child entity) "He says something about centrifugal nervousness. No, that was wrong, something like sympathetical. That means us all working together. What's the word that goes around together?"

(Dr. T. B.) "That's centrifical." (Pronounces the word to see if she would correct it.)

(Control) "And, well, maybe he will get it. I don't like to talk for him. He says once before that what explains me is a sort of nodule. I is a knob, and the other part about sympathy he says is like something wrong with the ganglia. Isn't he a funny man to say such things?"

Evidently there was some intention here to try and explain some of the methods of

working. It is by no means clear to the reviewer what is meant, but that this has some reference to the sympathetic ganglia is fairly apparent.

Seance 6: (Control—messenger) "I will get it as clear as I can. This was the beginning of the road that allowed the entrance of this hellish obsession. Somebody in contact with her around this time, whether in the family or a servant, but to whom this force belongs and who at times drank heavily so as to go into a sudden stupor. The nerves of the girl were shocked at this stage. This is awfully hard to draw. Does it touch on things? The methods used to control conditions with this neurotic child were barbarous until, when too late, they discovered they had a real tangible state of ill health to hand. You are working now at terrible odds without the personal and steady control of conditions. Even without close contact with such a force, the treatment accorded now often starts the reflexes. It will be long before the so-called subconscious memory is dead. (Pause.) Impression: I feel as if settling to sleep and yet I am afraid to go to sleep. Then I hear someone say 'Something was forgotten by Edmund Gurney when he forgot to say that no greater phantasm exists than the night parade of fears forgotten in our conscious, waking moments.' And I will say that these can take active and individual part in the night terrors and in this statement the Freudian idea is correct. Don't forget, in the spiritistic hypothesis, that even an occasional stimulus from a violent obsessing force, may result in later fractions. When in a state of slumber or half repose. (Pause.) They say hysteria has a complicated source which is what they were driving at in the long sentence. When we talk to our patient again, make her realize that she can, herself, bring on certain conditions, without any basis in fact; it is necessary for her mental outlook that this point should be talked over, otherwise it is the fear of bugaboos who may jump out at you from any place. We can count on our two hands all the actual times that a real contact has been made."

We next look at a reference in the seventh seance. The medium was under impression: "Otherwise she is like one of those creatures who has about a hundred mouths, just two stages removed from the ameba. This is referring to psychic susceptibility and this needed protection. Buga-

boos don't exist except in your own mind. If things were as you feared then indeed one would be forced to say that there is no God. Ignorance of God's laws, as well as disregard of them, both on your side and on the side of so called Heaven. We are trying with you to remove the ignorance in regard to owning your own soul, your individuality. You must say to yourself, I can't judge the past of myself or of other people, I can not control their action, but I am just the same to them or myself if I allow anyone in either world to take one inch of my right, your birthright is free will. This is not selfishness; it is the only justice that I can do that is fitting to the others and to myself."

These impressions were given by a messenger for the Imperator, and he is supposed to have been a man who, in life, lived on the other side of the water and had twice visited America. It is really too bad that this personality could not have been more clearly identified. The ideas expressed are certainly of the highest type. There is tersely expressed a rule of life that could hardly be surpassed. It is of very great interest to observe that they insist on the individual living his own life. They insist on free will, and we may see throughout it all the idea of justice to others as well as to oneself.

In seance eight we have a reference to some of the philosophy of James.

(Control—J. H. H.) "If we could keep all our patients occupied, and happy, they would soon have all their troubles in their old kit bag. James is right when he says that in establishing a new habit there must be no lapses, and then he throws a lot of words together including mental inflection and apperception and a long list. I can say the same thing in a few words. Never let an exception occur until a habit is well formed. Isn't that better?"

Again we have a reference to the freedom of the self in this seance.

(Control) "Do you know that if more of this type of teaching of the mastery of self and the right to our own independence could be taught as part of education, you pills would go out of business?"

There are three very trite remarks, which are quite clear as to meaning.

1. Seance 9: (Control—J. H. H.) "Conversely, too great repression increases the trouble."

2. Seance 10: (Control—J. H. H.)

"Waiting would be too long if the pitfalls were pointed out ahead of time."

3. Seance 10: (Control) "One must be the center of something besides a teapot tempest to obtain mental poise."

In seance thirteen we have some references which are applicable to the treatment of the patient.

Impression: "Our duty is to stop, by any means, this reaction which, as you know, from traveling the same grooves too often, becomes automatic, physical reaction." And again, "The individual personality has been practically restored completely [referring to the patient], and the only work remaining to be done is to enable her to cooperate with life as she finds it, no matter what the conditions, and in doing so, to retain her poise and full physical command of herself—of her own individuality, which, I repeat belongs to each and every soul, and that no understanding force will ever attempt to dictate to any individual."

In the nineteenth seance we have this reference: "You know, it's a great deal better, occasionally, to let go, than to keep inside. I am not advocating temper, but I am in favor of saying what you think sometimes. It is only for the education of other

people. I did it sometimes. You know, that sometimes when I did, it wasn't spontaneous as they thought. I was enjoying things up in another part of me while I armored, and each sniper that came up I hot, metaphorically." This statement is made under the control J. H. H. and is in line with his former statement, referring to the dire results of repressed emotions. He appears to advocate living out one's normal reactions, but to do it without expression of temper, in fact to do it with a smile. It further indicates that he did this selfsame thing when in the physical life. Only his personal friends would be able to pass on this. Such statements when given in a situation where his most intimate self could not have been known, would be of considerably greater evidential value in behalf of the survival hypothesis than is the delivery through the medium of mere specific facts. It is more difficult to picture a non-spiritistic psychical faculty that enables the medium to give an accurate and convincing reproduction of the communicator's mentality than one confined merely to the cognition of external facts that were known during his life or that like the facts about the present patient have not even that bearing on his purported identity.

[*To be concluded*]

CHIPS FROM THE WORKSHOP

BY THE EDITOR

WHEN I attached the tag-line *to be concluded* to Mr. Price's September installment of the serial account of the experiences had with the Schneider mediumships by Vinton, Prince, Price and myself, I had no other thought than that I should wind up this discussion in the present issue, with certain collateral observations and certain generalizations which it was in my mind to make. That I should receive some reaction from European readers of my own August article, detailing my extremely unfavorable exposure to Rudi's phenomena, was to be taken as a matter of course. These reactions however have been rather different in character from what I had expected, and have come from unexpected rather than from expected sources. They do not in the least affect my own viewpoint upon the case, as I have outlined this in the concluding paragraphs of my August installment. They do however involve a sufficient dissent from my viewpoints, and to some degree a sufficient dissent from my factual narrative, to make it rather important that they be given adequate display. The original intent was to carry as editorial correspondence any comments which I might thus receive. This has been changed by the circumstances of the case, and my present plan is to include in the final installment of the series all the significant comment from responsible sources which reaches me in time for such inclusion. This of course involves withholding that final installment until the November issue of PSYCHIC RESEARCH.

One thing I note which has not been made sufficiently clear and which I shall explain in this place. Mr. Price's seances with Rudi in London were arranged in full knowledge of my Braunau experience, and in frank hope of securing further favorable evidence to set against the unfavorable published verdicts of Vinton and Prince and my own unfavorable impressions as privately disseminated. These sittings were held and the account of them was transmitted to me without any knowledge

on Mr. Price's part that the serial discussion of the mediumship was planned. He must of course have appreciated that sooner or later I should publish something about my seance, but his knowledge went no further than that. His manuscript was therefore submitted as an entity in itself, with no thought of its use as one element of a serial. On my own responsibility, because it was so very timely for such use I so used it, after making, in those parts of the manuscript that referred to the findings of other investigators, such minor alterations as were necessary to make it fit into the general scheme. This explanation I now make out of justice to Mr. Price, and to make it entirely clear that he has no part or responsibility in any of the installments other than his own.

* * * * *

There was some difficulty about the accommodation, on our printed page, of Mr. Price's thermograph record showing the critical temperature changes in one of his sittings. The original intent had been to split it into two sections and run it across the tops of two facing pages. At the last moment, this plan was changed and it was adjudged possible to reduce the size of the (very large) original sufficiently to accommodate it on a single page, as it actually appeared. This alteration in plan was made at such a late date, however, that it was not possible for me to see anything other than the engraver's proof of the cut. On this, the curve drawn by the inked stylus and recording the temperature from moment to moment of the seance, while not as clear as one would have hoped, was still entirely legible. The process of press printing through which our issues pass is however not so well calculated to bring out the details of an engraving as is that of hand-printing used for the pulling of proofs; the net result being that in most of the copies of the issue that went out, the horizontal and vertical coordinate lines are all that can be seen, the graph itself being quite indistinguishable. The inconvenience to our readers from this will be a temporary one only. In connection with the final install-

ment of the Schneider discussion, in November, I shall present a new cut, not of the entire thermograph record as before, but merely of that portion showing the critical behavior. This, it will be possible to reproduce in a size easily placed on our page and at the same time sufficiently large to insure that the record be legible. In the meantime, I can only apologize to our members for the entirely un-psychical phenomenon that caused the disappearance of this curve from the September issue!

* * * *

Some months ago, in this department, I referred to the fact that the January and February issues of *PSYCHIC RESEARCH* for the current year are entirely exhausted. So far as the ultimate preservation of the more important elements of these issues is concerned this is not at all fatal, inasmuch as we shall ultimately reprint the Dudley and Bond series in another form. Indeed, as regards the Dudley series this will actually be an advantage. The paper on *Psychics versus Mediums* in the form in which it ran in the first three issues of the year represented my own digest and arrangement of material which Dudley showed me on one of my Boston visits and which interested me extremely. Knowing that if I left it with him to finish it to his own satisfaction he would go on tinkering with it indefinitely without ever being wholly satisfied, and appreciating that in its form in which I saw it it was entirely available for publication, I played a mean trick on the gentleman. I took it away from him by main force and brought it back to New York with me and proceeded to get it ready for use. While I was doing this I received from the author a large consignment of more or less isolated paragraphs bearing upon various sections of the existing text, and these I worked in at the most advantageous points. Nobody could have been more surprised to see the first installment in the January issue than the author himself. It being characteristic of Mr. Dudley never to be completely satisfied with his own work, he has at times been quite inclined to deplore its publication in the form in which our readers know it. This, of course, means nothing at all so far as the paper itself is concerned; any conscientious author can take any article he ever wrote, work it over, and improve it; and in the resultant improved form he can then find further room for im-

provement, and so on *ad infinitum*. The only alternative to this state of mind is that of a completely frozen intellect.

So I have been completely indifferent to Mr. Dudley's laments that his thesis appeared in a form which he could have greatly improved had I only given him time and notice. However, when it comes to reprinting the thing, the time and the notice are of course his, and he will make use of them. When I am ready for his revised version, I may very likely have to take it away from him again by violence or guile, and he will very likely be just as sure that it isn't finished as he was before. But it *will* be improved; and as far as being finished goes, that of course it can never be so long as the subject matter is one remaining in the slightest degree in a controversial state.

* * * *

All of which represents a digression. What I started to say when I mentioned the January and February issues was that while nobody needed these as a means of preserving the Dudley and Bond series, numerous persons will need them as a means of preserving a complete file of *PSYCHIC RESEARCH* for the year. Both bound and unbound, such files are kept by many people, and there exists always a small demand for issues of preceding years from persons who wish to go back of the date at which the subject first interested them, and acquire complete files. It is therefore mildly disastrous when we are unable to supply copies of a given issue, and the more recent the issue affected the more serious this situation becomes. All of which is prefatory to a plea to any of our readers who do not particularly value back issues, and who have the January and February numbers of the current year. If that is your situation, won't you return these issues to us for our stock? Twenty or thirty responses to this plea would restore us to normal as regards the 1929 volume.

* * * *

It will be recalled that now and again, since my review of Dunne's *An Experiment with Time* in our issue of August, 1927, I have presented, from my own experience or from that of correspondents, examples of what I have come to designate as "Dunne dreams"—dreams which are of the normal type in that they consist of a mosaic of one's waking experiences,

patched together without regard to logical context and with complete disregard for the complete presentation of the attendant details of any one of the components; but which depart from the norm in that some of the material is drawn from the dreamer's waking life of the immediate future rather than entirely from his past. I have another interesting item of the sort, which I give the informal treatment of inclusion under the present head because the dream was not recorded, and was not reported orally, and was only recalled by the dreamer when she came into the presence of the waking experience which paralleled it. These circumstances rob the episode of none of its interest; they rob it of none of its value to one who, satisfied that such things occur, seeks by collecting large numbers of cases to learn what categories of waking experiences are thus prevised and what common characteristics may mark the various experiences of the dreaming prevision. They do rob it however of some of its evidential value in the eyes of one who prefers to go on indefinitely doubting that such things happen, and indefinitely regarding all reports as subject to the highest degree of possible suspicion.

The dreamer was Mrs. Bird. She dreamed she was driving her own car, in its own proper identity, over the route which she follows twice every day between our residence and the station. As we enter the built up section of Westfield, we come down a short but rather steep grade, and arriving simultaneously at the foot of the declivity and the end of the street, we make a square right turn. In the middle of this grade, going down, she dreamed that her car began to bump as it does with a flat tire, only more so; and that simultaneously she observed one of her rear tires rolling past her and on down the hill. Her state of mind toward this in the dream seems to have been entirely normal; she appears to have realized that she had lost a tire and that she must stop. She continued to the end of the grade and made the turn and pulled up at the curb. While doing this, she saw the truant shoe roll straight out into the middle of Broad Street into which she must turn, and cross the path of a car that was proceeding along Broad Street. It barely missed the near front wheel of this car; sideswiped the radiator front; struck the inner side of the

far front wheel; and the driver of the car was obliged to come to a dead stop.

In the dream, there was a lot of further action; when Mrs. Bird got out and went for her tire it wasn't there, and she had a prolonged argument with a group of idlers who would not tell her what had happened to it; etc. All this is impertinent to the sequel.

The dream made no great impression upon consciousness at the moment of awakening and so was temporarily forgotten. On the second or third day thereafter, however, we left our residence at five A.M. for the first day's run of our usual summer vacation trip to Indiana. We covered some 250 miles before lunch and a bit over 400 for the day, sleeping at Jamestown, N. Y., where we arrived shortly before six in the afternoon. Doing so much driving for the day, I have not the least recollection of where we were when we had the experience to which I now come. The locality, however, had no factor in the least degree common with the corner of Mountain Avenue and Broad Street in Westfield. There was no corner, nor any grade; and we did not stop for any reason, thereby departing from the dream in another respect. Nor was it our own tire that was involved. What happened was that we slowed down very materially to thread our way through a narrow place in the road created by the presence of a car that had stopped with a flat. As we approached, the driver of this car was in the act of lifting his spare off the rack at the side of his car (not the rear, where spares are more usually carried). He was a bit flustered by my approach at almost the same moment as that of a car from the west; he fumbled a bit and lost his grip on the spare; it fell to the road and started to roll diagonally across, toward the (other) approaching car; and with respect to this car it behaved identically as had Mrs. Bird's tire in the dream. So striking was this duplication that it brought the dream flashing back through Mrs. Bird's mind, and she cried out immediately to me: "Oh: I dreamed that!" She was then able without difficulty to give me the full account of the dream, diverging in so many respects from our experience of the immediate present as to defeat rather decisively any attempt at explanation along the lines of identifying paramnesia, suggestion from

what she had just seen leading to unintentional falsification of the dream, etc.

The factor which stood out in my own mind, and on which I should probably have made some remark to Mrs. Bird in the absence of anything from her, was that I had never seen a loose wheel or tire act just as this one acted. It is not a novel experience to see a wheel or a tire dropped from a stationary car or shed by a moving one. This experience, while not at all a commonplace, falls sufficiently short of the extraordinary so that if that were all there were to the correspondence, no importance could possibly be assigned it. But a wheel or tire dropped off a standing car usually falls over at once, without rolling; one shed by a moving car, if it is not crushed at the point where it is lost, in my experience always rolls straight down the road. I have seen a car turn completely over for no visible reason; a rear wheel pinched off by the turning over, or perhaps causing the somersault by its loss—one could not judge which occurred first; and the vagrant wheel roll down the road for a full quarter of a mile, leaving the pavement only when the latter itself curved off to the left. I suppose I have seen as many as dozen free wheels or tires, dropped on the road or shed from a car in motion; I do not positively recall that I have never seen one cross the road but most certainly I had never before seen one entangle itself with another car. This was the unique feature of what we saw on the road, and at the same time the unique feature of the dream. Isolating these features, each from its setting, Mrs. Bird testifies that the further details of the unique element—the behavior of the tire on meeting the car and of the car on meeting the tire; the angle of impact; the fact that in both cases there was involved a tire off the rim rather than a rim plus tire: all these were identical.

In the waking experience, I saw where the tire came from. Mrs. Bird did not; she first saw it on the road, at a moment when it became evident that the approach-

ing driver was going to be forced to do something about it. We have had, at least three times, the experience of losing a rear tire completely off the rim while running. On two of these occasions it did not leave the wheel entirely, being held by the valve so that it was wrapped about the axle or dragged on the road; the third time that I recall it came completely off but was crushed so badly in the process that it did not roll any distance and did not pass the car. But I imagine that if Mrs. Bird, while driving, suddenly saw a tire roll past her from behind, two thoughts would flash through her mind; a picture of the overturning car which I have mentioned above, and the thought abstracted from this and from these other experiences, that it was probably her own tire that she saw. If then, in dream life, there is presented to her the picture from her own immediate future, of a tire rolling diagonally across the road immediately in front of her, it seems to me that the dream logic which is so fluent in inventing an explanation for everything would explain this through the assumption that it was her own shoe, and would then go on with the dream from that point in much the way that her dream was gone on with.

It is this particular respect that I find Mrs. Bird's dream of possibly unique significance. If I may assume that in her dream state this particular picture from her immediate future was presented to her, I should by all means expect her to dream substantially what she did dream; to deck the picture out with precisely those trimmings from the integrated experiences of her past which the dream indicates to have been used. I do not find in any other recorded instance of a Dunne dream quite so clear an apparent relation of cause and effect between that element of the dream possessing specific futurity, and the whole residual fabric of the dream built up about this element. Either all this was accidental in Mrs. Bird's case, or there is here a strong suggestion as the mechanism of these dreams.

THE UTILITARIAN SIDE OF OCCULTISM: A Review

By ERIC J. DINGWALL

HERE appeared this year in Berlin through the publishing house of Dr. P. Langenscheidt a stout volume from the pen of Dr. A. Hellwig of Potsdam. A book by Hellwig is always welcome because of the personality of the man behind it. For Hellwig, besides having a good knowledge of law and occultism, is also no mean authority on some of the queerer sides of anthropology, and his versatile mind enables him to seize upon points which a less flexible intellect would let slip. Hence the appearance of his book upon *Okkultismus und Verbrechen* (Occultism and Crime) was somewhat startling to those who knew Hellwig to be a resolute sceptic of things supramundane and the unwavering opponent of fraud both in spiritualism and medicine.

In recent years in Germany there have been series of legal cases centering around the claims of telepathists and clairvoyants to use their alleged powers in the service of justice and to the detriment of crooks. Some of these cases are of great interest, inasmuch as a host of learned witnesses have been called in support and rebuttal of the claims made by the mediums and sometimes the accused have been declared not guilty of the fraud imputed to them by the prosecution. In these legal disputations Hellwig has played a prominent part and in the present volume he summarizes a few of the more important cases and comments upon them as he discusses the various chapters in the sensational trials.

The book is divided into three main divisions. The first part contains a discussion of the relation of occultism to superstition and its place in criminal procedure; the second is concerned with the discussion of various trials; and the third summarizes briefly two of the famous haunting cases which have claimed the attention of the law. The first criminal telepathy trial is that of the two performers Paul Hildebrecht and Eric Mockel who, in 1924, were accused of fraud in connection with their

sittings for the detection of crime through their alleged telepathic powers. It was believed that the compelling motive for their fraudulent performances was the desire to obtain money in the easiest way possible and a part of their success can be attributed to a certain extent at least to the gratuitous advertisement of the popular newspapers. In the Drost Case, however the German occultists believed that a great success had been achieved. The Bernburg School teacher August Drost was in 1925 acquitted of the charge of fraud which had been brought against him, and the case aroused immense excitement. Drost, who acted rather as a manager to mediums having supposed telepathic powers than as a psychic himself, enjoyed great popularity through the success he achieved in discovering robbery and petty pilferings among the farmers of the district. He appears to have gained a sort of unofficial police patronage but the interference of a rival and the latter's connection with one of Drost's mediums put him under suspicion and he was finally arrested. At the trial nearly 150 witnesses were heard and the prosecution called Dr. Hellwig, who, in spite of a mass of evidence, stood his ground and declined to become an advocate in Drost's favor until it could be shown conclusively that the phenomena could not be accounted for by generally accepted natural laws. In spite of this view however, the court acquitted Drost in October 1925 and granted him the costs of the prosecution as against the State.

Finally Hellwig deals with the case of the Laubingen criminal telepathic medium Mrs. G. who together with her husband were arrested for fraud in connection with their activity in legal affairs and sent to prison by the local judge of Balingen. In conclusion Hellwig summarizes the two famous haunting cases of Resau and Hopfgarten, the one occurring in 1889 and the other as late as 1921. Accounts of both cases have already been published and the value of Hellwig's analysis depends upon the as-

tuteness which this penetrating authority brings to bear upon the evidential points disputed. Although by no means the prejudiced and bigoted sceptic that occultists believe him, Hellwig is undoubtedly a man who is not to be deterred from the path of scientific progress by appeals to emotion or superstition. The present volume shows him as a person of great critical power and capable of carefully weighing the difference

between what constitutes evidence in its scientific and legal aspects. If I understand him rightly from his book and from personal association he does not deny the possible value of the clairvoyant in criminal investigation, but he requires better, indeed much better evidence for it than has hitherto been provided by the cases which have already come before the German law-courts.

C O R R E S P O N D E N C E

To the Editor of PSYCHIC RESEARCH:

I have read with interest the article in the September (1929) number of PSYCHIC RESEARCH, by Mr. Harry Price, concerning "The Current Status of the Schneider Mediumships." I find the parts concerning the electrical control of these mediums in particular, and of mediums in general, especially worthy of note and discussion.

When I was entertained by the Baron Schrenck in Munich, in December, 1928, he took a full half hour describing and demonstrating his ingenious but complicated electrical control of the medium. His, and Mr. Price's, unqualified approval of this type of control shows that this kind of control must be good. Experiments and experience in the Margery Mediumship have led to a type of control for physical phenomena which strikes us as also being good. Such utterly different methods as those of the Baron Schrenck and Mr. Price over against those of the Margery circle only show that the same kind of mind applied to the same problem may produce two entirely different but perfectly good answers to the same problem.

The Margery group have experimented with electrical controls and have found that the natural and uncontrollable jerks and movements of a medium in trance may give breaks in the circuit. And we find that the controlled sitters forget themselves and

scratch their noses or make thoughtless movements which upset the electrical outfit.

The Margery group have also used picture-wire encased in rubber, twisted around wrists and ankles and fastened into eye-bolts. This is a good method but takes too long to apply.

For the last two years our method of control has become rapid, simple and apparently 100 per cent perfect. The particular skeptical guest of the evening is asked to put six or eight turns of one-half inch zinc oxide surgeon's plaster around each wrist of the medium and arm of chair, not tight enough to interfere with circulation, and to bind the bare ankles to the legs of the chair in the same way. He who has done the lashing now takes a doctor's blue skin-pencil and draws any design he wishes from skin across the surgeon's tape and then on skin. Apparently, it is not possible to break away from this control, and if it were possible it would then be quite impossible to get back into the control at the end of the sitting in such a manner that the skin pencil markings still remain as they were. This technique can be applied to all sitters, if necessary.

Thus the complicated gives way to the simple. We have junked all other methods in favor of the surgeon's tape control.

L. R. G. CRANDON, M.D.

INTERNATIONAL NOTES

By HARRY PRICE

JULIUS ZANCIG, the vaudeville telepathist, died in the Santa Monica, Calif. hospital on July 27th 1929 after a two years' illness. The immediate cause of his death was two serious operations which he underwent. He was 72 years old.

I knew Zancig well and on his last visit to England (during the Wembley Exhibition) he called on me and presented me with a number of autographed copies of his pamphlets, etc. He was a Dane by birth and always felt happier—he informed me—when in Europe.

It is amusing to read the *post mortem* "explanations" of his tricks. Alleged psychic power, ventriloquism, radio, confederacy, etc. have been suggested as being the secret of the Zancig's performance; but the sole basis of their act was a retentive memory and hard work. When the act first opened in London in 1906 their methods were so crude that a representative of the *Daily Chronicle* discovered their verbal code at the first performance and promptly published it in the next morning's paper. As a consequence, at the next performance, the audience was shouting out the particulars of the chosen objects before Madame Zancig was able to name them from the stage. But they afterwards improved their act considerably.

Some ridiculous people imagine that the Zancigs possessed some real psychic power which they used in their entertainment. The answer to that, is, that when the first Mme. Zancig died, Julius at once secured the young son of Theo. Bamberg, ("Okito") illusionist, to assist him in his act. Then he married again and quickly trained the present Mrs. Ada F. Zancig as his partner. Zancig never claimed that his act was anything but trickery, and on occasion has admitted to credible witnesses that in point of fact it was nothing else. For example, he made, in 1923 or 1924 a perfectly definite proposal to the *Scientific American*, involving the publication of his methods, under a guarantee that any reader would be able to use them and, subject to mnemonic ability, to obtain results with

them fairly comparable to Zancig's own work. I have his codes in my collection—and two hundred others (both verbal and visual) besides.

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Telepathy as a vaudeville act is not particularly modern. Giuseppe Pinetti De Wildalle, the Italian conjurer (known simply as Pinetti) was the first, I think, to stage a mind-reading turn,¹ in 1783. He had an automaton figure about 18 inches in height, named the "Grand Sultan" or "Wise Little Turk," which answered questions as to chosen cards, etc. by striking a bell, intelligence being communicated to a confederate by an ingenious arranging of the words, syllables or vowels in the questions put. Later, in 1785 Pinetti substituted his wife for the automaton. Signora Pinetti, sitting blindfold in a front box of the theatre, replied to questions and displayed her knowledge of articles in the possession of the audience. Fifty years later this was developed with greater elaboration, and the system of telegraphing cloaked by intermixing signals or other methods of communication, first by Robert-Houdin (1805-1871) in 1846, then by the "Great Hermann" in 1848, and by John Henry Anderson, the "Wizard of the North" about the same date. In more recent years we have had Robert and Aidee Heller, Alfred Capper, Ernesto Bellini, and others. At the time of writing there are two "telepathy" acts on the road: the Zomahs (Mr. and Mrs. A. J. Giddings) and "Miss Tree." These are "silent code" acts, and the information is conveyed by means of gesture or slight sounds at varying intervals. The entertainment appears miraculous to the uninitiated and means an enormous amount of practice, incessant application to the business, an abnormal memory, and considerable showmanship. Although I have placed Pinetti as the inventor of the modern vaudeville telepathy act, as a matter of fact, Professor Johann Beckmann, of Gottingen University, men-

¹ See his work, *Physical Amusements and Diverting Experiments*, London 1784.

tions in 1770, in his *History of Inventions*² a talking figure made by one Stock, which was instructed by a secret code conveyed to a confederate.

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So far we have been discussing pure and unalloyed trickery so applied as to produce a "psychic" effect. But I think it probable that at least one vaudeville artist may have had some real psychic power which she employed in her act. This is "Madame Magdeleine," the "musical medium" and vaudeville hypnotic act.³ "Madame Magdeleine" would allow herself to be hypnotised and in that state play any piece of music mentally suggested by the committee on the stage. The late Baron von Schrenck-Notzing devoted a great deal of time to her case and published a considerable monograph⁴ on the results of his investigation.

There is still another order of vaudeville telepathy, the great exponent of which was Stuart Cumberland (*i. e. Charles Garner*) whose adventures, "A Thought-Reader's Thoughts," (London, 1888); "People I Have Read" (London, 1905) make fascinating reading. Cumberland, of course, was a "muscle-reader." Unknown to Cumberland, a member of the audience would hide a pin somewhere in a large hall or theatre. Cumberland would be called on the stage, seize the man's wrist and with a rush would almost drag the "agent" to the pin's hiding-place. An interesting monograph on the subject, by George Miller Beard, was published in New York in 1882. It is called "The Study of Trance, Muscle-Reading, and Allied Nervous Phenomena."

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It was only the other day that I was writing about Sir Edwin Ray Lankester, the famous naturalist and scientist, and now he is dead. He passed away on August 15th 1929, at his home in Chelsea, at the age of 82 years. In his early years he was a violent opponent of spiritualism, and all forms of occultism were anathema to him. It was he, it will be remembered, who was responsible for Henry Slade's prosecution. Slade fled to Germany and placed himself in the hands of Prof. Zollner who was

² Translated from the German by William Johnson, London, 1814, Second Ed. 4 vols.

³ See: Sidney Dark, *The Musical Medium*, London 1904. Emile Magnin, *L'Art et l'Hypnose. Interprétation plastique d'œuvres littéraires et musicales*. Genève et Paris, 1904.

⁴ Die Traumtauerin Magdeleine G., Stuttgart, F. Enke, 1904.

much impressed⁵ by his alleged phenomena. Previous to the Slade case Prof. Lankester had already written a letter to the *Times* giving his opinion that the British Association had degraded itself by allowing Sir William Barrett to read a paper on spiritualism. Professor Lankester and Professor W. B. Carpenter were the two great scientific "antis" of the latter part of the 19th century. The activities and views of men like Sir William Crookes and Alfred Russell Wallace made them furious.

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I regret that I have also to record the death of Mr. James Hewat McKenzie who passed away, after an operation, on August 21st 1929. Essentially a business man, in 1920 he founded and managed the British College of Psychic Science in Holland Park. He was 59 years old.

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Professor Charles Richet celebrated his 79th birthday recently, having been born in Paris on August 26th 1850. A few weeks ago I had a long conversation with him and no one would imagine that he was anything like his age. Professor Richet still works hard and takes the keenest interest in psychics generally and the *Institut Metapsychique*—of which he is president—in particular.

* * * * *

I have just returned from a periodical pilgrimage to Holland, Belgium, Switzerland, France and Germany and in every country—especially Holland—I find that official science is now taking a more sustained interest in psychical research. On the other hand, the Roman Catholic Church appears to be fighting spiritualism with greater vigor and in nearly every large church or cathedral are sold pamphlets describing the evils of meddling with the occult and the wickedness of any "spirits" who could or would return to their earthly habitat. Especially in the Cathedral of St. Leodegar, Lucerne, did I notice at least twenty anti-spiritistic brochures for sale, some published by the Catholic Truth Society, London. It was in Lucerne Cathedral that I purchased an interesting pamphlet, by Rev. Herbert Thurston, S. J., on the "Pope Joan" myth. For the first time in my life I saw an open-air spiritualistic propaganda meeting. This was in Brus-

⁵ See: *Trancendental Physics*, trans. by C. C. Massey, London 1880.

sels and the novelty of the affair attracted a large crowd.

I was astonished when Mr. F. Bligh Bond pointed out to me that in the Cleophas scripts, as published, no fewer than 26,000 words had been omitted. All that matter directly addressed to the "Brother," i. e., Bligh Bond, has been deleted and I think it would be worth while to publish a supplement containing the missing writings. Mr. Bligh Bond is still in London but returns to New York in the middle of September.

How a conjurer, Tom Vulcan, is "converted" to spiritualism is told by Winifred Graham in her latest novel.⁶ An American medium, Sanvito, is the means by which the miracle is produced. There is a "strong love interest" (*vide* advertisements) and those who like their spiritualistic pill with a saccharine coating will find this mixture of phenomena and passion quite palatable.

Mr. David Gow, editor of *Light*, has presented me with the first volume of his collected poems which has just been published.⁷ "David Gow, the poet" may not be so well known as "David Gow, the spiritualist" but as a poet he has been represented in such anthologies as *Modern Scottish Poets*, *The Book of Highland Verse*, etc. and his work has appeared in a number of magazines and journals. The present volume makes delightful reading and it is difficult to make a selection from the fifty odd poems with which "David," as we affectionately call him, has charmed us. But I will quote the first verse of "Beyond these Voices" (p. 22) as a specimen of the high quality of the poems:

I wept, but my tears they turned to laughter,
For I saw how grieving was worse than vain;
I saw how the harvest to follow after
Is richer for all the wind and rain;
How thin as a breath and evanescent
The veil that separates Here and There;
• The light seen here as a cloudy crescent
Is there as a sphere, full-orbed and fair.

The suggested "Jewish Society for Psy-

chic Research"—*Ha'or Yisrael*—which I have previously mentioned in these *Notes* is now a *fait accompli*. It held its inaugural meeting at the Caxton Hall on July 17th. Mr. Alexander Victor, 21 Palmer Street, St. James', S. W. 1, is the honorary secretary and a number of officials—mostly women—were elected.

Sir A. Conan Doyle sent a message of congratulation "that the Jews should again turn their attention from the past to the present and make religion a living thing." Mr. Hennen Swaffer addressed the new society on the subject of spiritualism. It is not quite clear why the new society should take the title of "psychic research" as it is an entirely spiritualistic organization. But as I pointed out in a recent article, spiritualistic bodies will call themselves anything in the world—except spiritualists. It almost looks as if they are becoming ashamed of the term.

The spiritualists of Portugal are erecting a wonderful "temple of spiritualism" in Lisbon. The plans and drawings, as definitely approved by the Federacao Espirita Portuguesa, are published in the *Revista de Espiritismo* for July-August 1929. The building, of three stories, will be an imposing one. The scheme includes a large lecture hall with stage and gallery. Other apartments will be utilized as laboratory, dark room, library, seance rooms, workshop etc. (on similar lines to those of the National Laboratory, London), reading rooms, office, etc. The editorial offices of the *Revista de Espiritismo* will be housed in the same building.

In my last month's *Notes* I mentioned the fact that a Mr. Basil Kirby, of Skegness, had invented a "psychic typewriter." This he now calls the "reflectograph" and an alleged test was staged recently at one of the London spiritualist societies. (Query: Why do these people always take their so-called scientific instruments to the spiritualists?) An eye-witness described to me the test which almost bordered on the ludicrous. The keys of the "typewriter" are so sensitive that a puff of wind will depress them and a person, several feet away, can operate the machine by blowing upon it. The demonstration took place in total darkness, the medium—a woman—being quite uncontrolled and unsearched. At the first portion of the test the machine

⁶ *Consummated*, London, Hutchinson, 7/6d.

⁷ *Four Miles from Any Town and Other Verses*, London, Cecil Palmer, 3/6d net.

was placed in front of the medium who sat just within the curtains of the cabinet. Brilliant "phenomena" were produced immediately, several "spirits" manifesting by depressing the keys and recording words, letters, etc. Some of the visitors pointed out that there was nothing in the wide world to stop the medium depressing the keys herself and suggested placing a gauze net between the medium and the machine. After some consultation this was done. It was now some few minutes before any letters appeared above the machine, and they were quite disconnected and meaningless. It was admitted that the medium could have blown upon the machine through the gauze, or, by means of a straw or thin wire, depressed the keys. Except by the ultra-credulous who were present, the test was declared unsatisfactory.

The advent of the "psychic typewriter" reminds me of the "psychic telephone" which was invented (if one can term an invention a machine that does not function) by Mr. F. R. Melton^{*}, of Nottingham. I have one of these machines in the museum of the National Laboratory and tested it thoroughly some years ago. The instrument consists of a box inside of which is a rubber bag, connected with a pair of ear phones from a radio set. The idea is that if a medium inflates the bag by means of her breath, and then seals it, the inflated bag will forevermore (or at least until the air escapes) take the place of the medium whose services, in the flesh, can be dispensed with. So that a really powerful first-class medium could go around the country, inflating bags—for a consideration—and (literally) be in several places at once. With the ear phones attached to the toy balloon, one is supposed to hear "spirit voices" emanating from the balloon. And I know several people who declare they have heard them! These are the same people who see "auras" through a piece of blue glass and "recognize" in an out-of-focus picture of a lamp-post a "perfect portrait" of the late Earl Haig! The reader will wonder why I wasted my time on such a contraption as Melton's telephone but, as somebody said somewhere, "I'll try anything once!"

Among my American visitors during Au-

gust was Professor W. E. Slaght, of Cornell College, Iowa. He is experimenting with a medium who produces handmarks on photographic plates in sealed envelopes, in much the same way that Stanisława Tomezyk produced her hand impressions on sensitive emulsions. Professor Slaght and I discussed a number of tests which he is going to apply.

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I am glad I wasted no time in investigating the alleged ghostly manifestations at the Priory Church, Leicester, already referred to in these *Notes*. It now transpires that the whole affair was a press stunt and that there is not a word of truth in the story. Father Fabian Dix, O. P., in the *Catholic Times* for July 26th categorically denies that anything untoward has taken place. He says: "The account of a supposed apparition which has been published and circulated in Leicester, is utterly untrue. The amazing scenes which have been reported as having occurred there have their origin solely in the fertile brain of a sensation-monger." The story of the "Leicester ghost" was circulated all over the world.

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Another story of a Leicester "ghost" is as true as it is remarkable. One evening early in August the residents of Leicester were astonished to see a white figure at the wheel of a motor car which was dashing hither and thither at a furious pace. Suddenly there was a crash—the motor collided with something and collapsed. At this moment the owner of the car arrived and found that his machine had been borrowed by a white-clad figure who had escaped from a mental home. Of course, all sorts of rumors got abroad before the real state of affairs was known.

* * * *

Since I mentioned the Moscow girl with the "adding-machine mind" in my last *Notes*, another calculating marvel has appeared—this time in Belgium. His name is Andre Lenoir and, at the age of two, is stated to be able to multiply any two five-figure numbers accurately and without hesitation. There have been many juvenile arithmetical marvels, one of the best known being George Parker Bidder, who became eventually a famous engineer, a founder of the Electric Telegraph Company, and president of the Institution of Civil Engi-

^{*} See his *A Psychic Telephone*, Nottingham, 1921.

neers. Among his best known works are the Victoria Docks, London. Bidder was born in 1806 and, in his early childhood, was exhibited as a mathematical prodigy.

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A recent issue of the *Missionary Herald*, the organ of the Baptist Missionary Society gives a remarkable account of what suggestion can do among ignorant folk. In a "bewitched village" near San Salvador a man with a reputation for occult powers prophesied a big disturbance "and" writes Miss Jessie Lamourne, "when all the people were gathered together, one of the girls suddenly began to laugh and cry hysterically. The infection spread rapidly, until about 30 women were affected. They fought the men who tried to hold them; some rushed off into the bush, and others into the forest." They declared that the man had used powerful medicinal leaves to bring the illness upon them, but were quieted when Miss Lamourne and her friends convinced them that the trouble was due to their imagination.

* * * * *

That the Roman Catholics give credence to stories of apparitions and hauntings is amply demonstrated by the fact that a special representative of the *Catholic Herald*, in the issue of August 3rd 1929, gives his personal experiences as follows:

Some declare ghosts a myth: others affirm their presence; sensible men, not necessarily religious men, know that the phenomenon of a ghostly visitant is quite possible. Holy Church does not deny their presence here on earth.

I will give my own experience. I was staying some thirty-odd years ago in a house outside Topsham, near Exeter. It belonged to an uncle of mine and the garden was surrounded by a high wall.

The house, like many other country houses, was one that had a history rather of age than importance. It was not an Elizabethan house, but dated, I believe, from the early eighteenth century. The rooms were large and the bedroom in which I and my brother slept was on the third floor, a spacious room with a large fireplace. We had both been asleep some time when I awoke and, unable to sleep, lay still, gazing at the dying embers of the fire.

While resting quite easily and contentedly I was amazed to see the figure of a woman come through the closed door.

It moved quite slowly and gracefully, dressed in the garb of a lady of the Georgian period, complete in every detail, including the jewelry and the peculiar manner of wearing the hair in that period. I did not freeze up or become petrified, for there was nothing alarming in the visitor. She came at the same even pace across the room, right up to my side, bent over me, and looked long and anxiously at my sleeping brother.

Then moving away she went around the bed, bent over my brother and looked at me. My eyes were wide open and she smiled, or at least appeared to do so. Then going to the fireplace she sat down in a chair before the fire and remained motionless, a little later appearing to put up her hands to warm them before the dying embers. Then, after a period which might have been ten minutes, but naturally seemed very much longer, she rose and left the room with the same graceful step she had entered it.

In the morning I told my aunt—an elderly person—of my experience. She bade me be still and say no more.

"So you have seen the lady" she said in conclusion. "So have I. Tell no one, please." As a soldier I did not wish to create alarm in the house and I was silent.

One year and one month later, just before dinner was served, the cook rushed into the drawing-room terrified. She, too, had seen the lady, but the effect on her nerves was such that she left the house forthwith taking with her three of the four other servants.

What were the antecedents of this ghostly visitor? I know not, nor did my relative. But the facts remain, that this identical "lady" was also seen in that same bedroom by an aunt of mine, staying with her sister, one whose life was a model of Christian saintliness and virtue.

She was perturbed but not alarmed, and as I heard afterwards, she had seen the ghost some years earlier than I had. Thus three people in one family and at least one servant in the same house saw the ghost at different times. All were agreed as to its appearance. Education, and if I may say so without offense, culture saw nothing in it that was alarming, if there was much in it that was "eerie." Uneducated people were terrified.

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A man who claims to be supercharged

with "natural electricity" has been found at Brandis Corner, North Devon. His name is Mr. Frederick Stone and his age is 49. He says he has spent half his life in hospitals and no one can diagnose his case. If he walks abroad in ordinary boots he gets shocks and apparently gives other people shocks, consequently he has to be provided with special boots, *i. e.*, boots having india rubber soles at least an inch thick; and when he drives a car—he is at present chauffeur to Mrs. H. M. Jeffery, of Tembani, Brandis Corner—he has to wear a pad made of vulcanite inside one of his boots, otherwise he is the victim of a terrible sense of suffocation whenever he places his foot on the brake or changes gear.

He is, in fact, so full of electricity that he cannot put a telephone receiver to his ear or use headphones for the wireless without experiencing the most unpleasant sensations.

According to his own statements he has long practiced divining for water, but has only recently found that he has the much rarer power of divining for metals, and this through experiments made in the garden of his employer.

A variety of articles, such as a gold watch, gold rings, gold bracelets, and silver spoons, were buried in different parts of this garden—some were buried six feet deep—and Mr. Stone, with a wand consisting of an ordinary steel clock-spring, set out to discover their whereabouts. This he succeeded in doing.

Whenever he approached the spot where an article lay buried the wand writhed and twisted in his hand like a snake, and he soon found he could tell how many feet deep he would have to dig to find his quarry by the number of the twists made by his wand. How much of this story is fact and how much imagination remains to be seen.

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Professor Alexander Erskine, the well-known neurologist and psycho-therapist, related some of his curious cases to an audience at the New Burlington Galleries a few weeks ago. His stories must appear startling to anyone unacquainted with the phenomena of hypnosis: "Long ago I was attending a young woman, the wife of a very wealthy man, at a large house in one of the most famous of London's squares. She was entirely paralyzed. At last I

came to suspect that she was also suffering from drugs, and I decided to call in another specialist. This colleague came to my house to visit the woman with me, and as we were setting out I had an idea.

"I said, 'I have a patient who is at present soundly asleep. Let us discover through him what my patient is doing at this moment.' My colleague was unconvinced, so I told the sleeping man to tell us what was happening in the house many streets away. This is what we heard: 'She is not in her bedroom but in an ante-room, on a couch, and a man is giving her a spoonful of liquid from a green bottle. The servants are out because the master of the house has taken them to a pantomime.'

"When we went to the house no footman answered our ring, but a maid-servant, who recognized me, said, 'The footmen have gone to the pantomime with the master, sir.'

"The paralyzed woman was in her bedroom, as usual. I asked her if she had been in the ante-room that day. She said, 'Half an hour ago, while my bed was being made.' I said, 'You were taking something from a bottle held by a man.' Eventually she confessed that she had been taking cocaine in very strong quantities. The man who administered it to her was one of the household staff, a foreigner, who had no notion that he was actually assisting in the death of his master's wife.

"The wife, said 'I want to die.' When the husband returned we told him what had been happening. He offered a handsome present to my patient if he would describe by the same means an episode in their married life many years before.

"My patient agreed. The last words he said before he went asleep were, 'I hope that what I tell will be satisfactory, sir.'

"Deep in sleep, my patient began to speak to the husband: 'You were in South America before your marriage, and while you were there you met a lovely Creole woman. She returned with you to London, and you made her an allowance. Years later you were about to marry, and the Creole woman threatened you.'

"Nevertheless, you married, and your wife was ignorant of the Creole's existence, until one day the South American called on you and struck your wife on the neck with a heavy weapon. Your wife has been paralyzed ever since, and she wants to die. Only she and you know why.'

"And then my patient awoke. He had not the least idea of what he had said during his sleep, and he turned to the husband and said, 'I hope what I told you was satisfactory, sir?'

"He got his check, because the husband said to me, 'Will he ever know what he has been saying?' I said 'Never!' And the husband left us. His wife died not long afterwards."

That is one tragedy. The other is less stark. "Rushing out of my front door," says Professor Erskine, "I bumped into a man on the pavement. He fell. I comiserated. He said, 'Doesn't really matter, sir. Didn't see where I was going. I'm blind.'

"I took him into my house, looked at his eyes—and when he returned to the street he was seeing. He was wild with glee.

"A week later he came back. He was disconsolate and rather angry with me. 'A fine thing you've done, guvnor,' he said. 'While I was blind I got relief money. Now I can't get work, and I can't get relief money any more. I wish I was blind again.' I said, 'Right. Sit there!' He said, 'What, and be blind again?' and went away. And the last news I had of him was that he bought some smoked glasses and was begging with success."

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I have already mentioned in these *Notes* that the South African witch doctors have formed themselves into a sort of union or association in order to preserve the secrets of their craft. Though both the witch doctor and his union are illegal, the authorities turn a blind eye to the organization so long as the medicine men behave themselves and cause no scandal. Apparently they are now competing with the local conjurors, because quite recently they hired a large hall in Cape Town and gave an entertainment in the orthodox manner. Dressed in European clothes a dozen of them performed before an audience composed of both white and colored spectators. Bones were thrown, the "smelling-out rod" was used, and the secrets of herb-healing were revealed. The president of the association, wearing an up-to-date suit, white stiff collar and shaded glasses, spoke at length and then called for the bones. As soon as he flung them on the floor pandemonium broke loose, and it was some time

before the more frenzied members of the audience could be quieted.

It was then explained that there are four chief bones, generally flat and oblong. These are: "the big man," "the biter," "the big auntie," and the little auntie." One side of each bone is covered with spots. The other side is plain. If all fall with the spots up there will, he said, be trouble in the country. All the bones with spots down mean loss of luck and belongings. Three bones with the spots down and an auntie facing west are interpreted as "You will be dead before sundown." Three with spots down and an aunt facing north mean good luck. There are many such interpretations.

One of the witch doctors had remarkable luck with his "smelling-out rod." Four of the Europeans present were asked to write their names on a piece of paper. All, including a "Mr. Williams" (a prominent Rand physician) wrote false names. On being asked by the chairman to pick out "Mr. Williams," who was a stranger to all the witch doctors, the diviner picked up his rod, spat on it, and calling to the spirits to guide it to "Mr. Williams," twirled it in his hand. The stick rotated and finally came to rest pointing to "Mr. Williams," who admitted the accuracy of the divination amid a great roar of applause.

The smeller-out, an old man, wore a tail coat, white shirt, and grey trousers. One witch doctor sported a waist-coat of jackal skin in a fashionable cut. All were well and modishly attired. One carried his bones in a tobacco bag, another in an opera-glass case, and a third in an attache case. Herbs and powders were in the bags.

Witch doctors still have an important place in the social structure of the South African native races. Nothing in the white man's civilization seems to undermine the uneducated native's faith in the intricate and impressive ritual of the medicine man. Many of the cures claimed for "magic" can be put down purely to auto-suggestion. Of this kind was one reported from Natal during the malaria outbreak that ravaged the kraals two months ago. A witch doctor ground a gramophone record to powder and administered it to a patient "to make him talk." It was mixed with water from a railway engine, this being to make him "go" again. It is recorded that he did "go" again and that

residents in the neighborhood now have to keep an eye on their gramophone records.

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Another curious native belief comes from Bombay where the anti-malaria campaign is in full swing. In the report of Major G. Covell, the expert who is responsible for the efforts made to stamp out malaria, it was pointed out that one of the first steps necessary was the sealing up of the large number of mosquito-breeding wells which exist in private compounds. But some of the natives objected that by the use of the covers, the spirits which dwell in the wells will be unable to gain entrance or exit. To meet this objection the municipal commissioner has provided—says the official report—brass plates, with fine holes, not more than one-twentieth of an inch in diameter, in order that the spirits may have free access and egress. The plates will be inserted in the concrete covers.

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When I was in Paris recently I read in *Le Matin* an account of a most interesting poltergeist case which has been disturbing the village of Norroy-le-Veneur, between Nancy and Metz. In addition to the usual movements of objects, cows were milked by invisible hands, farmhouse doors were unlocked, and windows barricaded. The chief sufferer is a farmer whose house is shunned by everyone, and children, if they have to pass it, run at full speed. When this farmer goes to milk his cows in the morning, he finds them dry, but there are

signs that they have been milked during the night. When he and his family return from the fields at night they find the doors and windows barricaded, and when they are in the house they are disturbed by all sorts of noises. Guns seem to go off, there are cries of strange animals, and the sounds of running feet. The police have been investigating the mystery, but without success. The villagers speak in hushed tones of the strange happenings at the farmhouse.

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An "entranced journalist" is as much a rarity in England as the proverbial "dead donkey"—but I have seen one, and in my own Laboratory. A pressman representing a large group of newspapers visited the National Laboratory with a view to his writing a series of articles on our work. He asked to be shown the conditions under which Rudi Schneider gave his demonstrations. So we staged a mock seance in order that the journalist might see the room, the red light, luminous articles, etc. After we had been sitting for some few minutes the pressman gave a convulsive shudder and, to all intents and purposes, became entranced. He lost consciousness for 15 minutes, and became limp, with spasmodic breathing. Describing his experiences afterwards he said he could hear the music faintly during the whole of the trance. Actually, the gramophone was played for about 3 minutes only. Assuming genuine trance, it was a very curious incident.

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PSYCHIC RESEARCH

NOVEMBER, 1929

Teleplasmic Thumbprints
By E. E. DUDLEY and J. MALCOLM BIRD

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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.
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Vol. XXIII, No. 11; November, 1929

TELEPLASMIC THUMBPRINTS

Series 2, Part I: An Account of Further Experiments
with the Medium Margery between September, 1927,
and October, 1929

BY E. E. DUDLEY AND J. MALCOLM BIRD

THE first paper describing these experiments was published in six installments in this JOURNAL during 1928. These sections, covering the work to Aug. 30, 1927, were reprinted together with the four installments of Dr. Mark W. Richardson's paper, *Experiments in Thought Transference*, published the same year. The reader is referred to this reprint and to the numbers of the JOURNAL for descriptions of the conditions under which these supernormally produced fingerprints were obtained and of the relationship of the various forms. This paper did not exhaust the material at hand at the time of publication, but it had been agreed that it should be limited in its scope to that portion of the work which was included in Mr. Bird's paper which he presented before the Paris Congress of 1927. We did, however, refer to two prints made Sept. 16, 1927, attributed to John Richardson. Two more non-Walter prints were made at the seance of June 6, 1928 and these have been referred to in the article entitled *Feda*

and Walter, PSYCHIC RESEARCH, June, 1929.

Seventeen seances for fingerprints have been held since the conclusion of the first series. These show a wide variation in the number and personnel of the circles as well as in the locale of the sittings. They present additional evidence that the wax which is imprinted is the same wax that was marked before the seance, and that the imprints are made at the time that we suppose them to have been made. Some of the earlier seances provide similar evidence, as was noted in the first paper. We propose to review briefly some of these earlier seances in connection with the reports of the later series. Much of the additional evidence has to do with the elimination of various members or combinations of members of the regular group of investigators while Margery is excluded from normal participation in the production of the thumbprints.

To save repetition in the presentation of certain data, and supplementing the infor-

mation in the previous paper, we state at this point that Margery is in trance unless otherwise noted and that the sitters at any given seance are listed in a clockwise direction. Hence, the controllers of the medium are automatically designated. Also, wherever the control of the medium is described as complete it is to be understood that this is on the authority of the controllers and to the best knowledge and belief of the circle. It is to be understood that this control is thus complete as to both the medium and the various members of the circle except during the time necessary to perform such operations as are indicated in the reports. When there are sitters outside the circle the same rules of control cannot, of course, apply with the same rigidity. Nevertheless, the compact form of the circle as well as the *bona fides* of such sitters insure against any interference. When control is broken as noted above it is resumed immediately after the operation is completed. Unless otherwise stated in the reports the medium is under continuous control while the wax blanks are exposed. The separation of Margery's hands under tactful control is sufficiently illustrated in the photographs, pp. 568 and 570, PSYCHIC RESEARCH, Oct., 1928. These pictures show the position of the medium and the controllers with reference to the table and the dishes used. The alteration in the positions of these dishes between pictures was not due to any action by Margery or the sitters.

NOTES FROM EARLIER SEANCES

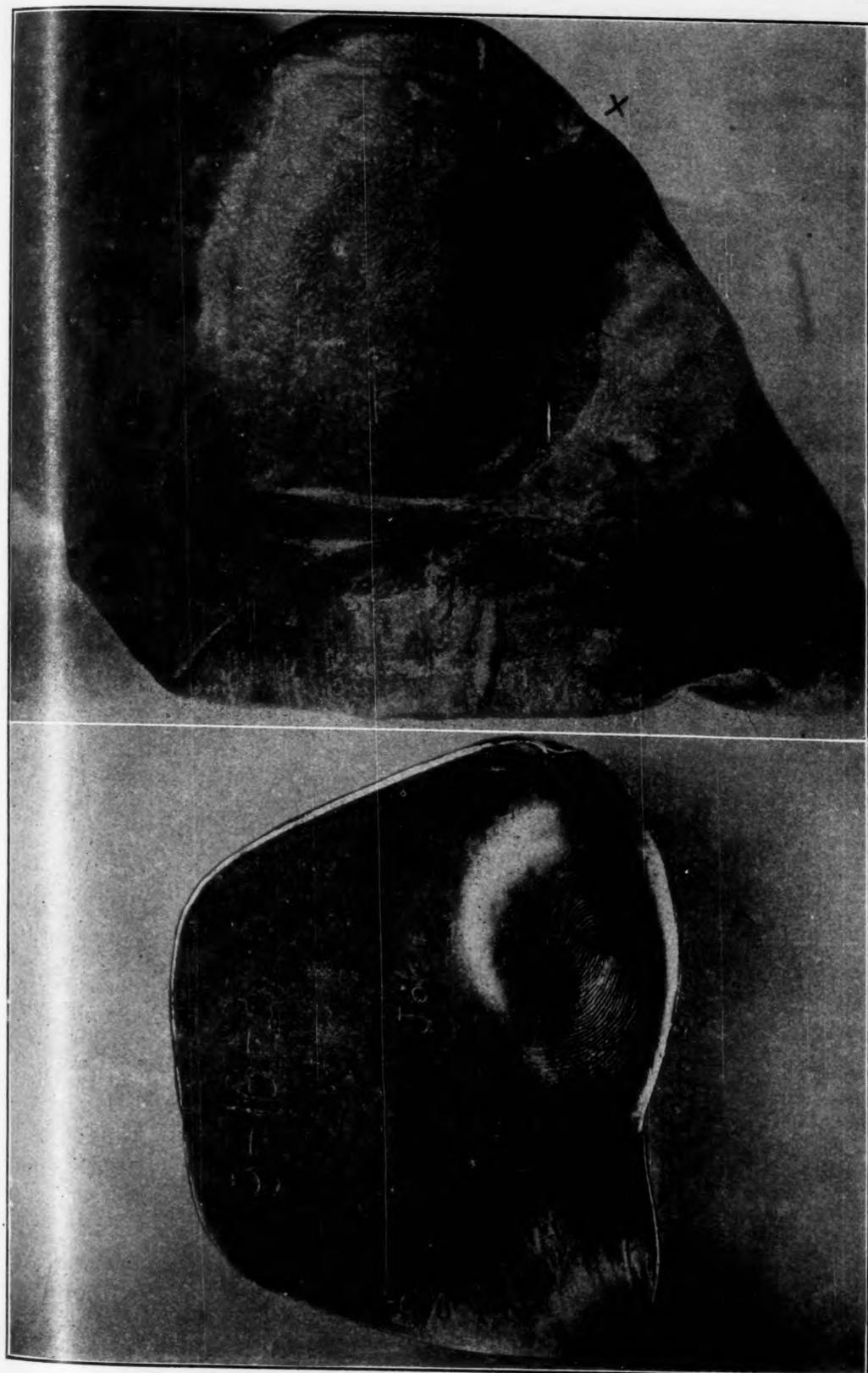
The paper *Teleplasmic Thumbprints*, referred to above, recorded several seances during which the control of the medium was unusually rigid. Various members of the investigating group were excluded from the seance room until, in one case, only Mr. Fife was present while Margery was secured as to wrists and ankles in the glass cabinet. This control is illustrated in Plates 30-31, PROCEEDINGS, A. S. P. R., Vol. XX-XXI.

The seances held since Aug. 30, 1927, have provided additional evidence along this line.

The first seance (JOURNAL, Feb., 1928, p. 100) is an instance of this sort (Illustrations 1a and 1b, p. 463, Aug., 1928). Another and very interesting case is found in the record of prints Nos. 3 and 4

(JOURNAL, April, 1928). It will be recalled that the wax was divided by Dr. Crandon (in red light) and that a part of the cloth adhered to one of the pieces. After print No. 3 was finished an attempt was made to get ink prints on paper. There were seven ink marks on the paper. These were made up of a series of short lines arranged about a heartshaped blank space. In only one case is this space sufficiently outlined to determine its dimensions, which are approximately 1/2 by 5/16 inch. A few of the lines are nearly 5/16 inch long. The curvature and spacing correspond to the form and ridge interval of the lines of a Walter thumbprint in the region surrounding the core. (Five more ink prints obtained on Oct. 7, 1926, are more complete although the blank space is larger.) The ridge interval as determined from these markings agrees so exactly with that of the Walter print in the above mentioned area that we believe that all of these marks are fragmentary fingerprints. Other considerations lead us to the opinion that Walter did not intend to make complete ink prints. Exactly the same number and form of markings were found on the ink slab after the seance. To the best of our knowledge and belief this was the only ink in the seance room. But the wax print, No. 4, showed ink markings on its face while print No. 3 did not. There were no marks on the ink slab other than those accounted for by the curious markings on the paper. Therefore we have assumed that the structure which produced these markings was the same one which produced the wax print No. 4. The medium was under tactful control while these prints were being made. As noted in the previous paper, no ink was found on the hands of anyone present. (Printer's ink is not easily removed. Solvents are necessary for complete removal. None were known to be present in the seance room.) Thus print No. 4 carries the ink marks as well as the piece of cloth which was embedded in the wax—a double identification.

At the seance of March 21, 1927 (JOURNAL, Feb., 1928), Mr. Fife marked and handled three of the four pieces of wax used. Mr. Claude Bragdon, a well-known writer on hyper-dimensional philosophy, had one piece which he had marked before the seance. This piece carried an imprint of the Walter thumb when examined after



Figs. 1 (right, see p. 576) AND 2 (left, see p. 578)

the seance. It is shown herewith as Fig. 1. Mr Bragdon says of this wax:

"I cut a nick with my knife out of the edge of the piece of wax handed me by Dr. Crandon. I also scratched with my knife-point a trefoil on the flat surface of the wax.¹

"I placed this piece of wax in the dish of hot water, as directed. The room was dark. There was an interval of several minutes. I was then instructed to take up the wax. It was lying on the corner of the table nearest me. I felt for it, and found it. It has remained in my possession ever since. On examining it in the light I found the wax deformed, a thumbprint plainly visible with all the markings clear. The trefoil had disappeared in the deformation of the wax but the nick cut with my knife was still there and easily identifiable by me.

"I never marked a piece of wax before in any manner but I personally have no doubt but that the piece of wax which I received back was the one which I deposited."

(Signed) Claude Bragdon.

To aid in identifying the notch a cross has been made on the picture, Fig. 1

Referring again to the earlier article (*JOURNAL*, pp. 105-6, Feb. 1928), we stated that two prints were obtained while Mr. Fife was in control. As Fife searched the room before and after the seance while Margery was secured in the glass cabinet, the closing remarks in his report are of more than ordinary importance. He says: "Immediately after the sitting I examined and marked the two wax impressions, which were normal negative prints of the Walter thumb.

"Under the conditions of this seance it was a physical impossibility for the psychic to have any part in the production of these impressions. Every stage in the operation was under my personal control and no one else was in the room during the 38-minute seance.

"The elapsed time for the first print

¹ In *PSYCHIC RESEARCH*, p. 105, Feb. 1928, the statement is made that the "signature" (partial) survived the imprinting process. This statement is applicable to another print obtained on Aug. 23, 1927, (*PSYCHIC RESEARCH*, Oct., 1928, p. 564), which was marked by Dr. Twachtman with his first name, ERIC, and not to Mr. Bragdon's print. At this point we may add that the legends of the diagrams, pp. 194-5, April, 1928, were transposed by the printer. For "Normal" read "Mirror," in each instance.

was 45 seconds and for the second 2 minutes 40 seconds."

(Signed) John W. Fife.

Another seance, that of July 16, 1927, provided evidence of exceptional value. This is reported by Mr. Bird (*JOURNAL*, Feb., 1928, pp. 107-8-9). Here again normal operation on the part of the psychic seems to be definitely excluded. One of the six prints made at this seance was shown as No. 25, p. 459, Aug. 1928.

At the seance of July 9, 1927, Mr. Bird controlled Margery's left hand. Mr. Bird marked the wax and Dr. Scott Nearing handled the wax throughout and most of the identifying marks were retained in the finished prints.

Again, at the seance of Aug. 23, 1927 (*JOURNAL*, Feb. pp. 111, 112, Oct. p. 564) the marks on two of three pieces came through intact. Here, Messrs. Bird and Fife controlled the medium.

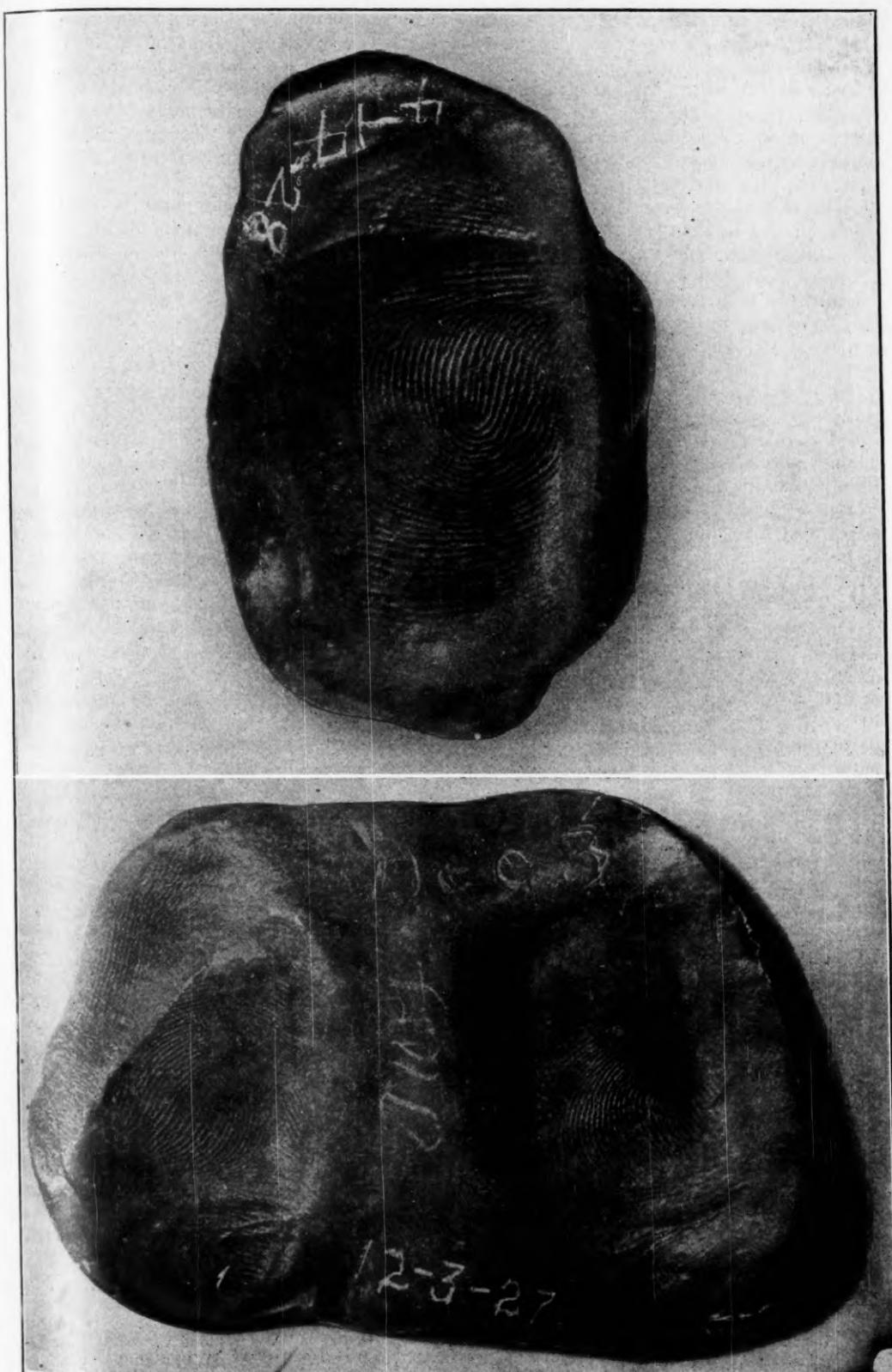
At a later point in this article we include a tabulation of those prints which were made on wax in which the identifying marks survived the imprinting process, as well as those made under conditions which provide collateral evidence of equal or greater importance.

SEVENTEEN LATER SEANCES

We now enter upon the series of finger-print seances which have been held since the closing date of the first series.

The first of the new series was held at Lime St., Sept. 16, 1927. At the seance of the previous evening John Richardson, communicating in independent voice and in Walter's absence, said that he could make fingerprints if there were any hot water. As there was none he asked that we be present the next night and prepared for fingerprints. The circle for the 16th was as follows: Margery, Mr. W. K. Butler, Dr. Richardson, Mr. Dudley, Mrs. Richardson, Dr. Crandon. Outside the circle, Rev. Mr. Caldercott and Mrs. Cooper.

John manifested promptly. The table was occupied with some large apparatus presented by Mr. Butler. John said he could make prints and that Walter had said that he would have to make them that evening or not at all. A chair was moved up near the table at Margery's right and the cold-water dish and one for hot water



Figs. 3 (left, see p. 578) AND 4 (right, see p. 580)

placed thereon. The dishes were somewhat farther from Margery than is the case when they are on the table. Mr. Dudley placed the wax in the dish after Dr. Crandon had poured the hot water. After about a minute John said that the wax was soft enough. There was a sound as of water dripping and then the chair rocked slightly under pressure from the corner which, alone, had sufficient vacant space for manipulating the wax. This was followed by the sound of the wax being dropped into the cold-water dish. The elapsed time from the apparent withdrawal of the wax from the hot water was 23 seconds. More hot water was poured into the dish by Dr. Crandon and another piece of wax was placed by Mr. Dudley, who had removed the first print from the cold water. (That it was a print he had determined by factual examination.) After a longer delay water dripped again, again the chair rocked and 5 seconds later, it rocked back as the pressure was released. Something fell to the floor. This sounded like the wax. Then there was a sound as of a similar substance being rapped against the side of one of the two dishes. The elapsed time, as above, was 13 seconds. John said that the prints were not very good as the water was not hot enough. Mr. Dudley removed this print from the chair. Neither of these prints is complete in the lower section but we are reproducing the first as Fig. 2.

This shows a pattern radically different from any others which have been obtained and different from those of the sitters. While it has not been identified it has so many unusual characteristics that identification should be easy if an original print is ever found. It is obviously a fingerprint and it is equally clear that it is very different from Walter's print. That it was made at the time we suppose it to have been made was evident to all those in the circle. Margery was under continuous control while the wax was exposed.

The pattern is known in fingerprint science as the duplex spiral, or by some writers as the twin loop. There is a curious deformation, almost like a scar, extending in a straight line from the apex of the upper loop to its adjacent delta. This is not very clear in the photograph shown here but is very noticeable in the second print. The latter, however, is not as complete over the whole area hence is not shown.

In the search for original prints of the

thumbs of John and Mark Richardson, Mr. Fife has investigated many of their toys; and while he has found some prints, they have been so blurred or overlaid by other impressions that identification was impossible. Many of the books which they handled have been carefully studied for latent prints. Not a few such latent prints have been found, and their size is consistent with that of children's prints. But, at this writing, no print has been found which is so clear and complete that we feel warranted in presenting it as evidence of positive identification. One of the first hints which we received as to a possible source for fingerprints of Mark Richardson came through independent voice at the seance of July 7, 1927. Mark, purporting to communicate, suggested to Mrs. Richardson that she might find some of his prints in picture books, on his boots, or on a fireman's helmet which he had as a small boy. Mrs. Richardson then said that the helmet had been given away years ago. Mark said that he could think of nothing more at present but would look around and might think of some other source of prints. He had made his first print the evening before. The second Mark print was made July 12 (the one shown in *PSYCHIC RESEARCH*, Oct. 1928.)

The whole picture of this communication is so consistent in its naturalness and spontaneity that the record would be incomplete without it.

The next seance in this series is of unusual interest and value; from several angles. Dr. Crandon was in Europe at the time and it was held in a different house, under different conditions and in the presence of a group none of whom were members of the regular circle. The wax was marked before the seance by two sitters and the marks of the more important piece survived the imprinting process. This piece carries two prints and is shown as Fig. 3. One print is of the Walter right thumb and the other is an easily recognized duplicate of the pattern reproduced on page 564, *PSYCHIC RESEARCH*, Oct., 1928, and claimed by Walter as his left thumb. While we recognize that this is not proof that we have received a print of Walter's left thumb, still, the appearance of two thumbprints on one piece of wax and placed as these are placed lends considerable credence to such a statement. We include, at this point, the report of this seance.

"Minutes from memory² of the seance held at Mr. and Mrs. Roland Baker's House, 70 Chestnut St., Boston, Dec. 3, 1927.

"Present: The medium, Margery, at her right Mr. Fife, at her left Mr. Whitney of Milton, next Mr. Whitney, Mrs. Baker, Mr. Baker and Mrs. Whitney, completing the circle.

"On the table in front of the Psychic was a silver dish and bowl of cold water. Kettle of boiling water on the hearth. Mr. Fife brought a box of 'Kerr' wax. Mr. Whitney and Mr. Baker both had marked pieces in their pockets.

"The medium was in trance soon after 8:30 P. M. and Walter vocalized almost immediately. Shortly after, the sitters were all conscious of very cool breezes and the coldness of the Psychic's and Mr. Whitney's hands was mentioned. Mr. Fife reported touches and Mr. Whitney reported a touch on his 'bald spot' and his shoulder.

"Several articles were placed one at a time in the silver dish, a spool of thread, box of matches, cigarette box and gold bracelet were all identified. Then we were told to put on the red light, fill the dish with hot water and put in a piece of wax. Two well-defined impressions were put in the wax, a left and a right thumb print (afterwards identified by Mr. Fife as 'Walter' prints). While force was accumulating for another demonstration of fingerprinting a basket was rocked and levitated from the table three feet or more, followed by an exhibition of 'lights out' on the handle of the basket, sitters reporting variously on the number of lights left, sometimes one, sometimes two being extinguished for a second or two. [The handle of this basket has three bands of luminous paint, at top and one on each side midway of handle.]

"Dish was again filled with water and another piece of wax received a single imprint from the same thumb. . . . [Remainder of seance has no bearing on thumbprint sequence.]

²This statement suggests that the record may have been drawn up after the lapse of some unduly long interval; accordingly, we state specifically that this is not the case. The two sitters whose signatures are appended drew up their document on the evening of the seance or on the following day; the expression "from memory" is intended merely to indicate that no attempt was made, by dictation or other means, to produce a record during the progress of the seance. The record is thus on all fours with the records of Margery seances produced as a matter of routine; save that the obvious independence of its authors gives it a degree of detachment from the medium which Dr. Crandon's own record can never have.

"Walter said 'Goodnight' at 10 o'clock."
(Signed) Edith M. Baker.
(Signed) Byam Whitney.

To the above Mr. Whitney adds his testimony as to his personal control of Margery's left hand and his identification of the wax, as follows:

"The piece of wax marked before the sitting with a special symbol known only to Mr. W. still retained this symbol after the double thumbprint was impressed thereon by Walter.

"The control of Margery's left hand was 100 per cent during the time that Walter was impressing his thumb prints on the above mentioned wax; Mr. W. holding Margery's left hand in his right hand during this time."

(Signed) Byam Whitney.

Mr. Fife adds his testimony as to the control of Margery's right hand and, in his capacity of fingerprint expert, his statement as to the comparison of these prints:

"During the seance held at the home of Mr. and Mrs. Roland Baker, 70 Chestnut St., Boston, Mass., on Dec. 3, 1927, I controlled Margery's right hand throughout the seance. The control was particularly rigid while the two pieces of wax were in process of softening and being imprinted.

"One piece, that marked by Mr. Baker, carried the imprint of the same thumb (previously described as the Walter thumb) which I have already reported on. The second piece of wax, marked by Mr. Whitney, bore two imprints; one of the aforementioned Walter thumb (right), the other an impression the pattern of which is a duplicate of the three impressions made at the seance of Aug. 23, 1927, and claimed by Walter as of his left thumb. I marked these wax imprints with my initials after my examination."

(Signed) John W. Fife.

On page 460, PSYCHIC RESEARCH, Aug. 1928, we noted that there might be some criticism of the fact that no positive prints of the Walter thumb had been obtained for some time after the deformed print No. 23 (p. 461) was received. The facts are, that just prior to the seance of April 14, 1928, Mr. Dudley suggested that Walter be asked to make positive prints; and he marked some wax for this test. As this seance was primarily for cross-tests it was

not known what might be expected in the way of fingerprints.

The circle was composed of Margery, Dr. Richardson, Mr. Carter (of Chicago), Miss Playze, Mr. Theron Pierce, Mrs. Pierce, Mr. F. B. Bond, Mr. Kirby, Mr. Dudley, Mrs. Richardson, Dr. Crandon. Margery was searched before and after the seance by Mrs. Richardson, with negative results. Preparations had been made for fingerprints in the usual way.

As soon as Walter manifested he said, "How thoughtful. I see you have me bawth ready. [Referring to the dishes on the table and the kettle of hot water.] I haven't had time to get one lately." Following a discussion of other matters, Dr. Crandon suggested that since no positive prints had been made since that of July 14, 1927, someone might assume that the "mold" had been so altered that no more normal prints could be produced. After saying that he was not sure that he would make these prints, Walter requested that water be put in the dish and a piece of wax placed therein. The water was poured by Dr. Crandon, who then resumed control of Margery's right hand. In red light, Mr. Dudley placed a piece of marked wax (about 2/3 of a cake) in the hot water. In slightly less than two minutes Walter asked for another cake, saying that the first was finished. Mr. Dudley removed the first from the dish of cold water and put another piece in the hot water. All in red light. The second piece was quickly finished and removed as above.

Margery was under continuous control while the wax was on the table. The same was true of the others except for the necessary break in the circle while Mr. Dudley placed and removed the wax.

Before the second piece was removed from the dish of cold water Walter said, "I am afraid that your marks won't amount to much. They are badly mussed up. The water is too hot. I will put my own mark on this one with my fingernail. Three times on the back. I am afraid I dropped that on its face (in the cold water) and dented it a little. It is not so good. There are two pieces in the cold water and one in the hot water. The water was too hot and it strung out."

Every one of these statements is exactly borne out by the pieces of wax as found. Each piece bore a normal positive imprint of the Walter thumb. They are unusually

convex and the first one is an especially good model. The second shows three marks on the back as though made by a sharp-edged annulus of 3/16-inch diameter. It also shows the effect of high temperature as Walter said that it would. It is easily identifiable but is not as suitable for reproduction as is the first hence it is this which we show as Fig. 4. (It has been noted that most of the positive prints are so manipulated that all the usual identifying markings disappear in the process. These are no exception.) This print may be compared with that of No. 19, p. 467, PSYCHIC RESEARCH, Aug. 1928, and in doing so we shall find minor changes in the pattern which remind us that these are ideoplasmic phenomena. The central element of the core is a terminal ridge, as it should be in a normal positive, but the sixth ridge to the right is bifurcated as it is in a negative. This same peculiarity occurs in print No. 23, p. 461, Aug., 1928 but its companion print, No. 6 and print No. 19 show a terminal ridge at this point corresponding to the bifurcation of the negative prints. A few other variations of similar nature may be seen here and there in Fig. 4. However, they do not invalidate this as a Walter print.

The next seance, June 1, 1928, was held at the home of Dr. Richardson at Newton Center, and is of unusual importance in this series. The conditions were the same as those described when Messrs. Fife and Bird sat with Margery in the same room (PSYCHIC RESEARCH, pp. 107-8-9, Feb., 1928) but in this later seance the sitters were Dr. R. J. Tillyard and Mr. Fife. Dr. Tillyard dictated the notes to his assistant, Mr. J. O. Evans, who sat just outside the door. The following is a synopsis of these notes, and Mr. Dudley testifies that they are correct according to the dictation.

This sitting was held to see if Walter could make fingerprints in the presence of Dr. Tillyard and Mr. Fife, sitting with Margery in a closed room.

Margery was searched by Mrs. Richardson before the sitting with negative results. Margery, Dr. Tillyard and Mr. Fife then went into a small library room, about seven feet square, with one window, locked, and one door. They formed a circle with Dr. Tillyard on Margery's left. Catamenia was present. They had with them a kettle of hot water, two crockery dishes one nearly full of cold water and one for the hot water.

The latter had lying across it and touching the bottom, a small, folded towel. This was to enable Walter to withdraw the wax without injury to the teleplasm.

Outside the door sat Mr. Dudley, Mr. John Evans (Dr. Tillyard's assistant), and Dr. Crandon. Dr. Crandon was there in order that Mr. Evans might know his whereabouts constantly.

In the course of thirty-five minutes the hearers were informed by the sitters, through the closed door, that Walter made seven prints on six pieces of wax; one, therefore, containing two prints. The fifth print dropped to the floor and was spoiled.

Dr. Tillyard reports that twice Walter spoke while good red light was on, and at one of these occasions Dr. Tillyard was watching the mouth and larynx of Margery who was in profound trance. Dr. Tillyard says that he saw no motion of Margery's mouth or larynx and that the Walter voice apparently came from the region of her upper abdomen. (The light was from a 25-watt red lamp in a wall bracket. A cardboard shade and red tissue paper prevented direct light from reaching the medium. The illumination was bright enough to permit of ample observation as above noted.) Many times Walter touched Dr. Tillyard on hand or head, and sprinkled water on his head or hand. Walter whistled the wedding march as a bit of a joke on Evans, and while he was doing it he kept time by patting on Tillyard's arm. Walter directed that the same group should plan to sit the next night.

At the end of the seance the prints were examined by Dr. Tillyard and Fife. They were identified as Walter prints: a full description will be made later. Each print was made on two-thirds of a cake of wax. Each cake was marked by Dr. Tillyard and Mr. Evans alternately so that the broken third could later be fitted into the used two-thirds of each cake. In every instance Dr. Tillyard and Mr. Evans were able to identify the cake with the print on it as being the actual cake prepared by them before the sitting. Prints were taken of Margery's thumbs, Dr. Tillyard's thumbs, Mr. Fife's thumbs, and of Margery's great toes. Mrs. Richardson searched Margery at the end of the sitting, with negative results.

An interesting observation was made which supports those of Crawford in Ireland: Dr. Tillyard's left wrist and left middle finger were stained a deep blue. Examination showed that this blue was dye

from some of Margery's underwear, apparently showing that the teleplasmic terminal which made the prints took up some stain from the underwear as the terminal came from the body of the medium.

This sitting has been referred to by Dr. Tillyard in an article in *Nature*, Aug. 18, 1928, and he has indicated that the finished prints were presented to him. They were not photographed, and hence they cannot be reproduced at this time. Mr. Fife adds his statement regarding this seance as follows (the first two paragraphs being omitted as duplicates of the above description):

"While Mrs. Richardson was searching Margery, Dr. Tillyard examined the interior of the above-mentioned room and declared it O. K.

"Margery, Dr. Tillyard and I entered the room and formed a circle. Margery's left hand was held by Dr. Tillyard's right hand. I held her right hand in my left, and Dr. Tillyard's left with my right. The table carrying the dishes was between the medium, the doctor, and myself.

"The only light in the room came from a small electric light, a red bulb, controlled by a switch on the wall. In this red light persons and objects in the room were plainly visible.

"Twice during the sitting, in red light, a voice was heard coming from the direction of the medium although there was not the slightest movement noticeable of her lips and throat.

"In approximately 35 minutes time seven prints were obtained on six pieces of wax. During this time the room was in complete darkness except for the times when the water or wax was removed or replaced. This was done in red light. The wax was handled throughout the sitting by Dr. Tillyard, as it had been marked by him and Mr. Evans before the sitting for identification.

"During the entire sitting, with the exception of the time I was placing hot water in the dish and arranging the cloth, the medium's right hand was under my control. Dr. Tillyard's left hand was also under my control with the above exception and also when he was placing or removing the wax. The slightest movement on the part of either was plainly noticeable while thus controlled.

"At the end of the sitting I examined the prints and found them to be of the same pattern as those on many other pieces of

wax which I have examined and reported on since March 1927, and which have been referred to as the 'Walter thumb.'

"After the seance Dr. Tillyard declared the markings on the wax to be the same in every instance as those previously placed on the wax by himself and Mr. Evans.

"Prints were taken of Margery's thumbs, Dr. Tillyard's and my own, and also of Margery's great toes. These I compared with the prints found on the wax which was used in this seance, with negative results.

"After the sitting it was noted that the wrist and middle finger of Dr. Tillyard's left hand were stained a deep blue. There was no trace of coloring on my own right hand which held the doctor's left. I then recalled that the doctor stated that Walter had touched his left hand during the sitting. This was done while our two hands were on the far side of the table from Margery."

(Signed) John W. Fife

On the following evening another seance was held, this time at Lime St., at which the circle was formed by Margery, Dr. Tillyard, Dr. Richardson, Mr. De Wyekoff, Mr. Dudley, Mr. Evans, Mrs. Richardson, Dr. Crandon.

Outside the circle, with cameras, was Mr. Kunz. We hoped to get some photographs but Walter thought otherwise. Preparations were made for fingerprints but the seance began with a cross-test. Messrs. Tillyard, De Wyekoff, and Evans had number slips, etc. Mrs. Litzelmann was sitting with a group in Ogunquit, Me. The cross-test was completed. Walter announced, during the seance, that he had put the numbers through with "Sary" (his pet name for Mrs. Litzelmann).

He then asked for hot water in the dish and a piece of wax. Dr. Crandon poured the water and resumed control of Margery's right hand and, in the same period of red light, Dr. Tillyard placed a piece of marked wax in the dish. Walter said: "Now I want you to relax and don't talk. The fellow who is going to make this print has never done it before and he is nervous. Now relax." Then, apparently speaking to the stranger, he said in a low tone, "Come on up." There were a great many light raps, first on one side of the cabinet and then on the opposite side. Soft raps as though made with a cushioned rod or like

minute, muffled explosions. There were dozens of these. Walter said again, very gently, "Come up." And then, "Press down hard." He whistled a little and continued, "That one isn't so good. You'll have to do it over. But it wasn't so bad for a first time. You can back out now." He then asked for light. In red light Dr. Tillyard found the wax, folded over in the cold-water dish, and removed it. Dr. Crandon emptied and refilled the hot-water dish, a new piece of marked wax was placed by Dr. Tillyard, and the light was extinguished. Walter stopped all conversation and told the stranger to "come in and try it again." There were more raps in series of as many as 12, 21, and 25. Walter: "Take it easy. Don't be so serious." And then, to the circle, "I can talk but you people can't." He added something about this being an Englishman and told us that the second print was finished. He told the other that he could go and that this second one was a good print. He added to us, "This *must* be photographed before there is any chance that it might be broken. This may be the most important sitting that has been held here. I have done a week's work tonight. It had to be done. It was orders from on high."

Mrs. Richardson searched the medium before and after the seance with negative results.

The prints were photographed the next day and Dr. Tillyard took charge of the originals. The second print is a very good one. If of a right thumb it is an ulnar loop pattern with the delta close to and about on the same level as the tip of the core. The loop is nearly horizontal. There are well-marked double ridges at and above the core. It should be easy to identify if an original is found. Pending a search for such originals it seems inadvisable to reproduce the photograph.

In connection with the numerous raps which were heard just before these prints were made it is of interest to note that similar raps were heard at the seance of Mar. 17, 1928 (when Chinese characters were written through Margery's hand; *PSYCHIC RESEARCH*, Sept., 1928, p. 498). The significance of these raps—which did not seem to have any connection with a communication—was not explained at the time. Mr. Dudley felt that further information was desirable and, on Aug. 28, 1929, asked Walter about them. His answer was interest-

^a Meeting one of the more important objections to the previous totality of the fingerprint experiments.

ing and wholly unexpected. He said: "I will send the answer back to you through another medium. You will get it later from England." Mr. Dudley then said that in that case he would omit any discussion of these raps from the present article. Walter replied, "Put in the facts and say that I shall give you the answer later, through another medium." Up to this date the promised cross-correspondence has not been obtained.

The next sitting for fingerprints was in the nature of a preparatory sitting and was held at Lime St., Aug. 7, 1928. Dr. Richardson was alone in the seance room with Margery. Her wrists and ankles were bound to the chair-arms and chair-legs respectively, with three turns of one-inch surgeon's tape. The table was well beyond the reach of her fingers and the dishes well in from the edge of the table. Under these conditions Walter made two normal negative imprints on wax previously marked by Dr. Richardson. At the close of the experiment the tapes were found undisturbed.

The relative position of the medium, the table, the dishes, and Dr. Richardson may be seen in the photographs reproduced in this JOURNAL, pp. 568 and 570, Oct., 1928, with the exception that on the present occasion the psychic's wrists and ankles were secured as above described, and that no teleplasmic hand was seen or felt at this Aug. 7th sitting. Neither of the imprints obtained at this seance was especially good. They were identified as Walter prints and dated by Mr. Dudley after the seance. The markings were sufficiently distinct to identify the wax as that provided by Dr. Richardson.

The next seance was held two days later and the control was exactly the same as above. The lone sitter in this case was Mr. Joseph De Wyckoff. Three normal negative prints of the Walter thumb were obtained on wax which had been marked by Dr. Tillyard. Mr. De Wyckoff's report follows:

"Here is a brief account of my solus sitting with "Margery" on Thursday, the 9th. inst. about 10 p.m. or thereabouts. The medium was in trance when the other five sitters left the seance room on instructions from Walter

"She remained so during the whole time of the solus experiment, about 20 to 25 minutes, and for some time after the other five sitters came back. Her hands and feet

were securely strapped by Mr. Dudley just before he left the room and I verified every place where the adhesive plaster was. Control conditions were thus perfect. In addition, my right hand rested in the fingers of her left.

"Walter said in his deep voice: 'Are you scared, Joe?' (This with a tone of levity). I replied, that it was out of the question, since I knew him so well, thought of him so much, etc., and that I just felt as if I were in a room alone with an esteemed and beloved friend—though I was unable to see him.

"I also added that he, Walter, ought to perceive that 'I wasn't even a bit nervous' to which he replied; 'Atta Boy!'

"He then directed me in a matter of fact tone to move the table a little closer (towards the medium)—which I did, after several abortive attempts, until he said, 'Now it's all right. Be careful; the water is very hot—you can put in one piece of the wax, by feeling first for the cloth and then letting it slide down.' I did this with my left hand—alongside of which I had previously placed the little box of wax left on the seance table by Dr. Tillyard and each tablet duly marked by him, secretly (also corners broken off and pieces retained by him).

"After making the first impression Walter remarked that 'it was not good—the wax tablet having doubled up as the water was too hot.'

"He was successful and gratified with his second and third imprint. We had meantime carried on an intimate conversation, chiefly concerning a family matter of my own.

"At one time I asked him a question during this conversation and he replied 'Wait, I am busy.' Excepting for this he talked and whistled almost the whole time. When he finished with the third imprint he said: 'Joe, I'll bet you these will be found to be *exactly* as my previous ones.' And 'You need not do what you promised if I lose the bet.' I replied that I was sure he was right and that I preferred to keep my promise in any event. He then instructed me to call in the rest of the circle for five minutes which I did.

(Signed) JOSEPH DE WYCKOFF.

Mr. Dudley supplements Mr. De Wyckoff's report with the statement that he examined the tapes in red light at the

conclusion of the solus sitting, and found them in the same condition as when applied. Margery expressed surprise on awaking from trance and finding herself taped to the chair; she had been in trance when the taping was done. The wax tablets were all easily identified as those marked by Dr. Tillyard. Of the prints here obtained, Dr. Tillyard has taken one; both were typical Walter prints.

The sitting of Aug. 10, 1928, was held under exceptionally rigid conditions both as to control and locale. Dr. Tillyard had been present at six other Margery seances, one of these, as previously described, with Mr. Fife as the only other sitter. He felt that these had proved conclusively the genuineness of the phenomena. He did not question the *bona fides* of any of these sitters or of Mr. Fife but in order to satisfy the demands of a rigorously scientific control he felt that it was desirable for him to have a sitting alone with Margery. He put the proposition up to Dr. Crandon and it was agreed to without reservations. He felt that this seance should be held outside of Lime St. and the only question was as to the location. It was finally decided to approach Dr. X., an eye-specialist, who has a suite of rooms especially suited to the work in that they can be made reasonably dark. Dr. X. gave his consent on the condition that his name be not publicly associated with the experiment. He consented to search Dr. Tillyard and to have his nurse search Margery. Both have testified as noted in the subjoined report. This report is filed with Dr. Tillyard and Sir Oliver Lodge. Either will be pleased to supply the names to any researcher, on the condition that the information be not published.

Walter requested that Mr. Dudley assist in setting up the apparatus and applying the bandages to the medium. At 8:45 P.M. Mr. Dudley collected the apparatus at 10 Lime St. Dr. Tillyard took charge of the medium's seance garments, which he had searched, two small, soft pillows, the dishes already illustrated and described, two towels, and six pieces of wax. The last he had marked with the numbers 5, 6, 7, 8, 9, 10 respectively, and an equivalent number of notches along the edge of each. One corner of each was broken off and check-marked. Mr. Dudley had the Richardson Voice Cut-Out. Dr. Crandon drove the party to the rooms of Dr. X. The nurse,

Miss Y. took Margery to a back room and disrobed her, searched her very thoroughly, including her mouth, teeth, and hair, robed her in her seance garments, and led her to the consulting room as soon as that had been prepared. Dr. X. in the meantime, searched Dr. Tillyard and Mr. Dudley very thoroughly, each having removed his coat. His statement and that of the nurse are appended.

Dr. Tillyard and Mr. Dudley arranged the seance apparatus near the center of the large room. A three-part screen was placed so as to shield the medium from such light as leaked past the double curtains. A Windsor chair was placed inside the screen. A small plain table was put in front of it. A second plain chair at the left of the medium's chair for Dr. Tillyard. A floor-lamp with flexible top and parabolic aluminum shade was fitted with a red bulb and placed so as to illuminate the table without lighting up the medium's face too strongly. The Voice Cut-Out was placed on a side table together with a flashlight for activating the luminous floats.

Dr. Tillyard placed the dishes on the table; the kettle of hot water and the pail for waste water were placed in front of the table. He made a careful examination of the chair and table and states that they were of the plainest make without any secret hollows, drawers, or shelf.

Miss Y. then brought the medium in and seated her. Dr. Tillyard arranged a soft pillow at her back and put the other in his own chair. Dudley applied three turns of adhesive tape to Margery's wrists, binding them tightly to the arms of the chair. She said that her left arm pained her and Dr. Tillyard noted a large bluish red bruise on it, a little above the wrist. Margery said that this had come during a previous seance (August 9) and that Walter had said that he had drawn teleplasm through this point. The tape was applied below this bruise. The ankles were secured to the legs of the chair in the same manner. Dr. Tillyard then made numerous cross markings over the tape to the wrists and over the ankle ties to the stockings, using a blue skin-marking pencil. Mr. Dudley withdrew. Dr. X. closed the door.

Dr. Tillyard and Margery were inside the room. Dr. Crandon, Dr. X., Mr. Dudley, and Miss Y. were outside. Dr. Crandon had not entered the room at any time

Dr. Tillyard found it necessary to rearrange one of the curtains to shut out a shaft of bright light but notes that the room was never really dark and that he could dimly see the door and various objects throughout the seance. In view of the amount of light and position of the screen, chair and table it would have been possible to observe any forward movement of Margery's head. Margery went into trance with Dr. Tillyard holding her left hand.

Walter came through promptly. Said "Hello, Tillyard" and whistled loudly. He greeted those outside the door and made a pun on Dr. X's name. This was heard in the hall. Walter said, "Who's the charming blonde?" referring to Miss Y. Dr. Tillyard replied that she was Dr. X's assistant. Walter whistled an old Canadian hymn tune and then the Wedding March from Lohengrin. Dr. Tillyard said "That's no good now, Walter, as John Evan's girl has chucked him." Walter—"Too bad, too bad; tell him from me that he'll get over it."

After about five minutes Walter told Tillyard to put on the light and put in the first piece of wax. Dr. Tillyard poured the hot water and placed the wax on the cloth, and turned out the light. Walter said, "Whew, that water's hot; I've scorched myself." Dr. Tillyard reported this to Mr. Dudley, who asked whether it was his hand that was scorched. "No," said W., "It's the tip of my tail. This water is as hot as—." Dr. Tillyard heard slight splashings in the water, then movements indicating the handling of the cloth, followed by movements of the wax in the dish of cold water. Walter said, "Put on the light and take out the print and put in another piece of wax." Walter suggested that Dr. Tillyard make sure that he had a print and he examined the wax in strong red light and saw the thumbprint. He then put in another piece of wax and turned out the light. After a short delay Walter said that the water was too cold. The light was turned on, more hot water was put in the dish. Dr. Tillyard reports that Walter talked many times during the seance while the bright red light was on; that Margery was asleep with her head slightly inclined to the right; and that Walter's voice came mostly from inside the cabinet to the right of and a little

above Margery's head, but sometimes lower down and near the table.

The second print was made a little less quickly than the first. Dr. Tillyard examined this in red light and noted that it had a good impression. With the light out again Walter said that Dr. Tillyard should arrange the cloth and put in more hot water. This was done in red light and another piece of the marked wax put in the dish. As soon as Walter had finished this print he said, "I guess this cloth wants squeezing out," and Dr. Tillyard heard water trickling down on the table as though this were being done. Dr. Tillyard removed the third print. Walter asked for the voice machine. Almost as soon as the red light was on Margery awoke and said that some water had poured into her lap. Dr. Tillyard mopped up some of it and noted that the cloth was lying, squeezed up, on the edge of the table.

Dr. Tillyard activated the luminous floats and placed the Voice Cut-Out on the table. He placed the mouthpiece in Margery's mouth and turned out the light. The floats were promptly unbalanced but did not stay so. After several attempts on Margery's part to maintain the unbalanced state Dr. Tillyard turned on the red light and found that the mouthpiece was not tight in the hose connection. He made the necessary adjustment and replaced the glass mouthpiece in Margery's mouth. With the light out Walter spoke at once saying, "Well, here I am, what do you want me to say?" Dr. Tillyard: "Say anything you like, Walter." Walter, mockingly: "Say anything you like, Walter!" He then spoke a sentence to Dr. X., a pun on his name. This difficult sentence was clearly heard in the hall with the doors tightly closed. He made a few more remarks while the floats stayed unbalanced. Dr. Tillyard put on the red light. The mouthpiece was still in Margery's mouth, her hands were secured to the chair.

The remainder of the seance is not involved in either thumbprint or voice tests and may well be omitted from this abstract.

As soon as Walter had said good-night Dr. Tillyard turned up the red light and, a little later, the white light. He examined the surgeon's tape ties and reported that the markings were all in position and showed no effect of strain. The bruise on the left wrist was more inflamed and painful. He noted that the warm weather had

TELEPLASMIC THUMBPRINTS

made the tape very sticky and that it could be removed only with considerable difficulty. After his examination of the ties he called in Miss Y. who again examined Margery with negative results.

During the latter part of the sitting Walter had told Dr. Tillyard to examine Margery's back. The nurse did so. The results are shown in her report.

The seance lasted approximately 40 minutes.

When the party returned to Lime Street the phonograph in the lower hall started before anyone came near it.⁴

The above report is much condensed from a six-page detailed report by Dr. Tillyard. The comments regarding the clearness with which Walter's voice was heard in the hall are, of course, on the authority of those in the hall.

The position of the table with reference to the medium's body is approximately the same for all seances. The inner edge is about 16 inches from her body.

The following is the report of Dr. X.

"Mrs. Crandon (Margery), Dr. R. J. Tillyard and Mr. E. E. Dudley came to my office in Boston, Massachusetts on August 10th, 1928, at nine p. m. They brought with them dental-wax and two shallow crockery dishes for making finger-prints.

"I examined Dr. Tillyard and Mr. Dudley and found that they had nothing in their pockets or on their persons except keys, chains, spectacles. My nurse, Miss Y., examined Margery (clad only in bathrobe, stockings and shoes) and found nothing). These examinations were at 9:05 p. m.

"Margery and Dr. Tillyard were alone in my office, with door closed and guarded by me. After the sitting, a second examination was made at 9:40 p. m. in my office and disclosed nothing on Margery. She showed, however, an area of denuded epithelium together with sub-cuticular hemorrhage one and three-quarter inches by one-half inch on the anterior aspect of the left forearm extending to a point about two inches above the upper end of the taping. Further examination showed the skin from the twelfth dorsal and first lumbar spine was red and tender, despite the fact that Mrs. Crandon used a soft pillow (pre-

viously examined) between her back and the chair during the seance."

(Signed) Dr. X., M.D.

(Signed) Miss Y., R.N.

As Dr. Tillyard has these wax prints they are not available for photographic reproduction at this time. Mr. Dudley examined and dated them and testifies that they are normal negative prints of the Walter thumb and that they are well and clearly impressed. Margery's soreness was relieved after twelve hours and quite cleared up after twenty-four.

Note that the dishes for hot and cold water are placed about three to four inches in from the edge of the table and that the hot-water dish is usually at the right of the medium. There is sufficient space between the dishes to permit of drawing the cloth with its wax on the table. It is in this space, in a straight line between the dishes, that we find the cloth after the print has been completed. In most cases (unless the wax has been much deformed) the wax shows the pattern of the cloth on its under side. This pattern is more deeply impressed at the point where the imprint is made. All this confirms our assumption that the cloth is pulled toward the medium's left in a line parallel to the edge of the table, and that the impression is usually made while the wax lies on the cloth in the space between the two dishes.

The next seance of this series was on November 18, 1928, at Lime Street. The sitters were Dr. Wasaburo Asano (1601, Higash-Terao, T s u n u m i, Yokohama, Japan), founder and president of the Japanese Society for Psychic Science, and Dr. Edison W. Brown. Dr. Asano marked the wax tablets before the seance. On these, four normal negative prints of the Walter thumb were obtained, using only three pieces of wax. This wax was handled by Dr. Asano. He has published an account of this seance in a Japanese periodical. The fact that the prints are those of the Walter thumb is attested by Mr. Dudley, who examined them immediately after the seance. Dr. Asano testified that they were made on the wax marked by himself. In the absence of a report in English by Dr. Asano, Dr. Edison Brown submits the following statement of the conditions which ruled at this seance:

"On November 18, 1928, at 10 Lime

⁴A constantly recurring phenomenon of Lime Street, not yet adequately covered by published material.

Street, Boston, Mass., I sat in a seance with Margery and Dr. Wasaburo Asano.

"Dr. Asano had several pieces of dental wax which he had marked for identification. We had the usual dishes, one with cold water in it, strip of cloth for the hot-water dish, and kettle of hot water. I poured the hot water, emptied and replenished the dish of hot water as directed by Walter. Dr. Asano placed the wax in the hot water and took entire charge of the resulting fingerprint impressions.

"Four impressions were obtained which were identified by Mr. E. E. Dudley, after

the seance, as normal negative prints of the Walter thumb.

"No other persons besides Margery, Dr. Asano and myself were in the room during this experiment.

"While the wax was in process of softening, being imprinted, and until removed from the dish of cold water Margery's right hand was controlled by me. It is my belief that her left hand was likewise controlled by Dr. Asano during these periods. Dr. Asano stated that the four pieces of wax which were imprinted were the ones which he had previously marked."

(Signed) E. W. BROWN, M.D.

A PIONEER OF PSYCHICAL RESEARCH

The First Frederic W. H. Myers Memorial Lecture

Delivered at the Aeolian Hall, New Bond Street, W., on Friday, October 18th, 1929

By SIR OLIVER LODGE

(Special verbatim report for PSYCHIC RESEARCH)

THIS lecture is to be the first of what we hope will be a long series of discourses on different aspects of psychic science, problems raised by facts connected with human personality, in which subject Frederic W. H. Myers was a recognized master. He died nearly a generation ago, in January 1901, so that to many members he may be more a legend than a remembered person.

During the years immediately following his death I and others wrote a good deal about him. You will find "In Memoriam" notices in the *Proceedings*, written by Professor William James, Frank Podmore, Walter Leaf, myself, and others, and in the next volume we wrote reviews of his "Human Personality", which was brought out by the Society a year or so after his death. I cannot repeat to a new generation what was then said, I must content myself with giving references.

When a memorial series of lectures is established for any great man, the first of the course cannot but touch upon the person himself, and as I have been selected because Myers was an intimate friend of mine—I had the honor of being his friend for the last twenty years of his life—I must say a word or two about my connection with him and my introduction to the subject through him. We visited at each other's houses, we travelled abroad together, we carried on an investigation at a chateau in the south of France, and we had innumerable conversations on a great variety of serious topics. In literature his knowledge was overwhelming; in science we met more on equal terms. I knew a lot more in detail than he did, but he had a keen instinct for science, and was a stimulating and critical interrogator. The ad-

vantage of such talks was mainly on my side, and I valued his friendship highly.

I was introduced to Myers in the seventies of the last century by Edmund Gurney, author of "Phantasms of the Living". He came to University College as a senior student and attended my lectures on mechanics for the purpose of enlarging his knowledge of physics in relation to the subject of sound. We became friendly. I lunched with him once or twice, and visited his rooms, where I saw accumulated notes typical of his strange interest in some odd and supernormal occurrences. He wanted to bring these out of the region of superstition into the realm of fact, and was hoping to find an explanation in the curious transmission of thought then being studied by Sir William Barrett, for which afterwards Myers invented the name "telepathy".

I do not remember my first meeting with Myers. I think it must have been at some club. But I seem to recollect Myers and Gurney as two tall figures standing by the mantelpiece discussing weird things, while I lolled in a superior manner in an armchair. I was somewhat impressed with the patience and courtesy with which they listened to my crude objections. They seemed to think it worth while to try to get me to take a more reasonable view of the phenomena, and not to consider they were blatantly absurd and impossible. Later through my friend Barrett, whom I knew as a physicist, I became acquainted with Henry Sidgwick, and could not fail to be impressed by his personality and remarkable reputation for critical candor and sobriety of thought; so that when, under his presidency, the Society for Psychical Research was founded in 1882 I attended some of its earlier meetings,

though I did not become an original member.

By this time I was married and over-worked, and moving to Liverpool to take up the Chair of Physics at University College there. Soon after I was established in Liverpool an opportunity arose for investigating a case of thought transference which had arisen in George Henry Lee's drapery establishment, so that I had the opportunity of becoming convinced of the truth that a telepathic ability actually existed in some people. This naturally, under the tutelage of Myers and Gurney, opened my mind to many other possibilities and paved the way for the perception of the partial independence of mind and body or mind and brain—a discrimination between the mental faculty and the instrument which in Myer's view opened a clear avenue to the idea that one might survive the other, and, further, that damage or destruction of the brain need not mean damage or destruction of the mind which had used it as an instrument of manifestation in this material and physical sphere. That was the sphere in which my work then chiefly, perhaps solely, lay.

After this I became more intimate with Myers and at his house had the privilege of meeting both William James, the great psychologist, and Charles Richet, the great physiologist of France—doubtless others also, but those stand out in my recollection. William James was with Myers when he died in Rome, and gave a touching account of the patience with which he bore his sufferings—a patience and resignation which won the expressed admiration of the Italian doctor. Myer's belief in immortality, at one time lost, had become very real and assured before the end. His claim on existence was always very vivid. He sought to realize life to the full, he could not bear to think of a terminated or prostrated existence. This I conceive was the motive power which led to his hopeful and enthusiastic effort at founding a Society which should carry on the work of exploration into human faculty for centuries after he had left the earthly sphere. To us he has handed on the torch, and without any claim to infallibility we have done our best to carry on and leave to our successors a reasonable and cautious but progressive course of action. *We move too slowly for some, too quickly for others, but on the whole we move.* [The Editor's italics.]

Those who wish for eloquent inspiration in the quest for truth would do well to read all Myer's books, including his poetry, and his numerous articles. His power of exposition was nothing short of genius, and it behooves ordinary mortals to make all the use they can of a genius in any form it is vouchsafed to them.

Our beloved friend Charles Richet has sent me a special message of friendship for this meeting, regretting that he cannot come, and assuring us of his sympathy in thought.

To resume my brief historical survey of the events of the eighties of the last century, Professor William James at Harvard wrote to Myers about a remarkable clairvoyant medium in Boston, Mass., with whom first his family and afterwards himself had interviews. Although skeptical as to the possibility of such things, he reported that when in trance she seemed to possess a different personality and acquire an extraordinary lucidity enabling her to give details about family connections and other things such as could never have come within her normal knowledge. Myers and other leaders of the S.P.R. were impressed with his testimony and decided to invite this lady over to England for an investigation. Accordingly, in the autumn of 1889 I received a request from Myers to go to the Liverpool landing stage and meet a certain Mrs. Piper with her two small children, escort them across Liverpool and put them in the train for Cambridge. That was my first contact with that medium afterwards so famous.

After a few weeks Myers reported that he had tested her powers and found them certainly genuine to the extent at least of telepathy, that she had demonstrated the acquisition of information inexplicable by any normal knowledge, and that I ought to go down to Cambridge and see her. I went, and in his study, with Myers as note-taker, I had my first mediumistic sitting of any kind. The experience was most impressive, more impressive perhaps, because more surprising than I have had since. Detailed knowledge of my relations was shown, and in particular an aunt of mine, to whom I have been indebted, either directly or indirectly, for much of my post-school education, ostensibly came and delivered messages. My aunt reminded me that she had promised to come and report if she found it possible after her

death, but she was a religious woman, with an orthodox faith in survival, though with no knowledge on the psychic side or of the possibility of communication. She thought, however, on religious grounds that she would continue to exist, and she hoped that she might be permitted to come and give a message, because at that time I was quite skeptical of such things. Like every young scientific man of the last century, under the influence of Huxley and others, I was not drawn to the spiritual side of things. She did, however, come in and for a minute or two actually took control and spoke a sentence or two in her well-remembered voice. That must have been a special effort; it was like the forcible way in which she drove herself in, it was not the custom of Mrs. Piper to be controlled like that. The circumstance was very dramatic, and made an impression, not only on me, but on Myers also, who had naturally much greater experience of such things. I remember we were both somewhat overcome by it, and as a first experience it was rather unique. It is not often that on a first occasion you get anything very forcible. Not that I advise anyone to be bowled over and be permanently convinced by any one occasion. You must have more experience, at any rate before you can speak to others about it. Yet every impression contributes, and I was favored with a strong impression.

In the December of the same year—1889—I persuaded my wife, rather against her will, to invite Mrs. Piper to stay a week or two at our house, in Liverpool. There I conducted a series of test sittings, introducing strangers, and made a report to the Society, which was published in full in its Proceedings. I remember I got several of my co-professors to come anonymously, and in every case they got information given to them, not new to them, and not beyond telepathy. What the explanation is, is not to be made out by little experiences, but by a good deal of experiences. What you have to do first is to make sure of the facts. I had the pleasure of receiving the Principal of the University College, who came and made a report of what happened in these cases.

My object was to eliminate telepathy from the sitter as an explanation, to get facts unknown to anyone present, which could be verified afterwards. In this I was successful. If you eliminate that, you get

the idea—still of telepathy perhaps, but of telepathy from the departed. The dawning certainty of survival, and the power of survivors to communicate under certain conditions began in my mind, and has never seriously receded since. When we are on the track of truth it usually happens that all subsequent experiences go to confirm early impressions, whereas when we are not on the track of truth the new facts do not seem to fit in. It is like making a puzzle map—if you once get on the track of the design, every piece fits into its place.

That Christmas my wife and I went to the Italian Riviera and stayed in the same house at Alassio as the Rev. John Watson, afterwards well known as "Ian Maclaren", and his wife. On my departure Myers said that he rather envied me going into these beautiful surroundings with a nascent faith which had already begun to change my materialistic outlook upon the Universe. His own more varied and extensive experience had led him in the same direction some years previously, and his belief continued to dominate the whole of his inner life.

Now I should like to speak a little of Myers's psychic and even posthumous activities. I have myself no doubt about the continued activity of the departed. Anyhow, I am at liberty to regard it as a working hypothesis which must be tested to the utmost, not keeping shy of it, or apologizing for it continually, but applying it for whatever it is worth. It is sometimes said that we must attribute all occurrences to the unconscious activity of living people, and not refer to the agency of those who have lived and gone on—not even permit such an appeal until all other possibilities are exhausted. This is a policy of safety first, but it leads to all manner of difficulties and far-fetched explanations. What we want is not a conventional or safe hypothesis, but to find the true one, and if we can find one which fits all the known facts we have the right to use that to the utmost till it breaks in our hands. To attempt to explain everything by the agency of living people is doubtless a meritorious attempt, but on the whole it fails. I make no apology for my firm and confident assertion that the activities of Myers and others continue and they are become more and more agents of the interaction and interest between those departed

on that side and those embodied in the flesh.

As a brief summary I should like to call the attention of members to the brief abstract printed by the S.P.R. in February, 1901, of a paper not yet published. These phenomena as they gradually became known to me, largely under Myers's tutelage, were not limited to the mental aspect of things, such as telepathy, clairvoyance, and personal communication, but extended also in a minor degree to psycho-physical phenomena, such as levitations, telekinesis generally, and so forth. I never had the opportunity such as Sir William Crookes had, of witnessing full-blown materialization, but movements of objects without apparent control and for apparently inexplicable physical results came under my notice when, in company with Myers, I paid a visit to Charles Richet in his island in the Mediterranean in July and August of 1894. We were then given the opportunity of investigating the mediumship of Eusapia Paladino. We were alone on the island for days together, and the phenomena were strong and marked, far beyond the trivial and annoying methods of deception by which she was afterwards found occasionally to eke out her waning powers. Materializations were constantly felt, though seldom seen. They were felt in the strongest manner, the power being sometimes exercised with almost alarming violence.

My report of our joint adventure was not admitted to the *Proceedings* of the S.P.R., but was printed in the *Journal* for 1894. It was now that the name "ectoplasm" was coined by Richet for these physiological extras. As a physiologist he could not but be puzzled at the preposterous happenings only explicable in apparent emanations from the organism. Myers was not so much concerned with these strange occurrences. They seemed to fit into some large system of philosophy which he had evolved as to the probable nature and comprehensiveness of the unseen or spiritual world. He was prepared to admit a multitude of possibilities due to the activity of dwellers in some unexplored region or aspect of the universe—not necessarily departed human beings at all, but intelligent, who had developed by long experience a power of dealing with matter in unknown and unfamiliar ways, even to the extent sometimes of achieving what

in the normal human being with full use of the limbs would be impossible, such as dematerialization. The hand which he strongly held and determined not to let go, had dematerialized in his grasp, and this had struck him more than the more normal kind of movements which I myself had witnessed, such as might be accomplished by the ectoplasmic hypothesis of extra or temporary limbs—that is to say, phenomena such as the grasping of a hand, or carrying things about, and so on, which would be quite feasible to any normal person who was free to move wherever he chose. His view evidently was that it would be a great mistake to suppose that humanity, whether discarnate or incarnate, exhausted the possibilities of the Universe; that we were beginning a study of the powers and possibilities open to these other intelligencies, that our business was to ascertain what could be done without preconceptions or ideas based upon our own necessarily limited mundane experience on our particular planet. The Universe, as he often said, must be infinite in an infinite number of ways, and it would be in the highest degree presumptuous for an explorer to deny or reject the experience merely because it conflicted with the explorer's own small ideas of what was possible. To Myers we seemed to be at the beginning of an extensive line of enquiry, of a new epoch of research which would occupy the enlightened attention of remote posterity, however futile and inexplicable our early attempts at demonstration were.

In an eloquent sentence he likened the few explorers who were entering into this uncharted region to Columbus and his mariners, who, as they crossed the Atlantic, became entangled in the seaweed and the floating timbers and other refuse of the Sargasso Sea. He asked whether, if our usual facts about the unseen world seemed small and trivial, they should deter us from our quest. As well might Columbus have sailed home again with America in the offing, on the ground that it was not worth while to discover a continent which manifested itself only by dead logs.

The parable is as necessary now as it was then. We have not progressed very far since Myers left us. The scientific world has not awakened up to our researches. The subject is still in an infantile stage, and few of us have any adequate idea of how it is going to develop. The

testimonies to strange occurrences are more frequent than of old, people are not deterred as they used to be from fear of ridicule, there is a vague notion abroad that there must be something in it, but what it is and what recognized intercourse with the spirits will lead to—for that is what is beginning, the spiritual recognition not only of the existence of a spiritual world, but of intercourse with it—we cannot say. It is like savages first coming into contact with a white race. You do not know what may happen. You may say the experiment is dangerous. Perhaps it is, but what an opportunity for learning, and how it may enlarge our scope when we can get testimony of existence beyond that which our senses and our instruments can give us! We can do so little by our unaided efforts, but the aid is there, the help is there. Religious people have known it all along, but we are arriving at it in scientific fashion, and the two methods together are working towards the same ultimate goal.

Well, I say that what recognized intercourse with the spiritual world will lead to, and how far our notions of existence may be enlarged beyond planetary conception, who knows? It may be that there is a continent of unimagined extent beyond the Sargasso Sea. Scientific exploration is a slow process, especially when most of the trained explorers fight shy of it. They need not be impatient, there may be good reason for delay. It has often been found that results are better and more stable when they arrive at the proper time. Our generation can but do its best and wait in faith for the fuller revelation which in due time will surely come. Astronomers tell us that humanity has many ages before it on this planet, they say a million centuries, and that the time we have been on the planet is as nothing to the time that lies ahead of us. Humanity is in its infancy. Limited as we are by our normal senses, even though extended by instruments, very little of the totality of things is open to our direct enquiry. Myers wrote as follows: "Out of the long Stone Age our race is awakening into consciousness of itself. We stand in the dawn of history, beyond us lies a vast and unrecorded waste . . . We have not yet gone far. A few thousand years, a few hundred thinkers have barely started the human mind upon the great eons of its onward

way." The possibilities of the Universe are still largely a sealed book. We must be unaware of a multitude of things now going on all around us, just as we are unaware of the wireless waves passing through this hall at the present moment—waves which would bring us speech or music if we had suitable instruments. This wireless analogy is an easy and superficial but useful parable that must strike anyone. If only our eyes were open to see the whole of existence we should be dazzled, blinded—we could not stand it. They are mercifully screened from complete revelation, but we have inklings and suggestions and indications that we are thus screened, that the body isolates us, so as to enable us to act as individuals and to do our work here in this field of matter which we are occupied with for a few years. But this is not our permanent home; indeed, we are not quite at home in it. We have all sorts of trouble with it, and we shall go on, I suppose, much better without it when the right time comes. Meanwhile it is a training ground, but if we imagine that we know anything in this sphere about the Universe as a whole, well, the great scientific men have never thought that. I have spoken of the wireless analogy, but a better one is that of Huxley who, in a period of insight, said that from our observation point on earth, we probably know as much about the entire Universe and the full complexity of existence as a worm in a flower pot on a London balcony knows about the life of the Metropolis.

I am sometimes asked whether I have had any communication with Myers since his death, or whether he has gone on to some higher grade of existence out of touch with earth. My answer is that as far as I can judge, a man devoted as he was to the enlightenment of his generation in spiritual matters, is not likely to shirk his task merely because he has an opportunity of progressing. He may progress, but it is possible for people from high to return on missionary enterprise. The lower may have to bide their time before they can ascend to the higher, but I judge that the higher can always descend to help the lower. I should have thought that that was the essence of the Christian faith, that the Higher did come to the help of the lower. However that may be I know for a fact that Myers' influence and help are still with me, and that when I have ques-

tions to ask he is willing and ready to answer. He does this often through his lieutenant, my son Raymond, sometimes coming himself, to give information of a more difficult character than Raymond could manage. Most of this has to be done unfortunately through a more or less uneducated medium, and therefore is apt to be sophisticated and is never infallible. Perhaps the best assistance is not of a mediumistic character at all, but rather takes the form of spurts of inspiration which come, as it were, unconsciously and the reality of which I would not presume either to deny or to assert. Myers claims to help me in this way sometimes, and I do not doubt it. I sometimes put to him an idea that I have got, and say, "What do you think of that?" to which he replies, "Man, I gave it you." I do not deny it, ideas may come in that way. When people say that nothing of value comes through from the other side, I say, "Look at all the things of value that have come through already. Poetry, music, works of art--whence come they?" The artists often say they come they know not how. They do not claim that they come by their own unaided effort. They feel that something is added to them, something is given. I think inspiration is a reality, and that these communications are a very infantile kind of inspiration, but something of the same general character on a lower grade. So long as we are trying to do the work for which we are intended we are guided more than we know, but we can hardly bear the testimony in that direction, we must be judged by results.

I have had talks with Myers on some aspects of my effort to link together physics and psychics, the material and the spiritual. I presume there is a machinery by which mind acts on matter, but whether I shall be able to find it or not I cannot say, it may take a long time.

I want now to read you a few short extracts from our conversations. Probably they are not very intelligible. I must now become a little esoteric and address myself to the members of the S.P.R. rather than their friends who may not be so well acquainted with the usual methods of communication. Some of Raymond's utterances are perhaps simpler and more easily intelligible. I have from time to time given extracts from them in the S.P.R., but I propose to limit myself to a

few extracts bearing on the nature of control and the kind of dislocation or confusion that personality sometimes manifests when one and the same ostensible control tries to manifest through more than one medium. Feda, for example, talks mostly from Mrs. Leonard, but I have had a talk with Feda through another medium. It seems to be possible for a control habitually accustomed to work through one channel to attempt an occasional excursion through another. Feda is said to have spoken through other mediums. As for Raymond, he has no special habitual channel, he used to prefer members of his own family. Messages purporting to come from him have reached me from all parts of the world, most of them with little or no features of authenticity. Occasionally this widespread ill-founded claim has been referred to during a sitting and some information has been given about the nature of control and impersonation and dramatization generally. For instance, during a sitting of my wife and myself seven years ago with Mrs. Leonard at East Barnet, Feda volunteered a reference to an occurrence which had happened a month earlier at our home in Wiltshire when we were visited by an amateur medium through whom both Raymond and Myers have sent messages. Towards the end of that sitting, after Myers had been talking, and when he was saying good-bye, arranging another meeting, and telling us to be punctual next time—he would say, "We meet next on Tuesday, the 3rd December at 9 o'clock and don't be late"—another fresh communicator said, "Good evening, Solomon," (Solomon was a name given to me). I said, "Is that Feda?"

She said, "Yes," and she spoke about Mrs. Leonard and someone who was giving her trouble, and seeing that she (Feda) was rather worried about it. She was worried about someone who wanted to take possession of her medium. When she had done with that topic she just chatted away a little, expressed amusement at our small house, which she called a hut, and said she had been talking to the cats, which were very numerous. Well, in May, a month later, we had a sitting with Mrs. Leonard. After Myers and Raymond had finished speaking, Feda, now the normal control, said, "May I talk about something to do with myself? You know I have been down to your house, don't you?"

"Yes."

"Solomon, I do not think I have told you about this before, but there are times when Feda is not really communicating, but her shadow is. Mr. Fred (that is Myers) can explain. Did you know what a thought-form is, something that you might send a long way off and the thought-form might even speak? When you go that way you get things you want to say mixed up with other things." She then explained more clearly about Mrs. Leonard's worry which she referred to through that other medium. It had to do with Mrs. Macconnell and her express desire that David Macconnell should take control. Mrs. Leonard did not wish that, and Feda resented the attempt to displace herself. "David's mother wanted Gladys to sit in the evening and let David take control like he used to do," and so on. When the explanation was finished, I said:

"Feda, I gather that when you came down to us in the country it was your etheric form that came and that it is not quite dependable in what it says."

She replied, "No, it is like going in a dream. You get mixed up not with the mind, but with the subconscious mind of the medium. When you dream, you dream about things that have been worrying you." She reported then that Mr. Fred (Myers) wanted to speak, and then Myers took up the thread—note the change of style—"You talk about secondary personalities when you are in the body. On our plane, in our condition, we have no secondary personalities, but when once we have established communication with your side and got a mental image of ourselves in your conditions, we may have a secondary personality, or even a third. It is something that can be called to life by expectation. Supposing I make a strong mental impression on the mind of a psychically sensitive person while yet I am talking with someone else many miles away, that impression of myself which is Number Two, as I heard Feda remark just now, would not be in full consciousness with Number One. The normal image of myself would be left with Number One. The record once produced can be fixed on the medium's mind again. It requires only a touch to get it going. I myself have often come into touch with a sensitive whom it has not been my intention to influence, but

my proximity seemed to touch a spring in the medium."

Then Feda takes up the thread again: "Mr. Fred is very interested in this!" I said, "Yes, what has been said is quite useful." Then Myers broke in again, "Lodge, you know in dreams we are not at our best. I remember dreams in which I seemed to be all the time dodging responsibility, running away from responsibility. The elements of doubt and fear very often enter into dreams. That is apt to be the same in what Feda terms the shadow self."

I have many records of these conversations in my hand, but in view of the limitation of time I will skip a number of them and come to quite recent times, indeed this year. My wife has gone over lately and joined the group. She had overcome her initial repugnance to the subject which she felt last century; she had become quite interested, and although she did not claim or admit that she knew very much about it, she was very sympathetic with bereaved people, often helping them, and was anxious to do something to help me when she got over to the other side. Recently I asked her one or two questions about the personality of control. I instanced the well-known controls of one or two famous mediums with whom she had been acquainted by sittings held while she was here. One of them, John King, was more especially attracted by my wife. It has always been a puzzle to us in the S.P.R. to know what personalities of this sort are. They are sometimes thought to be secondary personalities of the medium; by others they are thought to have an independent existence. I therefore wanted to ask what her experience of these was now on the other side. Her answers in May of this year, at a sitting with Mrs. Leonard, were given through Feda, who expressed amused interest as to what was thought about herself, among other controls. At this sitting Raymond broke in and said, "Mother is awfully enthusiastic about all this, Father, I have had to hold her back." I asked whether she could talk to Phinuit, whether this was a person one could talk to. The reply was, "Not very much." At this point Feda chips in and says, "What a funny answer." My wife continued: "Phinuit is not altogether through with me, Oliver. There is a condition that makes it more difficult to talk

to one kind of entity than another. I could talk to Raymond very fully. I could talk to so many people, but certain people who exist, well, they exist, but I do not understand everything about it yet. I understand that later on I shall be able to talk to Phinuit more easily. Then I asked, "Have you met John King?" and the reply was, "Yes, very much in the same way. I have spoken to the person who calls himself John King. He presents different masks and calls them John King. Oliver, it is not always the soul that is the personality that communicates. I am beginning to understand it, and it does interest me."

I said, "Then there is something odd about these personalities like John King and Phinuit." "Yes." Then, Feda asked "Is there anything odd about Feda?" I interposed. "She has not discussed Feda yet." My wife went on: "There is one thing I wanted to explain to you. When people belong to each other through long association through love, through fleshly relationship, there is no difficulty in contact between those people, either from one plane to the other, or between them when they have both reached the same plane. The links exist. But in the case of controls it is different. If we trace it back we shall find there has been a person, say, John King, and that it was necessary for him to do some good work for people on earth as a kind of compensation for his shortcomings while in the body. He probably chose to work with and through a certain instrument. That brings him in touch with other kinds of controls, for one control cannot work in an isolated way. Demands are made on him and he may not wish to accede to those demands, and there you get what I call, Oliver, a mask." I said, "A personation." The answer was "Yes." Here I may explain that the word "Personae" means literally "sound through." It means a sort of music. You speak of *dramatis personae* for the people in a drama. The old actors used to wear masks to cloak their own personality and take on the character of the people they represented. The mask was, so to speak, an impersonation. My wife continued, "As a rule, Oliver, when a conscientious guide knows that there is a mask being made of him he does his best to follow the mask to see that as much good and as little harm comes from it as possible.

It is like ensuring a good understudy, or a good *locum tenens*. Any conscientious guide who had the work at heart would do his best to be present and supervise the proceedings in which his name is being used, but he may never be personally so deeply in them as he was with the medium he himself chose." These masks occur mainly in physical phenomena. Raymond tells me how many people called to him and made a mask. He checked his first impression, but you cannot go on guaranteeing impressions and by the time it came to the sixth or seventh he said, "Oh, let them get on with it. I cannot keep up with it all."

There was then conversation about the recent death of a friend, my wife having met her over there. A reference was made to some sittings which took place in Paris in 1924 at the Institut Metaphysique. That was a case when, with stringent precautions, with all the sitters in the group padlocked, we were invited to see the peculiar phenomena manifested in the presence of a Polish medium. [Gouzik.] I have no doubt that phenomena of a low order, including the manifestations of animals occurred, and also that what Raymond had previously referred to as Primitive Man had been put into contact with us in an evidential manner. My wife was interested in this weird experience and not at all alarmed. Raymond referred to this experience, and told me that he had talked with his Mother about many things since she came over—things as to which, of course, she could furnish details. "She told me," said Raymond, "about the sittings with the animal manifestation." These were not all domesticated animals. He was rather puzzled as to what animals they were. They were only temporary representations of animals which had lived for the time being. The manifestation was a temporary one and crumbled and dwindled away again. Though, he told me, it might linger behind the scenes where one could not see. The discarnate animal might withdraw himself and go back to his un-spiritual home, one would see something being disintegrated and being drawn back gradually and absorbed by the people on this (the earthly) side. Raymond added that this disappearance might not take place at once; that the something, whatever it was, might hang about, as it were, on the fringe. "We wish that the same

power of projection which evidently exists in this medium could be controlled and used by a successful body of guides so that we could employ it intelligently, instead of which it is bound to revert to a low type of physical life if it controls on your side." Raymond also said this: "Father, in these conditions of which we are speaking, there is practically no spiritual control. It is automatic. It is a kind of phenomenon such as is produced automatically through hypnosis or nightmare or anesthetics. All these conditions may produce rather extraordinary manifestations, which you might describe as alien, different from the person who produces them. If that power is let loose in the seance it reverts. If you could see one of these creatures he would have some resemblance to prehistoric animal life on your planet, reverting to the early plane on the physical side. If there were a spirit band of intelligent guides they would use the power for manifesting in some intelligent way that could be used for demonstrating the theory of survival." I said, "What I want is a physical basis for life," and the reply was, "Yes, all the time they are working to give you some sort of basis on which you can build up a knowledge of survival." Myers asked me what sort of thing was most alive, and suggested an egg. I considered that a bird was more alive than anything else in the world, but Myers insisted on keeping to the egg—one particular egg at one particular time, not any egg at any time.

Finally, many questioners have tried at different times to get information about

life on the other side, and different occupations. There are plenty of books containing ostensible information on that subject, but the difficulty is to know how much of it is trustworthy. I think we have to judge it as we judge travellers' tales in general, only in this case the travellers are rather in the position of one who dictates to a telegraph operator at the far end of the line, and the message is received through another operator at the other end, and both operators may have a difficulty in understanding and transmission. For that reason they may sometimes perhaps insert glosses and interpretations of their own. Our sacred books have been subject to all these contingencies, and scholars have had to decipher them as best they can. If the higher powers have not thought it worth while to take precautions against garbling in respect of matters of the utmost importance and if humanity has had to use its judgment as to the authenticity and validity of the Scriptures, it is quite unlikely that any of our trivial affairs shall be safeguarded against similar possibilities of mistake. Therefore, all the communications I receive, I receive with caution, and with a consequent need for interpretation; but, received in that spirit, I find them interesting and instructive. I only hope that when my time comes I shall be able to do as well. I am sure that communication is difficult, and I expect one will find oneself forgetting much that one had intended to say before entering into the dim condition of faculties necessitated by even partial and occasional control.

FURTHER STUDIES IN APPARENT OBSESSION

Case II—Part VI [Conclusion]

BY GEOFFREY C. H. BURNS, M. D.

If we now sum up this case, we find that we have a psychosis occurring in a girl of twenty-five years which has existed for a period of at least ten years, but which probably dates back farther than this to as early as the age of twelve, perhaps seven or even an earlier age. This psychosis is of the hysterical type and shows mixed features of anxiety and conversion. For about ten years this has been treated unsuccessfully by many different practitioners, including an osteopath, a Unity cultist and a minister. She had been in two institutions without any permanent better result although we must grant the State Hospital did not get a fair chance. She comes to Dr. T. B. and in two months shows considerable improvement. During an interval of two and one half months she falls back but not as far as her former state. Then following another course of treatment lasting three and one half months, she shows a practical recovery. While we lack a satisfactory personality study of the patient, this much is apparent; she was of a highly emotional temperament, suggestible, with rapid fluctuations of mood, and inclined to be rather secretive. She was submissive, kind, affectionate, and very loyal, and was rather of the introverted type, so that her projection of her difficulties was necessarily inadequately accomplished. She was subjectively fearful and while religiously inclined did not make a practical use of her faith, the rather, awaited the faith to come to her. Her environment, not unusual, was not of the best. She was subjected to sexual annoyances while in apparent sexual ignorance, and claims to have received her first definite knowledge from animals at the age of twenty-one. This is almost unbelievable in our day and age and shows a gross inadequacy in her education and bringing up. She may be considered of average intelligence.

There was a constant bickering and quarrelling in the family, with a marked restriction of her life by the overshadowing of her parents, and their narrow viewpoints of life. She was controlled, at least partially, by nagging and in the history we fail to find any evidence of her having been taught independence and self-reliance. One might say that she loved her parents in spite of themselves; that her innate affection, with her religious training, led her to do this because it would be her duty to do so. It was only natural that she should have a lack of self-confidence and an inferiority complex under these conditions. This complex she tries to compensate and following the rule overdoes it; this, as before stated, comes out very clearly in her own history of her trouble. If she must be sick then it has, at least, to be a sickness that is different and so she makes it the marvel of everyone, including, particularly, the doctors and nurses. She has, in earlier years, two attacks of chorea and, for an unknown period, has had a peculiar tic involving the right face. This latter is usually considered to belong to a compulsion type of neurosis and adds a complication to her sickness. When one considers the tendency to dramatize which we see in her own statements, the question arises how much of her own production is fundamentally true. Such a tendency is very apt to lead one astray in relating events and this may be an unconscious rationalization which the narrator believes to be gospel. This tendency may be considered as an integral part of her trouble, as may also the reaching out for sympathy which is so nicely expressed in the account of her relations with the nurses in the first institution. Why her attacks of excitement and stupor should be so largely nocturnal in this institution is not explainable; they certainly were not so elsewhere. We have no information as to what medication she received in the first institution, if any,

but I am inclined to believe from subsequent symptoms that she was given narcotics, and to excess, as she seems to have had a superimposed drug psychosis immediately following this. It was of short duration.

The onset of her definite break was at about fifteen years of age and from then on there was a gradual accentuation of her symptoms until going to the State Hospital. Then there appears to have been a slight improvement as far as the severer manifestations were concerned. The real improvement commenced shortly after going to Dr. T. B. for treatment and was continuous except for the summer lapse and one or two minor setbacks. She was not free from added psychic difficulties after her treatments ceased for she had to contend with the breakdown of her younger brother and also had to have a tonsil operation. She went through both of these storms very ably, which she surely could not have done at the time her treatment started. In regard to the former she states "I cannot tell you how happy it makes me to see the reward of our efforts. May I say our? For I am so glad to have played even a small part in helping the boy back to normality. Mother was really worried about commencing him in school and remarked several times that she was sure we would have the same trouble over again. Both she and Dad are fairly elated over him and do not hold back in telling him how proud they are. Thank God! As for me, I am felling better each day and one could not wish more than that." Note the difference in the construction of this communication and that in which she gave her history. Further, it should be remarked, this boy was also treated by Dr. T. B. Regarding the latter trouble she writes: "I thought it might interest you to know that I had the tonsil operation. My throat seemed to get worse the last of the month, so we thought it best to have it attended to before the winter weather set in and this proved wise, as they found the tonsils in very bad condition. A severe bronchial cold developed after the operation and this has made the throat a little slow in healing but I think in another week I will feel quite like myself. I suffered a terrible ether shock but it was entirely subconscious and no unpleasant psychic influence interfered as in past experiences but on the contrary I did receive psychic aid. This seems

pretty good proof that the healing is permanent, for if this were not so there surely would have been a set-back after the operation. It took about a week to recover from the shock, but I do not feel any ill effects now." This statement is a little lengthy but is given to show the lack of expansive trend that was presented in the statement of the initial history. Both of the letters from which these statements were abstracted were written in the fall of 1928. She still has a slight facial tic in repose; it does not seem to be there if she is doing something such as reading.

In the first seance definite information was given by the medium relative to the symptoms and causation of the patient's ailment. It is true they were not given as cause and effect, but there were made statements, evidential to both. The aunt manifests first and considering the part she was taking in this drama, that of the welfare of the patient, it was quite natural. It is self-evident that she would be the most readily influenced and of all the actors the best able to grasp the significance of what was being attempted. For the same reason she was readily disposed of by subordinating her efforts to those of the "Group." The next to appear is one of the Group, J. H. H.; this appearance is quite appropriate as he is the director of all the proceedings. This was known beforehand, and his appearance at this time would be called for; hence, it does not carry as much weight of proof as that of the aunt. Mention is now made of the Mollie Fancher Case. She was a well known case of hysteria about 1900, and lived in Brooklyn. The investigator is not familiar with this case and has been unable to get any line on it, as none of the sitters were able to recall it. A short man of the type of Dr. Douglas is mentioned and two little boys with a third before the next actor appears, the child entity, Mary Ellen. She continues all the way through the experiment and is the first of the obsessors. She is not removed but is taken into the group as a worker, and her relations with the patient are switched to the service of the aiding influences; meanwhile, she is being educated so that she will understand the situation and cease to obsess. She makes rapid progress in both purposes and is a very real help to the workers. She becomes more of a companion to the patient as time goes on, and the patient seems to be able

to realize her presence. Besides the reason above given for her retention, it should be remembered that in the Case of J. D. it was claimed these forces sometimes give strength to the patient, and a too sudden removal may result in unnecessary weakness. This entity was not considered harmful, nor could many of the patient's psychetic symptoms be ascribed to her influence and only vaguely some of the physical. That she may have been a factor in the patient's regression was not thought of; yet one of the features of the ailment from which A. B. suffered is a regression to the infantile period of life. It would have been a good point to bring out, if this procedure had been the result of planned fiction. Her part was quite well played from the confused entrance until the very definite protective declaration at the end.

A messenger now appears and gives a resume of the condition (patient's) that is being dealt with and outlines some general ideas of treatment. Closely following him comes Grandma. It seems a little difficult to get relatives straight when the medium has to go back more than one generation so that grandmas, aunts, etc. are mostly spoken of as in the immediately previous generation. The grandma is a rather irascible person who tries to dominate the patient's environment and it is hinted she was working largely through the mother, stirring up the household and interfering with the business of others. She is not easily got rid of. Finally she is induced to stay in the background, but seems to hover as near as she dares and resorts to the use of the child entity to carry messages and obtain information to relieve her anxiety over the unsatisfactory home conditions. She returns back to the household during the summer vacation as things were not just then going rightly; and thereby she caused a little trouble to the patient. Next to Grandma comes a lady worker who tries hard to make herself known and in this fails, although it appears she should have been known. She gives expression to a very wholesome statement, defines her own position in the field, and is then seen no more. She claimed to have a very definite duty to perform in connection with both girls and yet does not appear as functioning later. Either her position was a temporary one or there is a weakness in the story. Why did she not function in the vacation period and prevent that set-back? This

entity does not fit into the general scheme.

There now enters the uncle, supposed to have been the same person who assaulted the patient and, therefore, an uncle by marriage. His part is very small; he appears only in the fourth seance to be mentioned again in the sixth. The object of his visit is not clear, perhaps we may assume it to be on the principle of "an ounce of prevention." He must have been within hailing distance and it was assumed by the helpers that the Doctor expected him. The reason of his appearance may also be explained by the next one to manifest. This one has been designated a sexual maniac (male). He was thought to be the obsessor of the former one. He was either obsessing or trying to obsess the patient and means were taken to expel him and prevent further trouble on his part. We are not informed what becomes of him after his rather dramatic act. Between these two entities mention is made of a man with throat trouble. It would appear that he was in the family (a spirit) as he was familiar enough to try to mention the patient's name and to mention the desirability of occasionally disciplining the patient. It may have been that he was considered responsible for some of the patient's symptoms from the pains and distress he brought with him. The three that follow these last three are all on the other side. The first a messenger. He gives a brief description of the new function of the child entity, a few remarks concerning the patient as to symptoms and environment and mentions the fact of the sexual trauma. His main purpose seems to have been to help in the disposition of an annoyer, but which one unless it be the uncle is not shown. When this is accomplished a force is brought in—the second of these three—to help hold the fort, apparently to prevent the return of the sexual entity. The third one is the man who is supposed to have been from the other side but had "thrice visited America." He gave some very good advice along philosophical lines.

There are now mentioned three spirits that come with the Grandma and were with her for some time, perhaps helping the old lady to cause disturbances, as it is said "and one in particular who had to take the brunt of these attacks (anger) and often got blamed for them." About this time there is also mentioned an old paralytic, whose appearance has no significance

as far as the records show. We are now introduced to a spirit who had "facial and bodily condition." He is connected up with the patient's attack of chorea. We may assume he was responsible for the physical manifestations in the patient at those times. As before mentioned, one cannot see the necessity for any objection to leaving the possibility there. I feel that this should have been gone into a great deal more thoroughly when such a possibility is indicated as it is a decided weakness in the theory the way it stands. The next spirit casually comes into the foreground and is designated as "a cold-blooded villain." He also has an aide but what part they take in the patient's life is not told. In the next seance the Arabian appears; he has already been discussed. The appearance of such entities as this is very hard to explain, and has always impressed the writer as a weakness. We have no positive knowledge of the life after death, hence we are in a poor position to judge of such things. Why should an ancient want to exercise mortal function? Why should he pick out the mind of a person foreign to him in every respect? Why has he not progressed? These are questions that are called forth by such an episode. It is true he is called "a worth-while influence" but he is painted as though his main thought was to reproduce his own desires. This is, surely, not the best thing for the patient and is an encroachment upon her right to free will. The name Emily is now mentioned but without any other indication as to who or what Emily might be. Following her is another close family connection, who is merely referred to, whether human or spirit is not clear but probably the latter as it is said that she "would like to have the same contact that shows in some stages of every case."

We are again relieved of looking at observers for a time as the next appearance is that of "The Imperator." Just whom this represents is not told. He is supposed to be a very high spirit and to have a tremendous influence. He is the guiding force of the group. It is strange, and seemingly inconsistent, that he should be so strong a force that the subject (medium) is unable to stand up under his control. One would think that with his powers he could modify conditions to the circumstances. This he did not do, and as already stated his message was not com-

pleted and the control was taken over by Peter. This spirit was also one of the higher grade, and seems to have tried to convey the idea he should have been recognized. This, however, failed, and with it a chance of some real evidential data. The next two are old friends and well known personages, Professors James and Hodgson. They take a very minor place in the records of the case, but since they are considered to be members of the group it is possible that their real part in the proceedings was a great deal more than here shown. That they would engage in such work as this is entirely possible, and quite probable, if such could be done, for it is along the lines of their interest when inhabiting this terrestrial globe.

The next incident is that of the suicide. There can be no doubt that this rather singular coincident would materially affect the patient and, providing she was subject to obsessing spirits and that there was an open door for spirit fixation on her, it would be a reasonable supposition that the spirit of this suicide should attach itself. It has been claimed that those who leave this world in such a sudden manner are quite confused for some time and this would also add to the possibility of the spirit's connecting up with the patient who was in such close proximity at the time. Why the Unity force should take so long to come to the front is rather odd. Where had he been all this time and just what part had he played in the re-education of the patient? He breaks in at a time that seems as difficult to explain as does his earlier absence. He is casually accepted without any questions being asked or explanation sought. If we weigh up this incident for purpose of argument; we may assume that he came on the job when the patient took up Unity and that there being no special need for him, he absented himself until the new psychic shock of the suicide seemed to call for his aid again. As far as the sitters are concerned they have no explanation and it does not appear that the patient called for him. She certainly called for help as shown by her letter to Dr. T. B., but by this time she was on more intimate terms with the "Group" and it is in evidence that they responded with a "stolid force." Before this latter force is recorded we have the appearance of the Oriental who was claimed to be a drug addict. It is possible that with the upset of

this suicide the patient may have felt the need of something to quiet her nerves. As previously stated she probably was drugged in the first institution and evidently believed this to have been an opium derivative. How much of this was in her conscious mind? How much, if any, could the medium read or sense this mind? Were she able to do so it might be likely that she could have produced this entity at this time, but if she did, why did she pick on an Oriental?—it was not necessary in the case of J. D.—and why did she pick on insheesh and not another more western form of the drug? These last two questions make it very unlikely that this was the mechanism, although it is a possible explanation. One would like to have had a more detailed account of the rationale of this man's appearance and yet if such had been given it could readily have been said that it was a consciously planned affair and had nothing to do with spirits, that it was a fiction. Such are the difficulties with which both experimenters and investigators have to deal in trying to estimate such problems as these. Too much is just as damning to the theory as too little. It is very doubtful if the proof will ever come from such evidence as this. It does not allow of logical deduction.

We have only to deal with two more entities. The final one is only a stray that the patient handled herself and threw off. Preceding this final is the "stolid force" that was sent to help the child entity in the building up of the patient. The identification of this force was denied for the reason, "it is bad enough for the public to have to swallow me" (child entity). It is possible that this force was an Indian and since there has been considerable comment on the why and wherefore Indians should have so much prominence, since it has been stated, depreciatingly, that every medium has an Indian control, it is possible they have endeavored to keep them out of this case. The public object or, at least, some of them. It almost seems, that having nearly driven the Indians off the earth, they want to expel them from the spirit world. I cannot see how anything is to be gained, scientifically, by catering to public opinion. Science has made its advances in the face of such opinion.

As the experiment proceeds added information is given concerning the patient's condition and the circumstances leading up

to it, by the friendly spirits and by those of the group, while the obsessors seem to demonstrate, when they demonstrated anything at all, certain symptoms that are more or less duplicated in the patient. In this manner a fairly complete symptomatology is worked out, to be sure, with many repetitions, some of which are unnecessary. It leaves one a little undecided as to which obsessor was really responsible for such and such a symptom. Nevertheless we have a remarkable demonstration of powers in the medium that are far beyond the ability of the average; in truth, we may say they are within the ability of but few. Very few exceptions can be taken to the proceedings unless one is narrow enough to take exception to the whole.

There are a few weak spots which I have endeavored to point out and perhaps have put more emphasis on these than is called for, but "a chain is only as strong as its weakest link," therefore from the standpoint of criticism it makes but little difference how strong the strongest point is. There can be no doubt that the characters are well portrayed and that there is a marked difference in the various types of spirits. The higher ones give an entirely different production to the other workers of the group although to judge of this more accurately we must refer to the case of J. D. The present case, however, shows the great difference between the family connections and the workers and also between them and the obsessors. We do not have in this experiment the demonstration of the different methods of exorcising the obsessor that appeared in the others; not that this is entirely missing. The child, apparently, is awakened by going through her death scene; perhaps the same may be said of the grandmother. The aunt and Unity seemed to have been amenable to reason and the Oriental was perhaps forcibly removed; but what happened to the others? There is not as much apparent effort to do something for the obsessors, in trying to mend their ways and bring them to the light, as we found in the case of J. D. It rather spoils the story to leave so much in doubt, but after all the Doctor is not trying to prove obsession; he is trying to cure it, and so far as can be judged, in this case he has been quite successful in stabilizing the patient.

These two cases, K. L. and A. B., differ in some respects from the case of J. D.,

formerly reported, and from each other. Each case was of a different type of mental trouble, and there is a difference in the way of handling which is hard to describe, but becomes quite apparent in reading through the records. As an instance, in J. D. a large number of workers manifested—at least twenty-five; in K. L. only two; in A. B. not more than eight or nine. In J. D. there appeared to be two or more obsessors in evidence at one time while in A. B. it was apparently the rule to have only one at a time. While in A. B. the large portion of facts given by the medium were concerning the environment of the patient, this was not so marked in J. D. In all three of the cases we have the combination of the helping force, the obsessors and the relations. It is very singular that these relations are almost always doing harm to the patient. It would seem rather strange for this to be the rule, but of course this could not be judged from only three cases. A large series would have to be studied to arrive at any definite finding. It may also be possible that in those not unbalanced, better qualified relatives are helping them along. However, this does not seem to be a particularly desirable occurrence from the angle of either human or spirit. The former should be allowed to develop themselves and the latter to tend to their own business for surely there should be something more for the departed than hanging around this vale of tears and living over again their troubles in the lives of their descendants. But we must not forget in estimating this that it is by no means an infrequent occurrence in life for relatives to assume the right to guide and direct without regard to their qualifications.

The principle of allowing obsessors to remain with the patient, because they are less noxious than others might be, does not hold a very strong appeal. The reasoning is fair enough, but why should the necessity be there? Is there such a dearth of workers that one cannot be found to take this place, for the time being, if it is absolutely necessary to have one? That would seem to be much the more desirable method. It is stated that these patients are psychics and susceptible to impressions, that they have certain ill-defined qualities that lay them open to invasion or contact by other personalities or even events, and that for this reason they may be subject

to further attacks of obsession. To prevent this it has been deemed advisable to develop these psychic qualities in such persons in order that they may be able to handle themselves and prevent undesirable entities from encroaching. This in itself is not such a bad solution of the individual's problems, but after all is it not a weakness in the method of treatment that to cure a susceptible you must develop a medium?

It has been sufficiently emphasized throughout this paper that there is not any suspicion of fraud on the part of anyone Dr. T. B., takes every precaution to ensure that the medium does not know anything concerning the patient, but of course he cannot prevent a psychic from obtaining information through her own psychic powers; therefore, should this be a possibility, the medium could so obtain it. A great deal in that case depends on the honesty of the medium, and in this case there seems to be no justifiable reason to doubt such honesty. In all these proceedings we see not the slightest tendency to overlap the different entities; they do not get mixed up, one with the other. This in itself is a feat beyond the normal range of the average mind and is indicative of unusual powers in the medium. It is hardly to be considered that she learned her parts by heart and then delivered them. There is no gainsaying that she gave a number of facts of diagnostic significance, that they had direct bearing on the cases and were, therefore, of real value. As far as treatment is concerned, there is no actual proof that any was given by the so-called entities; and it would under any circumstances be a difficult thing to prove. We have the patient calling for help and supposedly receiving it, but such phenomena have heretofore been ascribed to other things, such as "the power of prayer." We would not expect the medium to go through contortions and discomforts to demonstrate her point without there being some material gain to herself, and yet we could hardly accept such a demonstration as evidence of an entity working through her. There is nothing in these records that could be picked out as a positive example of spirit intervention or help, but there are a number of statements with sufficient evidential value to indicate this possibility, and this could be used as confirmatory evidence with other more veridical data.

How then may we explain the fact that so much of the production had evidential information in the absence of usual means of obtaining it? Everything applied to the patients, directly or indirectly; everything reflected their moods, desires, and feelings. It is, therefore, possible that the medium read them from the patient. But the patient A. B. claims that she herself felt and recognized some of these entities and in some cases was able to differentiate between them. It is possible that this is suggestion and yet she sensed the presence of these spirits before the seances were initiated; but it does not appear that she recognized them as such. It may, therefore, have been that there was unconscious rationalization on the part of the patients, and that this by some as yet undiscovered means was grasped by the mind of the medium as reality. These entities had certain characteristics and symptoms which corresponded with those of the patient. Could the obsessors have been personifications of these traits; and the clothing of them with an identity, the result of suggestion after the seances were in session? This is a possibility as we know the patient was introverted and that she indulged in fancies which she was unable to express clearly.

On the other hand there is the hypothesis of spirits. This is by far the simplest hypothesis and the most all-inclusive. There has been practically no attempt made to prove up the entities and, at times, it is so difficult to tell which of the entities is functioning, that it has to be given up. At least there should be recorded enough to show who it is that is purported to be functioning at any specific time. There were many opportunities for cross reference which were passed over. This seems to be a mistake; it would be much more evidential than the proving up of individual personalities. It is true that this work is essentially for benefit of the patient, that a cure of the psychosis is the ultimate aim, but when that is obtained by the means here used, proof of that means should be incorporated in the records. It is not sufficient to say that sufficient proof has already been accumulated. Each case must contain enough evidence to show that the means claimed were the actual factors in obtaining the result. It would not make any difference to this principle if survival and return were accepted as facts. It

would still be necessary to show that that fact operated in each individual case.

With the exception of the introduction of spirit aid, the treatment of these cases was in accord with usual therapeutic methods. We find direct reference to diet regulations, attempts to adjust environment, instruction regarding handling certain situations, advice as to social contacts. In point of fact there are definite attempts along re-educational lines. There can be no criticism of this method. We also find reference to medicinal treatment, regulation of hours, etc. There can be no doubt, after going through these records, that search is made to find the underlying cause for all the symptoms, both physical and mental. It is true that as a cause the obsessor is sometimes posited, but while some may not agree as to this causation, we have to give due cognizance to the claim of competent observers that, with the removal of the supposed cause (the obsessor), certain complaints of the patient ceased and did not return.

One might designate the method of discovering some of the causes as almost a substitute psychoanalysis, and an endeavor to secure vicarious mental catharsis. Whether or not the patient gets an emotional outlet in this way is not well shown. We certainly do see evidence of it in the case of A. B.; in her reaction to the unearthing of some of the home difficulties, and in at least one seance she appears to have been quite upset emotionally, coincident with the handling of one of the obsessors. We may then with some justification say that there is, in this method, some resemblance to psychoanalysis. How much suggestion plays a part in this treatment is quite difficult to estimate. It most surely does have some effect, and not by any means a small one. The setting in which the seances occur is well fitted to conduce suggestion; and as the sittings proceed, this would be more or less augmented. A patient such as A. B. would be very susceptible to suggestion and K. L. admitted a negative suggestibility when she said she would not stay if there were any nurses in white. I am of the opinion that we cannot eliminate suggestion as part of the treatment, and a very important part. This, however, is an accompaniment of most efforts to heal the sick, and is a factor in recovery, not infrequently as effective as the routine of treatment described. While not consciously

used by the physician in these cases, we must credit at least part of the cure to suggestion. As a factor in the cure it is quite legitimate; it was however by no means the only effective therapeusis used.

The medium has some knowledge of human physiology, and there is not a little published from day to day in the newspapers about health topics, written by qualified physicians; we may assume that she had a fair amount of information concerning this that could be recalled to consciousness. It would not be surprising if she used some of this knowledge, but it is surprising that in using it she should have difficulty in expressing herself on this subject, as sometimes appears. Is it not to be expected that, if she were giving her own ideas, she would be more sure of the ground? To be sure the spirit, as J.H. H., should be better able to talk of these things and therefore should not get mixed up; but we must remember the difficulties of communication and allow for this. Why the statement or hint concerning the symptoms of chorea (St. Vitus' dance) have been made is beyond explanation. It is quite a weak point; it leads nowhere; it is not clear nor was it completed. That it is presumably only a hint to some possible further and more complete explanation is the only excuse I can see for its having been mentioned.

The mention of the sympathetic ganglia is just as unclear, but may be better worked out in a later experiment. One assumes it to refer to the vegetative nervous system. And it is thought by Dr. T. B. to refer to some part of the mechanism by which these obsessors gain access to the victim's body. If there are obsessors, they must work through the anatomy and physiology of the obsessed, and it would seem to me that the vegetative system would be the most easily attacked by the obsessor, being the more archaic part of the nervous system.

The philosophy expressed by the various entities is rather exceptional, although there is nothing new in it. Some of it did not agree with the opinions held by Dr. T. B. Much of it does not accord with the accepted opinions of society, yet in this day of many publications and multiplex literature it has all been expressed by human minds. It is not so much what is said on this subject but its applicability to the patient and to the situation, that gives it value. It could all have originated in the

mind of the medium. If so, then we would have to give her credit for the manner of reproducing it. Each entity that contributed did so in his own peculiar way and there was no repetition of phraseology although we must admit that some of the statements conveyed much the same idea as others. According to the spiritistic hypothesis we cannot expect much, if any, more from the communicating spirit than we do from the living person; they are not to any material degree intellectually superior to the mortal, and there are the difficulties of mediumship to contend with. It cannot be said that these communications have added anything to our store of knowledge, but it can be said they were worth while and they were fairly clear and complete and, further, they were apropos.

CONCLUSIONS:

1. That these patients were both *bona fide* cases of psychosis; the one a maniac depressive and the other an hysterical type.
2. That both of these patients showed a decided improvement, a social recovery, following their treatment by the methods described. They both realized their improvement and were duly grateful to the physician but only one seems to have extended this gratitude to the "spirit world."
3. That in both cases the recovery was of sufficient length to show that this treatment had been far more successful than former treatments of a different character.
4. That the treatment appears to have been along normal, accepted lines, although reached and applied along a way that differed from the usual, and, whatever other means may have been used, re-education and suggestion were the strongest factors, the more so in the second case, A. B.
5. That judging from the standpoint of psychiatry, there cannot be said to have been any obsession in the first case, although the second case did show evidence of such. This does not preclude obsession from the standpoint of the spiritistic theory.
6. That the medium was able, time and time again, to give information concerning the patient's symptoms, her environment and the etiological factors in the case; that the statements were surprisingly accurate; and that the knowledge communicated does not appear to have been obtained by usual means, but shows a power beyond that ordinary.

narily accredited to humans, a power that present-day knowledge does not satisfactorily explain.

7. That although not adequately explained by other hypotheses, there is no definite addition to the proof of spirit help and these experiments have not added anything of veridical value to the present knowledge concerning spirit life and return. It is however, of sufficient value to add to the present knowledge as evidential proof.

8. That should the ability of ancestors and others to return to this earth and manifest in and through those in mortal life, become proven; should they be able to control and dominate their descendants; then this fact may be an explanation of many things we now claim to be due to heredity. There is still considerable controversy over what does and does not result from hereditary influences.

9. That in these experiments proof of the identity of the manifesting spirits is woefully lacking, yet this should be one of the most important parts of the work, if it is to be of any value in proving survival after death.

10. That attempts should be made at cross reference or at cross correspondence (this is a hint to the spirit forces also). No case should be called complete until this is done. This would be of greater scientific value in proving the contention that spirit helpers take part in the treatment.

11. That in conducting experiments such as this it is better to record everything at its face value; that public opinion and scientific fact are not always in accord and since this is a scientific procedure, there should be no consideration of public opinion, but only of what facts one has to deal with. This refers to the withholding of one identity by the spirit workers.

12. That any method of treating mental ailment that meets with success should be encouraged and persisted in. When one considers that the method used by Dr. T. B. does not take any longer than many

other forms of treatment to accomplish results, it is well worth while.

13. That to make these experiments give their full value, all data should be complete, all leads followed to the logical end, be that success or failure. This entails a sufficient force of human workers. These data and leads should be worked upon immediately so that they may be cleared up before the next seance.

14. That although the most important desideratum is the curing of the patient, if this procedure is to be classed as a scientific experiment, all sides must be given due weight and equally worked out.

15. That until a great many more experiments have been made and these all correlated any conclusion must be, of necessity, only a tentative one.

Finally: We have here a work that is being accomplished under inadequate facilities. Considering the results, there can be no doubt that under proper conditions, there should be better and much quicker recoveries. Rarely can a case of mental trouble be properly adjusted in the old environment, i. e., that one in which the breakdown occurred. It is always better to remove the patient to a new one, and eliminate the old in every detail. In these experiments cures have been effected but to say that spirits aided in this cure would merely be a matter of conviction and not a scientific fact. Until such time as it can be shown, without one element of doubt, that spirits do return and communicate, some of the scientific world will not accept spirit cure as a dictum. That this proof will ever come from the fact of treatment and cure of cases, the writer very much doubts. There are far too many other elements entering into these cures, and with all the assistance that spirit forces may give, these other factors will still be there. From whence then, may this proof come? Such experiments as this may help; they give good evidential data, but the actual demonstration of fact lies in the incontrovertible evidence that a spirit is who and what he actually claims to be.

THE CURRENT STATUS OF THE SCHNEIDER MEDIUMSHIPS

IV—A Discussion of Various Points, Pro and Con

By MISS MAY C. WALKER, for the Defence,
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IT was not to be anticipated that the statement of my own, Vinton's and Prince's unfavorable observations on the Schneider mediumships, which ran through the issues of this JOURNAL for July and August, would be permitted to go by default. Price's favorable observations and my demonstration that the two types of report can readily enough be reconciled, together with my insistence that my own unfavorable verdict does not apply and is not meant to apply to the mediumships in their totality, are far from adequate salve to the supporters of the Schneider boys. The present installment of the discussion will accordingly be given over largely to what the most fluent writer among these supporters has to say; and in view of the fact that some of the material upon which she comments appeared as long as four months ago, a brief summary of the facts and conclusions of the three preceding installments may not be out of order.

There has been, alike by Vinton and Prince in their original reports and by me in my own report and in my digest of theirs, an effort to cover all the facts. As every person of good sense will appreciate, some of the facts adduced are of extreme importance and others are relatively unimportant, being given merely to show that the picture of spasmodic fraud in the Braunau seances is a complete, ordered, self-consistent one. The device most used by the pleaders for the defence will of course consist in detailed attempt to refute the less consequential elements of the evidence, and studied effort to ignore the larger ones. The present summary may therefore very permanently make formal discrimination between facts of the first and of the second order of importance.

Thus analyzing the *prima facie* terms and the attendant circumstances of Vin-

ton's report, we find that it presents these major factors:

(1) Vinton's seances were without exception held under conditions of illumination that were thoroughly unsatisfactory, and that were totally at variance with those recorded as prevailing in the classical seances on which the case for the validity of the Schneider phenomena rests.

(2) In Vinton's presence, the cabinet curtain was differently arranged from the way it has always been at the classical Braunau seances, the difference being one that would facilitate the entry and the operations of an invading confederate.

(3) The ranking investigator always controls the medium; but in so doing, is in his turn controlled to a degree that constitutes a fatal restriction on his freedom of action and observation.

(4) A noise level is required from the sitters which is extremely objectionable on mere physical grounds; and the strange sitter is further required to contribute to this in a manner that uses up a maximum of his conscious attention.

(5) Control of the sitters was as a general proposition wholly absent and that of the premises was not adequate.

(6) On these and other grounds, red-handed detection of an invading operator would be extremely improbable.

(7) The phenomena, in their entirety, were those which could have been produced by a confederate in the cabinet; and phenomena which could not have been thus produced were either refused, or promised but withheld.

(8) Two specific observations were made, the huddled figure in the corner of the cabinet and the tampering with the screen, which quite defy explanation on any other than the oblique basis.

(9) The control of the medium being substantially constant, it could not be said

that the phenomena were in any way a function of that control. They were very pointedly, however, an inverse function of the other procedures taken to facilitate control and observation.

(10) Well impressed at first, Vinton was driven more and more to the theory of an invading confederate as observation continued over further seances and as he became accustomed to the phenomena.

The secondary items in connection with the Vinton expedition and its published report may be thusly summarized:

(11) The theory to which he finally came is borrowed bodily from Dingwall, and is aprioristic to the extent that it was born outside of the seance room and before Vinton even saw Braunau. This would be a major item if the sitter who comes to support that theory failed to advance adequate reasons for his espousal; it becomes a secondary one in the presence of such reasons. If a hypothesis is well justified by the facts, we need not worry too much about the conditions under which it came to be framed.

(12) The history of Vinton's connection with psychic research, with the quarterly *Psyche*, and with the Schneider mediumships, is obscure and intriguing. If his report did not so well stand on its own feet this would all be fatal; even with this very adequate statement of his reasons for his conclusions, it constitutes the most serious of the factors adverse to his report. As I write, Vinton turns up in New York and has agreed to contribute to the January JOURNAL, a statement clearing of much of this obscurity.

(13) The invasion which is pictured would have to be by the door; a means whereby the invader could then proceed is shown, and it is shown that his specific detection would be extremely improbable.

(14) The lady who figured in Braunau as Vinton's wife appears in this report under her maiden name. Though there is good reason for this, and though his failure to identify her in his report as his wife is at the most a piece of thoughtlessness, the defence seeks to make much of the incident and to attack his standing as a gentleman if not to continue to doubt the lady's standing as his wife.

(15) When Mr. De Wyckoff and Mr. Price, in reporting favorably on the mediumships or in talking about them, have emphasized the amount of entertain-

ment they have lavished on the residents of Braunau and on the Schneiders particularly, to a degree suggesting that the limits of good taste may have been transgressed, no protest has ever been made. When Vinton emphasizes this same factor and points out its possible place as a minor element in the complex motivation of fraud, great resentment is registered in Braunau and it is sought to deny or to explain away his activities as host.

(16) Vinton's procedure in connection with the Schneider protocol book was actually that of an honest observer, driven more and more to the theory of fraud. It is, however, attacked as improper by the Schneiders.

So much for Vinton. Using the same numbers for corresponding items, my own Braunau seance provides the following major points:

(1), (2), (3), (4) In all these important matters my observation accords with Vinton's absolutely.

(5) No attempt was made to control the sitters, but I saw no reason to suspect any of them. As for the premises: while I made it impossible for a confederate to invade, no phenomena were obtained. When I withdrew this control we got phenomena.

(6) This factor obviously prevails at my seance as at Vinton's.

(7) Until the time when a theory of fraud would picture the invader as having attained the cabinet, no phenomena were obtained centering therein or issuing therefrom; and all phenomena that were presented during this time could certainly have been produced by a confederate outside the cabinet. From the moment when the theory would indicate the confederate to have gained access to the cabinet, the phenomena centered therein and issued therefrom, and were entirely the sort of thing readily obtainable through confederacy of the type in question.

(8) I made specific observations, during the seance, as follows

(8a) A trick of hand-switching was played upon me, the result of which was to increase my immobility and to give Karl a free hand.

(8b) At one moment, the teleplasmic hand displayed a sleeve, and was anatomically perfect—seldom if ever the case with Rudi's genuine teleplasms.

(8c) The character of simultaneous

phenomena was always so extremely in accord with the limitations of the oblique method as to constitute a specific observation.

(8d) At all intermissions or interruptions, white light was given; with the exception of those in which, under the theory of fraud to which the whole picture of the seance leads, there would have been reason to fear that light might reveal something damning.

(8e) During all intermissions I was invited to examine the inside of the cabinet; except during the one intermission when the confederate, if there were one, must have been therein.

(8f) During the most active part of the seance, I was given a position which the uninitiated would take to be one affording me maximum observation: but one which in fact gave me maximum inconvenience from the red-light column, and put that column almost squarely between me and the center of action.

(8g) A very transparent trick was played on me in connection with the escape of the confederate, the door being opened by another sitter, in total darkness, on the plea that somebody (presumably Franz) must enter.

(9) The phenomena were entirely a function of my location in the room, which was the most persistently variable factor present. After this, they were a function of the degree to which I was controlled, physically and as regards my attention.

(3), (9) These two elements were brought together in my presence to a degree going greatly beyond anything that Vinton reports, the medium's physical control over me being varied to suit the exigencies of the moment, and being often quite painful or otherwise distressing.

Among minor factors which I would mention, abandoning the attempt to keep pace with the numbered indices which I have used for Vinton's observations, were these:

(17) Despite the presence of a sitter whose English is better than my German, I was ordered to talk in German to other sitters.

(18) The Frau Ziffer episode, which I cited solely as a further illustration of Rudi's preference for female control (already pointed out by Gruber, Thirring and Price), and in a way making it plain that I regarded it as suggestive of the

valid mediumistic temperament rather than as part of the motivation of fraud.

(19) With me as with Vinton, the theory of fraud to which I was driven by the course of action of this seance, was one that had a history and that had been formulated to cover earlier sittings and that I knew in detail before my seance.

(20) I left Braunau without seeking another seance, because I had urgent business elsewhere; and, through the exigencies of the train service, without opportunity for further talk or formal farewells. This will be seen to have damned me utterly in some eyes.

After my own and Vinton's seances I cited sittings given to Prince, an adequate summation of which would be that confederacy by invasion was completely prevented, that the usual concentration of friendly sitters was eliminated, and that the phenomena displayed a fundamental alteration. They were weak, few, widely discontinuous; wholly an inverse function of the adequacy of control over the medium who was thus by the shift in conditions thrown on his own resources; of very slight variety; and always what he could have done, or what could have been done by occasional contributions from his father. Vinton's and my observations (1), (4), etc., were uniformly duplicated.

Finally we come to Price's seances, which give complete vindication to the thesis that Rudi is still able, on occasion, to produce genuine phenomena. In a strange city and strange premises; with electrical control of all the sitters; with only one sitter (Amereller) who by any stretch of imagination can be thought of as affording the material for confederacy; and with light not as good as in the classical Schneider experiments but better than has been given of late in Braunau—the entire gamut of phenomena as shown in the better Braunau seances was produced.

Among those who have written to suggest that the material published in the July and August installments of this series may perhaps display the wrong viewpoint toward the Schneider mediumships, is Miss May Walker, to whom I have more than once referred as the peripatetic unofficial representative of British psychical research. Miss Walker spends much of her time dashing about the world for the purpose of attending seances, and then

writing to her multitudinous acquaintances about what she has seen; and Margery, whose validity she finally came to appreciate, can testify to the militant effectiveness of her pen. She has had numerous Schneider sittings, she is known to be entirely satisfied of the genuineness of both boys, and as I have just remarked, she is famous as an inveterate letter-writer. Of all those who seek to meet Vinton's and my facts without having been at our seances, Miss Walker is the one to whom I should naturally be inclined to lend the most attentive ear; and this inclination is increased by the fact that she attended some of the seances covered by Prince's report. Her letter is extremely long, and seems to me to wander very far from the point, which is simply whether we have any right to conclude that faked phenomena have on occasion been observed in Braunau, and whether, if they have, this means anything. She has requested that I print it in full, however, and I accordingly proceed to do just this. First, however, I make the following general comment, which will relieve me from the necessity for any further remarks about the larger part of her communication:

Miss Walker's letter deals more or less promiscuously with two entirely different themes. She cites numerous philosophical and methodological generalities which apply to psychical research; then she makes a more or less explicit attempt to apply these to the facts of my contact with the Schneider mediumship, and to the facts adduced by others which I have reviewed. In practically every one of her pronouncements of principle she has my complete endorsement, as faithful followers of this JOURNAL will be well aware from my past utterances. In practically every instance where she applies these principles to the Schneider case she has my complete dissent; it is my judgment that they don't apply at all, or that they don't apply as she would apply them.

For example: I agree wholeheartedly with what she says about the danger of drawing conclusions from seances under poor conditions; I have no use at all for the investigator who offhand brands as fraudulent all phenomena which are not rigorously proved to be genuine. I agree with her when she states that as a matter of general principle responsibility for the conditions rests with the investigator, and

that he is equally responsible for his conclusions. Indeed, I have gone much further than she goes in formulating this viewpoint. Perhaps it will not be altogether a waste of space if I reprint here, with some slight abridgement, my remarks of April, 1925 (this JOURNAL of that month, pp. 217-18) addressed to a distinguished critic of the Margery mediumship:

"A fundamental question of philosophy is involved where Dr. McDougall asserts his inability to be assured that the things he has seen *could not have been produced by normal means*. It has always seemed to me that, in the presence of an enterprising and competent investigator, it is a matter of indifference how certain phenomena *could have been* produced. I want to know how they *were* produced. The inability to distinguish between two possible modes of production of the phenomena is a defect, not in the phenomena, but in the investigator's knowledge of them, or in his procedure, or in some other element of the seance that was, or should have been, under his control.

"When I am merely a tolerated guest in the control room, sitting under conditions like those confronting me in the seances which I described in *My Psychic Adventures*, I am unable to take proper determinative measures; and I am then reduced to arguing with myself about how the phenomena *might have been* produced. When I am present as an investigator from whom a serious verdict is expected, however, I must impose conditions enabling me to reach such a verdict; or, if such conditions are denied me, I must withdraw.

"There are just three verdicts which may properly be rendered in any investigation of physical psychic phenomena. The pronouncement of genuineness is one of them; the statement that the investigator was either unable to deal with the problems involved, or was unable to get the conditions which he required, and that on the one ground or the other he therefore abandoned the case, is another; and the clean-cut proof of fraud is the third. This burden of the detection and demonstration of fraud (or alternatively, of the attainment of a conviction of validity) is one that I am willing to assume in any case where I have adequate control over the conditions of sitting."

Now as a general thing, I shrink from

handing down a definite judgment of fraud when the conditions of the seance were not such as to have enabled me to make an equally definite statement of validity, had the phenomena been valid. There are, however, exceptions to this. If I go into the seance room of some cheap and nasty fraudulent medium who sits only under the most open of conditions, I may, despite this handicap, capture some of his apparatus or materials; I may risk the turning on of a light and find him in the middle of the floor whirling a 'materialized' airplane about on the end of a string; I may succeed in stealing the shoes which he has removed to permit quieter movement; I may be able to occupy his chair while he is absent therefrom; I may catch his confederate in a faked materialization as she escapes from the circle; or I may achieve in any one of numerous other ways a demonstration of fraud that will appeal to the good sense of any observer whose mind is not entirely closed to evidence unfavorable to that particular medium. That is to say, it often is possible, by some happy turn that may be hoped for but not actually anticipated, to prove fraud under conditions that would defeat a proof of validity.

It is further a fact that rigorous conditions are extremely tedious to apply; and that until one has seen a given medium's phenomena at their usual pitch one usually cannot be certain just what conditions one wishes to apply. If we adopted, as a universal principle, the idea that no serious researcher must ever sit save under conditions rigorously and completely excluding all fraud, we should seriously restrict the researcher's opportunity to observe phenomena and mediums and we should seriously restrict him in his accumulation of knowledge and experience dealing with the *prima facie* aspects of the manifestations. I make no appeal to the plea that control is so complex as to render it impossible, in any single seance, to exclude every last loophole into which the constitutional skeptic may crawl, so that we get satisfaction, if at all, in the way Steinitz won his chess games—by "an accumulation of minor advantages" extending over the seances of a long period; but it should always be remembered that this plea, if not justified for all mediumships, may well represent the facts with regard to some of them.

No, if the investigator be honest and competent, and if he knows just what he is doing and why he is doing it, he is justified in attending a limited number of sittings under any conditions he can get. And if, under these conditions, he makes observations of an importance and of a degree of determination that justify publication, he may properly publish them. Just so he avoids the two extremes of concluding that the phenomena are faked because he hasn't been able to prove them valid, or that they are valid because he hasn't been able to prove them faked, he is within the proprieties and his work may turn out to be of value.

Miss Walker, I presume, would agree to all this. I am sure she does not mean to be as uncompromising as her letter appears in binding us to extreme conditions of sitting. She would, however, I have no doubt, continue to insist that I have violated my own canon, in that, after sitting under loose conditions and succeeding in making no critical or important observations and in proving nothing, I have presented as proved fact an elaborate sequence of surmise and conjecture. That I have, in other words, made the error of taking the phenomena to be fraudulent because I failed to prove them genuine. Here we have an error of fact rather than one of principle. I think any reader who has no emotional motivations against the idea that maybe the Schneider mediumships are not always pure white, will appreciate that the numbered propositions of a few pages back, or the more detailed text of my July and August installments, constitute not baseless surmise but an actual structure of logical and factual demonstration. If it takes more to prove that the phenomena of a given seance are invalid than I have shown with reference to my Schneider seance, then indeed Dingwall is right and we are come to a crisis in psychical research. If I have not shown that the action of October 11th, 1927, in the Schneider apartment, was produced by normal means through the agency of an invader of the premises, then let's agree that as a matter of convention no phenomena can be shown to be fraudulent and all are to be taken as genuine, and that psychical research is not a science at all, but an emotional exercise for those who find this viewpoint satisfying, and a waste of time for all who do not so find it.

In the meantime, however, we may be getting on with Miss Walker's communication. As better serving the reader's convenience, I insert, in square brackets within Miss Walker's text, any further comments I have to make on specific portions of her letter. She writes as follows:

* * * * *

Dear Mr. Bird:-

I have just finished reading, with extreme interest, your August installment on Rudi Schneider, giving the details of your own seance; and I hope you will allow me to make a few comments. I have, as I think you know, some right to make these. I have sat as frequently as most other English or American investigators in Braunau, and certainly more frequently than many of them. I do not mean to imply that this fact alone should entitle me to an opinion, any more than it does Vinton. But I have also taken part in many seances with both Schneider boys at Vienna and Munich, under irreproachable control. I have therefore a considerable knowledge not only of the phenomena but also of the psychology of these mediums and their family. Also, fair and impartial though I know you to be (more from your writings than from personal contact—I met you only a few times in New York), I think you will admit that I must have a more impartial outlook on the case than is possible in one visit.

[Of course I will admit nothing of the sort; the statement to which we have just come is a most glaring logical lapse. One may admit that the more one sees of a given case, the more one will *know* of it; the more seriously one's judgment may be taken, etc., etc. But that the more one sees of it the more detached one's viewpoint becomes, is precisely contrary to the fact. And if, at the stage of Miss Walker's contact with the Margery mediumship during which she was so acutely dissatisfied with the conditions under which she had seen the phenomena, I had accused *her* of bias, and had suggested that I, after a hundred-odd seances, must be more open-minded in my attitude toward the case than she could be with her two seances, I am sure she would have been quite as much at a loss to follow me as I now am to follow her.—J. M. B.]

Do you not think that if there were any bias on your part in favor of or against the genuineness of Rudi in his home circle,

it is probable that after studying the reports of Vinton and Prince, and knowing the opinion of Dingwall, you were more likely to go to Braunau suspecting fraud and confederacy than doubting it—even if you kept Price's account of his Braunau seances in mind? If that is so would you not agree that all the conjectures you put forward may exist only in your imagination? I except from this query your glimpse of the sleeve, which seems to me the only serious piece of evidence you offer in support of the fraud hypothesis, and which needs a lot of explaining away provided you are a good observer.

[This basis for imputing bias to me is not so logically absurd as the preceding one, but it is quite as wide of the facts. I do not know why my reading of the literature on the case should be pictured as prejudicing me against it, unless this literature is far more formidable in its indictment than the protagonists of the Schneiders are ready to admit. If Vinton's exposé is sheer foolishness and Prince's a mere matter of wild surmise, I hope I should be able to judge them at face value. But aside from these general considerations, it may not be out of order for me to make it entirely clear that any prejudice I could possibly have taken to Braunau would have been a favorable one. I hope I should have been free from prejudice, and if not free from it I am certain it would not color my findings; but in so far as I could possibly have had it, it would most emphatically have been favorable. The motives for this would have been numerous. I should certainly welcome, rather than discourage, another contemporaneous case comparable with that of Margery, to constitute a parallel to that case and to make the hide-bound skeptic's position a little more difficult. My reactions toward the Vinton article were none too good until I saw for myself that the fundamental change in the conditions of sitting which he pictured had actually occurred. Certainly I should get great pleasure out of finding myself in a position to cure my good friend Dingwall of his universal negation of the physical phenomena; certainly I was no more charitably disposed toward the hypothesis which I ultimately adopted, by virtue of the fact that it had its genesis in his search for a means of avoiding the notion that the Schneider phenomena are valid. On all these grounds

I should have preferred to find the case valid. Further, if it is valid it continues to constitute current material, while if we are obliged to discount it, it ceases to occupy this position. One realizes that the ultimate good of science is best served by rigorously impartial determination of the facts, but one also appreciates that at the present stage of psychical research, assuming always that we do get the facts right, it is of immensely more service to science to find valid cases than to find bad or mixed ones. I cannot therefore imagine anything wider of the fact than the supposition that on any motive whatever I would have welcomed the opportunity to adjudge the Braunau manifestations adversely. That I was forced so to adjudge those that I saw was as keen a disappointment to me as it could have been to anybody else. This is indicated by my long delay in publishing my story, until it had become possible to put it out in such relation to Price's recent sittings as to enable me to deny the absolute generality of my findings. Further, answering Miss Walker's specific question, I most emphatically do not agree that I have condemned my Schneider seance on any conjectural basis, or that the observational and deductional factors on which my condemnation rests have existence only in my imagination. We shall see that the Braunau contingent have estimated my report more correctly than Miss Walker, and that they have appreciated that vastly more of my story than the episode of the sleeve requires to be denied on a factual basis if my conclusions are to be disputed. Just what *must* one achieve to expose a medium, anyhow?—J. M. B.]

I was present at Mr. Price's seances in Vienna and also at Dr. Walter Prince's Braunau seances, to both of which you refer. I noticed in your allusions to the former that you believe confederacy even there not to have been entirely eliminated by the conditions.

[Not accurate: what I said was that if it was not so eliminated, the phenomena were such as would easily and naturally have been produced by that means; and that whether or not it were eliminated, the character of the phenomena plus the complete immobilization of the ostensible medium would force the die-hard skeptic to fall back upon confederacy as his sole possible avenue of escape.—J. M. B.]

On reading your remarks I tried to remember whether the door to Frau Dr. Holub's seance-room was sealed, but could not. I am pretty certain it was locked, for I am sure we left no stone unturned to make the control without a flaw, and to lock the door is one of the most elementary [and, of itself, wholly ineffective —J. M. B.] conditions, but on looking up the Prince article now I can find no reference to this. It is, however, a fact that even if the door was not sealed, but only locked, it was not possible for any confederate of Willy's or Frau Holub's to have entered our circle or to have caused any of the phenomena without having been seen; and this Mr. Price and Professor Thirring can verify. There was no cabinet and there were only, I think, about six sitters. The phenomena took place within a screen clearly visible, around which we sat close together. Frau Holub as well as the medium was controlled, and the only other sitter who was uncontrolled on one side was Professor Thirring, who surely may be regarded as above suspicion. In other seances with the university professors I have seen objects moving on the floors within this screen-barrier, and where a confederate must have been visible as well as the objects, and where any interference with the latter by a sitter must also have been noticed. So much for Willy's seances, many of which I saw under as good conditions at Baron von Schrenck's laboratory and in Professor Thirring's laboratory in Vienna, though of the two I prefer the Viennese seances, as there were fewer sitters and the light was better. I allude to them only because you did so.

Now as regards Rudi and Braunau seances in general I would like to make clear to you if possible what my attitude is. I regard a Braunau seance as absolutely valueless unless undertaken as Price's was, with control. [I have already indicated why this viewpoint is fallacious, and wherein lies the value of seances under conditions that lack finality. In the sense in which Miss Walker means this remark to be taken, however, it is probably fair to say that I agree with her and have incorporated that agreement in my conclusions, implicitly if not explicitly. My pronouncement that the mediumship does not always succeed in producing valid phenomena, and that when it does not so

succeed it resorts to fraud, can mean only that if you go there and sit under conditions leaving open any avenue of fraud, you do so at your peril; and that the phenomena can be taken for genuine only when it is known that fraud is ruled out. I could not, however, have attained this conclusion without having had at least one seance under precisely the conditions involved: in Braunau, in the Schneider apartment, with the usual sitters that you expect to meet if you drop into the town with letters of introduction, under just the arrangements for control, etc., which they were moved to give me. So on this basis my inadequately controlled seance was far from valueless. Miss Walker will perhaps feel that the routine Braunau sittings which she has had, and which enable her to make the generalization against their worthwhileness, have also been of some value to her on the very basis of having made that generalization possible. And at least, she herself has to this extent done what she forbids me to do: drawn conclusions from uncontrolled seances.—J. M. B.]

From the point where I interrupted Miss Walker with this digression, she goes on:

He [i. e., Price] is the only investigator who has succeeded in establishing test conditions in the Schneider's home. [For evident reasons, he is the only one who has tried to do so; and he is the only one on whose part the effort would really make sense.—J. M. B.] This does not reflect on the Schneiders for I believe they are only too ready to agree to a control on the part of all visiting [but see my remarks, below, on Dr. Prince's experience.—J. M. B.] investigators, but it does reflect on the latter, who usually, and I regret to say I think often deliberately, neglect to take any precautions whatsoever against fraud. I have experienced this neglect on two occasions:

It occurred with Mr. and Mrs. Dingwall, who told me that they wished to see the "higher phenomena" (whatever that may mean), and who seemed to think that they would not get these with an adequate control, that is, with simultaneous precautions against confederacy and against normal action by the medium himself. Wherein lies the value of "higher" or *any* phenomena at all if one cannot be sure that the action is supernormal and not faked, I fail to understand. In this case remarkable phenomena *did* occur in good rea-

light, and were of course put down afterwards by Dingwall as produced by confederacy. Now on many visits to Braunau, I have either been alone or been accompanied by but one other investigator; so that it has been impossible to control the entire circle. On the occasion of the Dingwall seance of which I speak there was an unusually small circle, and including Kapitan Kogelnik there were four of us available to control the members of the family. That he could have thus rendered confederacy impossible seemed never to occur to Dingwall.

The same thing happened in the sittings which Dr. Prince had with Rudi at Braunau. [I have consulted Dr. Prince about the passages to which we now come; and while he does not wish to make any direct reply to Miss Walker, he expressed willingness for me to use what he tells me in amplification of any rejoinder to her which I might feel inclined to make on the basis of his printed text.—J. M. B.] He did not attempt and apparently did not desire any control.

[At Prince's Stuttgart sittings, good control was agreed upon and maintained at first, being relaxed only at the insistence of Father Schneider. I am absolutely confident that it was never relaxed when Prince was in control of the medium; and at such times the only phenomena got were the trifling curtain movements. When, in the ninth of these sittings, Father Schneider himself had maneuvered conditions, particularly his own relationship with the circle, phenomena on a considerable scale occurred for the first time. As for the Braunau seances, three in number, to which the last remark above by Miss Walker appears more particularly to relate, Prince found that the elder Schneider had been warned against him and so did not attempt to dictate general conditions. Had he done this, assuredly he would not have got all that he asked for, and he assuredly would have been criticized by the Schneiders, Miss Walker, et al., as harsh and unfeeling. At the first of these seances he was ill, as Miss Walker presently notes, which was indeed his misfortune but hardly his fault, much as she appears to resent it. According to the original agreement covering his seances, selection of the immediate controllers lay in the hands of the medium and his friends, and Prince was so selected for the second

and third Braunau seances. While he controlled nothing happened. But in the third seance, after he had controlled rigidly against what seemed to him suspicious movements, he was displaced and put in a peculiar situation wherein he himself was very completely controlled, after which "phenomena" occurred. Just what would Miss Walker have had him do that he omitted, or omit that he did, to satisfy her that he was exercising control to the full limits permitted him?—J. M. B.]

He nearly broke Mother Schneider's heart by refusing to search the room, cupboards and beds; on only one occasion did he permit himself to be persuaded to do this. [Prince always feels that specific request to search in a given direction gives assurance that danger of fraud does not lie in *that* direction. In the same situation, I should seek to put matters on a footing of ease by doing what I was asked to do, and trying also to do anything else that seemed to me important; but that is a matter of individual temperament or judgment. If, after refusing to search in certain places, Prince had put forth any suggestion that these places were seats of suspicion, he would of course be open to attack. Why he must search them, if he isn't inclined to do so; why he cannot, as he did, cover the matter by a blanket assurance of his satisfaction as to their innocence, does not appear. And of course, if Mother Schneider's mental anguish is not exaggerated, it is just too bad; she must be in a pretty constant state of heartbreak. It would be just as sensible to picture Prince as deeply mortified over the absurd and obviously futile things they asked him to do, while not mentioning other and obviously useful things that he wanted to do.—J. M. B.]

I did it myself at the first seance [which might have been expected to assuage the maternal heartbreak to some degree.—J. M. B.], the only one of the three at which occurred phenomena worth mentioning. But this was of no use if a confederate could come in later by the door, which Dr. Prince also neglected to seal—though I agree with you that probably, did anyone enter in this way, both the noise and the light caused by that entry would make it noticeable. [It seems to have completely escaped Miss Walker's attention that Prince was doing the same thing that I did, with more time to do it in, and hence

reversing the order. If it was the plan that a confederate should invade from without *on the first night*, he was willing that this plan should go into effect, so that he might observe the indicia of activity behind the curtain. Had there been anything of the sort, he would have assumed, on the second night, the rather severe responsibility of sealing the door in a way defeating any attempt at removal and replacement of the seal; and would then have observed what ultimate difference in the phenomena or the procedure followed this measure. But at no moment of the first evening was there any indication of the entry of an invader, or the slightest sign of action behind the curtain; and with four members of the family in front of the curtain, two of them "controlling" each other, the entrance of an additional operator from without was so obviously a matter of no consequence that Prince ceased to agitate himself about it, and ignored the door during the remaining two seances. Miss Walker appreciates all this, despite her criticism of Prince's procedure based on *his* appreciation of it, for she goes on:]

The door was locked and I had the key, but again there could be another key. Moreover if the sitters are uncontrolled it is possible for most of the phenomena to be produced by *them*, and therefore even if one had closed other avenues of fraud there remains still a loophole, e.g., fraud on the part of the sitters. The medium was, as is usual, controlled by myself or Dr. Prince. You note yourself that he is usually controlled by one of the visiting investigators. On these occasions the positions of medium and investigators were different from those shown on Vinton's plan. Rudi's and my chairs were both up against the cupboard; and laden as this was with photograph-frames and ornaments, it was impossible for anyone to squeeze past it or over its top without my knowledge. As however all the family sat together it was possible for a confederate to have passed through the circle without our knowing it, the light being particularly bad at the Prince sittings as also were the phenomena. That no entry was in fact gained in this way is only my personal opinion without any foundation and of course of no value; if the phenomena were caused by a confederate or

by a sitter all I can say is that he made a very poor show.

[I was more fortunate in this respect than Miss Walker and Dr. Prince; and for reasons so obvious that one might imagine they would not escape Miss Walker's attention. In my seance, the confederate ultimately entered and got in his work; after which, I was treated to a six-ring "psychic" circus, the density and sheer energetic value of the phenomena comparing favorably with anything I ever saw and with anything ever recorded as having been produced through the Schneider boys. In the Prince seances, including those held in Stuttgart as well as the three in Braunau, it is plain that no confederate entered the premises from without and that none entered the cabinet, and that the phenomena obtained were therefore of wholly different causation from those which I saw—and of correspondingly different character. The description of the phenomena alone would lead one to this conclusion, even if one did not have the collateral account of general conditions and of the course of the seances. At least Miss Walker is consistent, in that she hesitates to draw conclusions herself quite as much as she hesitates to allow me to draw them. She need not have been so cautious in denying the entry of a confederate. The reason why the show was so poor, of course, was that on the grounds which I exhibited on page 424 of my August installment, none of the free sitters was quite bold enough actually to enter the cabinet; so that, when valid phenomena refused to flow, action was restricted to what little the volunteers could do from their places in the circle.—J. M. B.]

To add to the disadvantages Dr. Prince had been ill and was in no fit state to observe phenomena or conditions. He told me he was in acute pain all evening and he had to rush from the room immediately the seance was over. He was considerably worse afterwards, and one of the later seances had to be postponed for several days on account of his health. I cannot believe that seances held under such circumstances could ever be a success or that any report based on them could be in the interests of science or psychical research; I can only regard the seances and the description of them as a waste of time and energy. It was for this reason that, although urged

by a Viennese friend, Countess Zoe Wasilko, who told me it was my duty to do so, I did not rise to the defence of Rudi after reading the report of Dr. Prince in his Bulletin. I had already defended the Schneider boys in the pages of *Light* against Mr. Dingwall's remarks on them in his S. P. R. lecture, wherein he dealt with observations at variance with my own and those of the other sitters; and Dr. Prince's attack, based as it was entirely on surmise, did not seem to me of sufficient importance to make refutation necessary. [Dr. Prince objects, on a factual basis, to this about as strongly as to anything else in Miss Walker's letter; and with me, would inquire just what one must do to drag from Miss Walker the admission that one has left surmise behind and caught up with demonstration. His own comment is that his report was based, not on surmise, but on deduction from a great many indicia. These indicia were for the most part the "tracks" left behind by the course of action that led to the phenomena. They were, all of them, specific facts, from which specific deductions may and must be drawn. Dr. Prince remarks that this is the only way in which numerous fully accepted scientific conclusions can be attained—for example, the doctrine of organic evolution, or that of the history of the stars; but that naturally, it is only to logical minds that such conclusions appeal.—J. M. B.] Miss Walker goes on:

The conditions were altogether deplorable both as regards control and the circle, for not only was Dr. Prince ill but the medium was also most unwell—he had an attack of appendicitis shortly after. [This much, at least, was not Dr. Prince's fault!—J. M. B.] There was no direct evidence for fraud, but neither could there be any for supernormal phenomena. In my opinion it is neither scientific nor does it add anything to our knowledge of psychical phenomena or of methods of investigation (except to show how it ought *not* to be undertaken) to publish pages and pages based on conjecture and the description of physical discomfort and suffering caused by the medium in trance.

Is it possible that your countrymen are less stoical than ours or less willing to bear pain in a good cause? I note that you as well as Dr. Prince lay great stress on what you call the manhandling and punishment meted out by Rudi to his con-

troller, which in my opinion amounts to no more than a very uncomfortable position (trying certainly if for some hours), an occasional squeezing of the hands (a real torture if they have rings on them!), a stroking of the arms and laying of his head on one's shoulder, all of which I have experienced myself many times as must dozens of other investigators. But although I likewise found such movements the reverse of pleasant, and in an overheated laboratory in Munich which seemed almost the temperature of a Turkish bath extremely fatiguing, it never occurred to me to mention these, much less complain; nor did I ever know Mr. Price, Mr. Dingwall or Frau Holub to do so.

[So much the worse for them, then, if they have really been subjected to the same extreme treatment which Prince and I received. Suppose an astronomer were under the absolute necessity of attempting certain observations, under such bad atmospheric conditions that the unavoidable error in his location of his star images was greater in the average than the effect he was looking for. Suppose he did the best he could with this handicap, seeking to average out the observational errors and attain some sort of conclusion. Suppose he then published his results, with a frank statement of the difficulties under which they had been attained and of the consequent unreliability of his data. Would he be accused of complaining, of being a poor sport; would he be told that he ought to do the best he could and keep quiet about his troubles? To make the parallel closer, suppose he had to work in the open and in extreme cold, and choose between numbness and heavy gloves in the manipulation of screws and other adjustments. In pointing out the further inaccuracy in his data which this condition had imposed, would he be open to criticism for having unduly displayed his personal suffering and would it be in order to suggest his removal in behalf of an observer of more "stoical" temperament? Prince was crammed back of a shelf in a permanently bowed position, his hands were held in a vessel of water, they were pounded violently upon the metal surface of this vessel until the finger-ends were numb, and his arms were drenched to the elbows. If Miss Walker had any inkling of scientific method she would appreciate that failure to chronicle this would constitute

gross failure to picture the facts adequately. My own "manhandling" was not so distressing in its immediate resultant sense-stimuli, but it was just as well calculated to distract my observation from what I wanted to observe and what the medium wished me not to observe. Miss Walker might further be expected to appreciate, if as free from the pro-Schneider bias as she would like to believe, that the proper inference here is not one of personal grievance on Prince's or my part, but rather resentment on that of the medium because of too efficient control exercised by Prince, or too vigilant observation by me; and determination to cripple such control and such observation, if they could be crippled. If she further imagines that a more "stoical" temperament would enable a sitter to ignore this discomfort to the degree of observing as well in its presence as in its absence, I must differ. Indeed, the sitter so "stoical" as to imagine that it made no difference to him is in fact so wooden that he could not possibly be trusted for adequate reports of what went on in his presence under the difficult observational conditions of the dark seance.

—J. M. B.]

It is not only by the medium one can be manhandled! I remember on one occasion in Germany an excited sitter gripping my arm with such intensity that his nails literally went through the two sleeves of a coat and dress. [Yes indeed, and I have myself stopped more than once a too-savage control of a medium by an over-enthusiastic sitter; but what has that got to do with Rudi, and Prince, and me? J. M. B.] Let us not therefore be too severe on Rudi's (or Olga's) vice-like grips, which may be more a sign of attention than of malice! [Who cares what they are a sign of, or anything else about them except whether they do, or do not, interfere with the investigator's proper discharge of his proper duties? If they don't, we will ignore them; if they do, we will record them; and in thus setting down one of the essential facts of the seance, we will not be deterred by the thought that some advocate of the medium may think us unstoical, or complaining, or poor sports.—J. M. B.]

Regarding the objectionable noise Rudi's sitters are invariably obliged to make, I deplore it as much as anyone. I neither enjoy hearing myself or anyone else talk

or sing at a seance [that's not the point at all; the point is whether the noise or the effort of making it distracts attention. If not, its esthetic qualities are quite beside the mark.—J. M. B.], nor was I particularly edified to hear Dr. Prince recite the Constitution of the United States over and over again! [Anybody acquainted with things American would be confident that Miss Walker was in error here, and that the document which Prince knew well enough to use as a seance filler must be the Declaration of Independence. Of course such a critic would be correct; Dr. Prince no more than anybody else knows any appreciable portion of the Constitution, and it was with Jefferson's earlier masterpiece that he succeeded in harrowing Miss Walker's feelings. A small matter, doubtless; but one that seems a bit symptomatic of Miss Walker's careless handling of facts.—J. M. B.]

I have noticed, too, how Olga delights in ordering a sitter to talk to one at the opposite side of the circle, which necessitates shouting rather than conversing; and how she usually commands one to talk to a foreign sitter rather than to one of one's own nationality, even if such are present and though one's linguistic disabilities are well known! All these facts can be construed as having an object in view, e. g., to distract the attention from possible fraudulent actions on the part of some sitter or confederate. But it is only fair to mention that in seances under perfect control where fraud can be entirely ruled out the same objectionable noise has to be made. [I must confess some surprise in having to instruct Miss Walker on so elementary a matter as this; I imagine that her zeal for the Schneider boys makes her forget something that she really knows. The fact of course is that if the show is sometimes valid and sometimes not, the conditions which make the fraud possible and make its observation difficult have to be preserved just as carefully in genuine seances as in the other kind. Otherwise, the attempt to impose them half the time may be met by precisely the objection that inasmuch as they are unnecessary the other half of the time, they must be unnecessary altogether. Conditions of control of course have to be submitted to in more serious seances to a degree that would not be attempted in routine displays of the phenomena; but those of noise, of distraction

of attention by mauling the sitter about, of light just when and where you don't want it—all these attendant impediments to good observation, if ever necessary to cover fraud, must be reduced to a matter of ritual and enforced always, regardless of their immediate necessity or un necessity.—J. M. B.] Miss Walker's letter goes on from the point at which I have here interrupted it:

It would seem as if phenomena were helped either by a distraction of the attention or by a vibration of the ether, or perhaps by both, as caused by a gramophone, singing, talking, etc. One certainly does find that if one concentrates one's mind on the phenomena one hopes may happen, either nothing does happen, or the very reverse of what one expected. It is seldom we get what we want in psychical phenomena. [Again Miss Walker forces me to deal with commonplaces, and to remind her that one may refrain from concentrating on the phenomena, or from expecting any definite thing to occur, without concentrating on a madhouse of meaningless noise. The Margery seances are a model here; the only noise-level is that of the phonograph, which is so unobjectionable that its accidental stoppage or a failure to start it at all occasionally has gone unnoticed.—J. M. B.]

Is it not a fact that as yet we know and understand so little of psychic laws that conditions of light, noise, attitude of mind (sympathy, skepticism, antagonism, hostility, disharmony amongst sitters) *may* affect supernormal phenomena and make their occurrence either easy or difficult? I think any serious student of psychical research will admit the possibility, and if this be granted why then always interpret these commands of the medium as being suspicious? When the conditions are fraud-proof they can serve him no useful purpose whatever normally. I notice a growing tendency on the part of many investigators to undertake seances without an adequate control. There may be no harm in this if they are purely for pleasure or for experiment. They can never be scientific, for one can never be sure that the results were genuine. But is it fair to the medium if the absence of conditions is interpreted always as a black mark against him, instead of against his sitters who neglect to take precautions against fraud?

Nobody whose observations are cited in

the present paper has condemned the mere absence of conditions. What we do condemn, and use as the basis for demonstration of the invalidity of the phenomena, is the *relations* between the conditions and the phenomena; and the case is strengthened by the numerous specific adverse facts observed. It is rather desperate if we are to be denied the use of perfectly clean-cut observations of fraud, on the mere ground that the conditions of the seance were, generally, such that some other sort of fraud might have eluded us! Miss Walker's letter from this point on deals with generalities which do not seem to me to apply to the present case, or with analogies from other cases that obviously do not apply. I shall accordingly have little more comment to offer on her text, which, in direct continuation of what she was saying when I here interrupted her, goes on:]

The Stuttgart seances were absolutely valueless for this reason. Held as they were in the home of a psychical researcher, not in that of the medium, one might surely have anticipated that they would exclude all chance of fraud—but nothing of the kind! Either Father Schneider was in the seance-room, or when banished he was allowed the opportunity of poking reaching rods through the keyhole. That it is as easy to render a keyhole impervious to penetration as a door never seemed to strike the investigators, and strange to say this neglect is interpreted as showing the villainy, or shall we say the curiosity, of Father Schneider, even though there is not one iota of proof that he either had a reaching rod or that he poked it through the keyhole, rather than the incompetence of the sitters in leaving this improbable loophole. I have long regarded these methods as those of *agents provocateurs* rather than of *bona fide* investigators, and the only result they have is further to discredit the physical phenomena. M. Sudre has already alluded in your JOURNAL to the possible motives of those who are forever making pseudo-exposures and then drawing from them the deduction that all physical phenomena are fraudulent. An exposure based on facts and not on surmise is a different matter and must be supported, even if with regret, by all investigators who have the interests of psychical research at heart. The exposures of Kraus in Vienna, of Schlag at Landshut, of Froniek and Melzer in London,

and many others I could name, were all either *in flagranti* or based on certainty. Whether all these exposures nullify all the previous phenomena of these mediums is a difficult problem to decide and one that is already a matter of controversy: there are Munich scientists who have assured me that they witnessed phenomena with Kraus under a strict control. I spent some weeks last year collecting evidence in this case. There are also other sitters (including Mr. von Reuter who has written publicly declaring his belief) convinced that Schlag had supernormal powers in spite of his undoubted trickery. Others are convinced that both mediums were never anything but frauds from beginning to end. The statements of the mediums themselves help us not at all. Kraus declares that he was never a medium and has written a book attempting to prove this in spite of Baron Schrenck's assertion that he had genuine powers which he afterwards lost. Schlag says he was once a medium and resorted to fraud when his powers failed him. The truth we shall probably never know; but the last person whose word we should accept is the medium himself. No person can be a judge of his own phenomena, especially if in trance, any more than a neurotic can diagnose his own case. And a psychological fashion seems to have grown recently for mediums to deny, with distinct evidence of triumph or enjoyment, their own phenomena—on the assumption that it is cleverer to have deceived scientists and professors than to have produced anything supernormal; and their motives for such disclaimers have to be examined just as carefully as their motives for claiming to be mediums, and also the motives—or shall we say complexes?—of those investigators who express doubt of the existence of the physical phenomena at all. Both types are completely unreliable. I think I have seen as much as anybody of genuine phenomena under test conditions, but also as much fraud under bad conditions or none; and control can vary, we know, as greatly as the phenomena. The only control that has ever completely satisfied me was that of Professor Thirring in Vienna, that of Baron von Schrenck in Munich (and I prefer his earlier procedure to his electrical control, for reasons into which I need not here go), and the control that I experienced for three seances in Dr. Crandon's

laboratory in Boston. And on these I base my belief in the Schneiders and in Margery. I was not present at Mr. Price's seances with Rudi in his own laboratory, at which I understand the electrical control was greatly improved and made to include every sitter. But the Schneider phenomena stand or fall by these seances, not by those in Braunau; and in my opinion they require no defence. Excepting Margery they are the most remarkable mediums the world has ever known, and I should like to acknowledge here the debt of gratitude I feel I owe the whole family, and to record my admiration for the way they have placed their remarkable gifts at the disposal of science, and the unsparing way they have devoted their time, trouble and energy to practically anyone who may ask for a sitting.

You allude in your article to the kudos and notoriety they have gained by the mediumship, but in my opinion this is more than counterbalanced by the unpleasantness of constantly recurring personal attack; and this not only against the mediums themselves, but against their father, mother, and even their friends. It seems to be forgotten sometimes that mediums are human beings like ourselves, and can hardly enjoy being held up to ridicule or abuse either in the daily or in the psychic press. And yet amongst all his detractors I have known only Rudi to be unwilling to continue seances for those who have dragged the parents, especially his mother, into their attacks.

I am not going to enter into the question whether the Schneider family like to receive gifts, or expect these; except to say that I never found it to be the case. They were always exactly the same to me, whether I gave the boys a present or invited them to a meal, or whether I failed to do so; and in any case this has nothing to do with the phenomena. And it appears strange to me, if Willy and Rudi can produce telekinesis under the most stringent test conditions in the laboratory of a scientist and in the presence of skeptics, that they should find it necessary to resort to fraud in their own home circle—and I have experienced negative seances in both places. [There is a certain incoherency in Miss Walker's viewpoint, which I must point out here. A little earlier we have her protesting vigorously that we mustn't draw conclusions because we know so little

about the psychical processes involved; so many things may affect the phenomena. Here, on the other hand, we see her quite baffled by the fact that one particular condition—the home premises—does not automatically assure good action. Her state of mind, it seems to me, is merely that of one determined to take the most charitable view possible, rather than that of one determined to isolate the facts, let the chips fall where they may. Or if I do her injustice in this, at least she does display the contradiction in viewpoint which I point out as existing between these two parts of her letter.—J. M. B.] All the same we have to admit that no one can be convinced by a Braunau seance, without control, or indeed by *any* seance without test conditions. One may have personal opinions for or against the fraud hypothesis. You, Vinton, Dingwall, Prince favor it; [I favor it as applying only to certain seances, not as a generalization covering the mediumship in its entirety. This, I think, Miss Walker persistently overlooks.—J. M. B.]; but many others—Price, Sudre, Countess Wassilko, Fraulein Doktor Walther, myself—are more inclined to think even these seances *may* be genuine. There can be no certainty.

I am not of course alluding to seances which I have experienced in England and America and also on the Continent [Miss Walker here passes from the particular Schneider case to mediumship in general, without explicit indication that she has thus enlarged the field of her discussion.—J. M. B.], where fraud is so obvious that it hits you in the face; but merely to the fact that where there is the least suspicion or possibility of it at all it is impossible publicly to vouch for the reliability of a medium. I feel that I know the Schneiders and Margery to be able to produce supernormal phenomena, because I have seen it under fraud-proof conditions. Of Frau Silbert and many others I can only say that I have not seen theirs under conditions that completely satisfy me. Though in the case of Frau Silbert, while she never submits to the rigorous control of the Schneiders, her seances are often in such good light as to make fraud without detection practically impossible. But would anybody be willing to vouch for these mediums *in all places and at all times?* We know that it is impossible and that many mediumships are of mixed

quality, fraud taking the place of the supernormal if there is an opportunity allowed and if the latter fails to appear. How can one be sure of anything in a dark seance? Or even in red light without control? And by this I mean a searching of the medium and the room, the sealing of the door, the hand—or electrical—control of all sitters as well as of the medium—no loophole being left through which fraud may creep in, either in the shape of sitter or confederate.

Is it not more reasonable to suppose that one can be deceived *either way*, especially if one be not an expert conjurer, which few of us can claim to be? Or if one have a fraud complex [which, of course, I certainly have *not*.—J. M. B.], one can be deceived by one's unconscious wishes or imagination, and interpret the most innocent actions of mediums and sitters as being suspicious. I have heard Miss Newton wisely remark that only by our mistakes can we learn in psychical research. Yet I know of other timid S. P. R. souls whose only comfortable position is on the fence, so afraid are they lest they shall topple over on the one side or the other. Rather than expose themselves to the (in their eyes) dreadful position of *ever* having been taken in by a medium they prefer the (to my mind) undignified and cowardly position of being ever ready to jump whichever way the cat jumps. [Again I might ask, what has this to do with *me*?—J. M. B.] Having never openly declared their conviction either way, they can never be proved to have been wrong. "Safety first" is their motto. But it is not by this slogan that we shall conquer the unexplored fields of psychical phenomena. Ask a member of the London Committee that investigated Willy Schneider whether he believes in Willy's phenomena, having seen them under his own conditions, and he will answer not yes, or even no, but will give the enigmatical response: "I saw things that I can't explain normally." Pressed further whether these mysterious happenings could have been supernormal, he will not vouchsafe any reply at all! It is safer not to commit himself. The medium might be exposed later on, and then where would his reputation be? For one who prides himself on ultra-severe conditions (though I have never found these any different from those of other equally skeptical investi-

gators), to lose one's reputation for skepticism would appear to be a greater calamity than not to know *what* one has seen and heard. Better forever to remain on that fence than to take such risks as these!

We all know that the worst thing that can be said of a psychical researcher is that he is credulous! And yet there are few of us who do not at one time or other use this term of someone else rather than ourselves. The credulous certainly exist among us; but it is possible not only to be credulous of phenomena, but credulous in fantastic suppositions of fraud and motives. And with some the dread of being credulous is so colossal that they prefer never to come to any conclusion at all. There is a great deal of humbug about psychical researchers, though not all scientists are so timid or so cowardly, and there are those honest enough to admit that they can be deceived, but *also* that they can make conditions which render this impossible. Professor Thirring has told me that he is not in the least ashamed to own that he was deceived by Kraus for some weeks in dark sittings before he imposed a stricter control and found him out. We know that Mr. Dingwall, according to his own statements, was also deceived by Margery for many weeks, during the time when he declared his belief to Schrenck and others, till later when he changed his opinion. Naturally believers in Margery will think he is more likely to be mistaken now than then. What is even more inexplicable on his own showing, he now thinks he was deceived by Willy Schneider in Munich and in London, under conditions which in the last place were made by himself; and my only comment on this is that if Willy, who also spent seven weeks alone in Mr. Dingwall's own house, where (or so I understand) things also "happened" which he was not able to explain normally, was able to elude the control of an entire circle (for confederacy must in these instances be entirely excluded), it does not say much for the efficiency of the control of Mr. Dingwall and his friends. I myself was deceived by Schlag in one dark seance at Landshut, though this was chiefly because I had understood his electrical control to be as perfect as that in Munich, which it was not by any means, and being a guest of Baron Schrenck who was also deceived by Schlag for some time until

later in the year he exposed him, and being taken there only as a great favor, it was not possible for me to interfere with the conditions, which in other respects I could see to be unsatisfactory, inasmuch as all the medium's friends sat together; so though his performance was immensely impressive and seemed to make further investigation worth while, I could never have publicly vouched for him on the strength of this sitting—and before I had seen what would happen under my own conditions, his brief career was ended! It seemed that Schlag had always refused the conditions to which the Schneiders submitted, and he is certainly not the only medium who has done so.

To this day I have no conviction as to whether many well known mediums are entirely genuine or not, or whether some are genuine at all; for the simple reason that although their phenomena have often been impressive, the conditions under which I saw them were not fraud-proof. This applies to Mrs. Cooper, L'Estrange and Lewis at the British College, Mrs. Henderson of the Marylebone Association, Cartheuser of New York, Mrs. Julian of Los Angeles, and many others. The degree of control varied, and if I were asked my personal opinions, which may be entirely wrong, I should say it seemed more likely to me that L'Estrange and Mrs. Cooper might be genuine, the latter being based more on other sitters' experiences than my own, which were very bad; that Lewis was probably fraudulent; and that of the others I have no idea one way or the other and never could have until I saw them under test conditions, and the truth may be entirely opposite to what I imagine. I remember once your having a controversy with Mr. Dingwall as to whether in psychical research it is permissible to hold a private as well as a public opinion. [I must interpolate here another minor correction of fact. I did not dispute Dingwall's right to have a private opinion which he might withhold until he was surer of it; that is something which is as proper as it is obviously necessary. Our controversy of 1925 hinged rather upon his expressing one opinion in public and an opposite one in private; something very different, as Miss Walker will realize if she will reexamine the issues of this JOURNAL for 1925, in which the matter was disputed.—J. M. B.] I am

inclined to agree with Dingwall that it is not inconsistent to hold a personal opinion about a medium which until it can be changed into certainty one is not ready to have published or stated for all time. One may think a medium is genuine after a few seances as Professor Thirring, Mr. Dingwall and others have done, only to find when the conditions are tightened up and made perfect that one was quite mistaken; on the other hand one may suspect a medium to be fraudulent on the strength of one sitting under bad conditions, as you now do with Rudi and as I did in my first two Margery seances, only to change my opinion later when I saw her under better conditions, and I hope you would do the same if you could see Rudi under Mr. Price's conditions. [It seems worth while to make the following observation, which, when the second volume of the A. S. P. R. PROCEEDINGS dealing with the Margery case appears, will be seen to be in accord with the facts: Miss Walker had two seances at which control was inadequate, and she concluded that the phenomena were invalid. Later she had further seances at which the control was beyond reproach, and at which the phenomena were so nearly identical with those of her earlier sittings as to make it evident that they were not a function of the control. The later phenomena being evidently genuine, she was justified in concluding that at the earlier seances it was the control and not the manifestations that were open to criticism. But if, under adequate control, she had got phenomena of wholly different character from those seen earlier, and if the whole atmosphere had been different, too, she could properly have reached only the conclusion that the case was a mixed one, and that she had seen it in both its aspects. Substituting for her own earlier seances those of others, and reversing the order in which the two aspects were displayed, this would exactly parallel my experience with Rudi.—J. M. B.]

On the other hand, if I were to witness an exposure of Rudi *in flagranti*, not merely on surmise alone, I should be obliged to revise my opinion of the Braunaу phenomena, although this would make absolutely no difference in what I may call my certain opinion publicly stated of Rudi under fraud-proof control. For I hold, as you do, that the exposure of a

medium under bad conditions need not reflect on all his previous seances held under good conditions. This is the whole point of my letter: that only fraud-proof seances are of the least value to psychical research, as only on them can we base a sure opinion which need not change no matter what are the later experiences of other investigators.

On what constitutes a fraud-proof seance and what are the best conditions and the best control, opinion no doubt varies; and it is surely on this point that we ought to concentrate, so that the methods of one investigator need not be doubted by another, and looked upon with suspicion simply because they may be different from his own. Would it not be possible to standardize conditions? And if it is a fact that human nature will never permit one person to trust the reliability of another person's human control of medium and sitters, then could not mechanical means be devised to get over this difficulty? Mr. Price has already done so with his electrical control of *all* the sitters (not merely of the medium and his immediate controllers, as was the case in Schrenck's laboratory). Dr. Osty has, I understand, a chain control of sitters at the Paris Institut. Prof. Schroeder has suggested a cinematographic photography in dark seances—all these measures make confederacy impossible. For myself, I have always preferred a good hand control and as little apparatus as possible, as in Professor Thirring's laboratory; but I do see that with this, it is as necessary to be absolutely sure of one's fellow-sitters—that they may neither aid the medium if confederates, nor if prejudiced skeptics injure him by movements or the throwing of a light. Is it not rather deplorable that instead of all our energies and resources being directed towards the elucidation of the causes and mechanism and the inner interpretation of supernormal phenomena (I must express my gratitude to you and to M. Sudre for the contributions in the JOURNAL to this end) they should often be wasted on constantly recurring controversies based on suspicion rather than even on facts? Within the past few years how many such controversies there have been over the Schneiders, Silbert, and other mediums; and now come yet others over the Valantine sitting in Berlin and your own with Rudi. Do you

not agree that every one of them could have been avoided if the sitters had insisted on good conditions?

[I do not. Suppose I had insisted on completely fraud-proof conditions for my Braunau experiment, and had got these. Asking Miss Walker to grant for the sake of argument that I am correct in my statement that I observed fraud, and in my opinion that the phenomena shown me were wholly artificial, the only result of such conditions, on this occasion, would have been that we should have got no phenomena at all. The report: *I prevented fraud and nothing happened* is one that we have to make often enough; but Miss Walker would be the first to insist that it means even less than she concedes my report as rendered to mean. Certainly it is not a report that I care to make after going a thousand miles to see the case. I do not wish to be regarded as an *agent provocateur*; but as the price of witnessing something on which I can report in more specific terms than these, I will go considerably further than I went at Braunau in the way of acquiescing in bad conditions, or even in bad control of the medium himself. I will always, in a series of seances, somewhere along the line apply adequate tests for validity; but in a single seance I am going to do everything I can to insure that I witness the phenomena, under conditions permitting me to make at least an intelligent guess as to their causation. At Braunau I might have been restricted to such a guess, had the operators been more careful and I less fortunate; as things broke for me, I was able to do better than guess. Of course, I take this course at my peril; and if I am deceived, and do reach wrong conclusions, as Miss Walker quotes Osty, I am to blame. If I had any leaning toward or against any particular hypothesis I should hesitate to follow this course as freely as I do; lacking such leanings I think it a safe enough one, for false judgment arises almost always out of pre-judgment and out of nothing else.—J. M. B.]

Dr. Geley used to say that only the investigator is to blame if he is deceived. It is up to him to make the control and if he fails he gets only what he deserves. Of course I know there are many more mediums who absolutely refuse test conditions than there are those who like the Schneiders accept them; and that

sometimes in order to have any experience at all with a given medium one is obliged to take a seance without a satisfactory control, rather than none at all. No doubt this was your position at Braunau, where it was impossible for you alone to control a whole circle. This is a problem we all have to face at times. But to form any opinion on the strength of such seances is surely impossible [not *is* impossible; merely, *may turn out to be so*.—J. M. B.] ; moreover, attacks based on surmise are only likely to antagonize the medium and make even more remote the chance of inducing him later to submit to a better control. [Why on surmise only? If I am telling the facts about Rudi, am *I* any more likely to be admitted again than if I am just speculating?—J. M. B.] And I really cannot blame mediums for the resentment they feel at the treatment they sometimes receive from investigators. On the other hand, mediums who persistently refuse a control at all times should in my opinion either be let severely alone, or should inspire an attempt to catch them *in flagranti*. This is of course also rendered more difficult by previous pseudo-exposures; one result of the latter being that scientists are apt to be shut out of future seances and only spiritualists and believers admitted. The conviction now seems to be upheld by investigators such as Mr. Dingwall, that entirely satisfactory conditions are an impossibility; he has, I believe, stated pub-

licly that he has never seen physical phenomena under conditions to satisfy him, and certainly he would be the last to deny that he has had every opportunity. If this conviction corresponds to the facts, then the sooner we admit failure and give up the investigation of physical phenomena, the better. But I, for one, am no such pessimist; it is my conviction that if the difficulties mentioned could be overcome in a spirit of good will and better understanding between psychical researchers for which Mr. Price has always pleaded in his own *Journal*, we should then see immense strides in our work and a far greater tendency on the part of orthodox sciences to help us.

The collection of facts is necessary; to repeat them is also important; but are we to go on doing this and nothing else, forever? Surely, as M. Sudre has written, there is also an urgent need for construction and this must necessarily be delayed if we are perpetually disputing the facts themselves on which this construction must be based. It is only because of my profound conviction that the time has come not only to accumulate material but to incorporate it into science, which can only be done when we base the evidence for these new facts on an absolutely sure foundation, that I venture to ask you to find space for this long letter.

Sincerely yours,

MAY C. WALKER.

CHIPS FROM THE WORKSHOP

BY THE EDITOR

AT a very serious expenditure of space I have met Miss Walker's request that her letter about the Schneider case be published in full; with the attendant necessity for recording my own divergence of viewpoint. The general bearing of Miss Walker's text upon the current status of the Rudi and Willy mediumships is considerably greater and much more obvious than its bearing upon my own findings and upon my review of the Vinton and Prince seances. The lady has had more sittings than almost any other English-speaking person, she is not inexperienced in physical phenomena, and what she has to say is evidently pertinent to the case if

not directly germane to my opinions thereon. Further, she gives excellent expression to viewpoints which become more general as experience with the more striking types of the physical phenomena becomes more widespread; and viewpoints which, if they were to prevail, would introduce fatal obstacles in the way of worth-while examination of these phenomena. So I do not at all begrudge Miss Walker the space which she occupies and forces me to occupy. I hope that, in return, she will neither begrudge nor resent my very plain-spoken expressions of dissent. When one is in total disagreement with the opinions of another, it is difficult to set forth the

grounds for such disagreement without the appearance of unnecessary severity. If I have erred at all in my handling of Miss Walker's letter, certainly my error is in the direction of harshness. I would not be understood as receding in any way from the principle of anything I have said, but I think it probable that without this after-word I might be thought to be very bitter about it all, whereas in fact I am not bitter in the least, and regret the necessity for having to correct the lady so brusquely.

To the JOURNAL readers I must further express my regret that Miss Walker and I have been so long-winded as to have made it impossible to wind up the Schneider discussion in this issue, as I had planned. I shall give, in the December issue, the gist of letters received from Braunau and Munich, in which denial is entered, on behalf of the Schneiders and their friends, of such elements from my report as they are obliged to deny as the price of withholding a confession—which, of course, is something that nobody expects from them. Such residual items of generalization and comment as remain to be covered will then be covered, and this will bring the discussion of these celebrated cases to a period.

For various reasons, it has seemed expedient to include, within the current volume, the report bringing the Margery fingerprint sequence down to date; which of

course means accommodating it in the present and the next issues. This has necessitated my doing again what I have done several times of late: skipping a month in some other series. When I started my survey of the field of experimental telepathy in the October number, it was with every intent of going on this month; but there is no place for it. For the first time in my tenure of the editorial chair, I am really embarrassed with a wealth of JOURNAL material! The telepathy critique like the fingerprint story, will go on in December.

Pressure on the current number would have been even more severe, had it not been that, as the most obvious means of making it easy to advance the publication date a little nearer the first part of the month, I find it very expedient to omit M. Sudre's contribution. It has been reaching me at a date uncomfortably close to the time of going to press; and rather than ask the gentleman to produce two manuscripts in one month, it seems the easier course to use up two months on one of his manuscripts. He will reappear in the December issue, as usual.

I would call the reader's attention to a new feature, appearing this month and intended as a permanent department: Mr. Bond's résumé of New York Section activities.

INTERNATIONAL NOTES

BY HARRY PRICE

ONE of the most extraordinary cases of *poltergeist* disturbances on record has recently come under my notice and the story might have dropped out of the "Arabian Nights." The victim is 10-year-old Damodar Ketkar, son of a Brahman, who lives at Poona. He speaks perfect English. Six years ago Damodar, an orphan, was adopted by Dr. Ketkar of Poona, and assumed his name. Soon after curious things began to happen until the place became—in the words of Damodar's guardian—"like Hell."

Miss H. Kohn, a lecturer in languages, Deccan College, Poona, sister to Mrs. Ketkar, lives in the disturbed household and has been in London recently seeking advice on the case which is causing her family grave anxiety. Miss Kohn called on me and I have invited Damodar and Mrs. Ketkar to visit the National Laboratory, where a proper examination of the case can be made. I think they will accept.

Miss Kohn, an extremely level-headed professional woman and a B. A. of London University, made detailed notes of the occurrences as they happened, and I have written these up in my report which is already in Mr. Bird's editorial hands and will be published in these pages in due course. The report reads like a fairy-tale, but the case is one of the best authenticated extant. Miss Kohn is giving us a lecture on the case on October 22nd.

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I can give further details concerning the publication of the "Confessions" of Aleister Crowley who recently has been expelled from Italy by the Fascisti. His "life" will be published¹ in six volumes at two guineas a volume—so it will *not* be a cheap book. Two of the volumes will appear immediately, the remaining four being due next year. I imagine the work will become rare.

In the prospectus of the work his publisher admits that Crowley has been called a "monster of wickedness" by James Douglas; a "dirty degenerate" by Bottom-

ley; *John Bull* has recently described him as "England's worst man." Crowley describes himself as "Master Therion" and his *Confessions* an "Autohagiography." He also says he is a gentleman.

One of the most interesting of Crowley's experiences was the establishment of the Abbey of Thelema at Cefalu, Sicily. A fascinating account of life in the Cefalu Abbey is given by Betty May, the artist's model, in her recently-published² *Tiger Woman—My Story*. I met Crowley on one occasion only, in a club in Soho some years ago. His principal slogan was—perhaps is—"Do what thou wilt shall be the whole of the Law."

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The life of another reputed magician, Cagliostro—the *Last of the Sorcerers* has just appeared.³ The author, Dr. Frank King, states that Cagliostro, like a fiery comet "flamed across the stormy sky of European polities towards the end of the 18th century." Although the fact has been disputed it is almost certain that Count Alessandro di Cagliostro and Joseph Balsamo were one and the same person who was born in Palermo in June, 1743. On account of one of his numerous swindles, at the age of 17 he fled to Messina where he met the alchemist, Althotas, and blossomed forth as a magician. Dr. King traces his history through many lands and many adventures. But one adventure—that of the Diamond Necklace—was to prove his ruin and I have often gazed at the castle of San Angelo, Rome, where he ended his days, a lonely prisoner, and wondered whether the hero of Dumas' famous romance, were he living today, would be able to impose upon the credulous for so long and so often. The secret of all these super-charlatans can be revealed in one word—personality.

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The Oxford University S. P. R. has ceased to function, so I am informed in a letter by its ex-secretary. The reason is that as its officers went down, other under-

¹ Mandrake Press, 41, Museum Street, London, W. C. 1.

² London, Duckworth, 10/6 net.

³ Jarrold, London, 18s. net.

graduates could not be found to carry on the secretarial and other work.

Almost by the same post I received a communication from Mr. R. W. Schofield who informed me that there had just been formed at Oxford University a "society for the propagation of knowledge concerning and, it is hoped, the investigation of psychical phenomena." This new society is an entirely serious affair and the committee includes such men as Dr. F. C. S. Schiller, Dr. William Brown, and the Rector of Exeter College. I have been invited to address the new society on December 4th and I have chosen the Schneider mediumship as the subject of my illustrated lecture.

I do not know how far I am justified in ventilating domestic squabbles in the pages of PSYCHIC RESEARCH but I feel I must register a protest against the increasing number of quarrels among psychics. Nearly every week I receive sheafs of documents from some disgruntled person in some part of the world. The Kroner-Bradley-Valiantine controversy is still running its dreary course and on top of this "row" comes a fat registered packet to my office, from a well-known Budapest psychical researcher, stuffed with documents relating to the alleged misdoings of the London S. P. R. and its officers. It is impossible to take sides in these affairs, but I *do* think a great deal of friction could be avoided by the employment of a little more tact on both sides—especially when dealing with persons of a different nationality or race. There are men—and women—prominent in psychical research who have no more tact than the paper I am writing on. This defect, coupled with an unfortunate personality, is responsible for most of the trouble among international investigators.

The "season" is in full swing in London and has every appearance of being a particularly good one. I have already mentioned the lectures of Miss Kohn and Sir Oliver Lodge. On October 3rd the British College had a "house warming" at its new premises at 15, Queen's Gate, London, S. W. 7. On the previous night the L. S. A. gave its usual opening *soiree*. The feature of the evening was the address by Mrs. H. L. Baggallay who related her experiences with "Margery" during a recent visit to

the United States. The report was received with much interest.

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Still another society of spiritualists, calling itself the "Survival League" has made its appearance in London, and is having its inaugural meeting at the Queen's Hall on October 13th. Mr. Dennis Bradley will preside and the speakers will include Mr. Hannen Swaffer, Rev. Vale Owen and other well-known spiritualists. I doubt if there is room for another spiritualistic society; they are already treading on one another's toes to a considerable extent. The secretary of the new society is Mrs. D. Scott, 125 Alexandra Road, London, N. W. 8.

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A Melbourne medium named Vivian Deacon was successful in obtaining £3,500 damages from *Truth and Sportsman*, Ltd., newspaper proprietors, for defamation of character. The case came on in the Melbourne First Civil Court, and was tried by Mr. Justice Cussen and a jury. The alleged libel was to the effect that the plaintiff was immoral and a rogue. The Judge's summing up was distinctly in favor of the plaintiff who obtained the damages recorded above. The defendant company has lodged notice of appeal.

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The mystery of Friedrich Deickert has been solved in a dream according to the Berlin papers. He disappeared from a village near Frankfort-on-the-Oder in 1919. All these years the neighbors suspected that the wife and four sons of Deickert, who was a farmer, had murdered him. Although arrested, and questioned by the police, however, no evidence of their guilt was ever forthcoming. A cartwright in the village, desirous of winning the \$250 reward offered, has spent Sunday after Sunday boring in the ground with a long iron rod for the farmer's body. A few days ago, he now states, Deickert appeared to him in a dream three times running and told him where he was buried. The police were notified and began to dig at the spot indicated—in a wood near the house of the vanished man—and at a depth of four feet discovered a skeleton. Frau Deickert and three of her sons have again been arrested, and recently, it is alleged, one of the sons, a man of 37, confessed that he murdered his father on a day when he at-

tacked his mother. He and his mother afterwards burnt the body, he said, and buried the bones where they were found.

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We have now received most of the acknowledgments of the 600 copies of the National Laboratory Library catalogue which we dispatched to universities and libraries throughout the world. The recipients were unanimous in regarding the catalogue as of great utilitarian value and an aid to the study of psychic matters. A remarkable fact about the replies from foreign countries is that they were invariably written *in perfect English*. Even the majority of the printed formal acknowledgments were in the English language. A card before me is from the director of the Library of the 1st University of Moscow, is printed in English, and for style and phraseology might have come from the Bodleian. It is obvious we know really very little of what is going on in Soviet Russia.

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Old traditions die hard. In the current *Pearson's Magazine* a writer—who should know better—publishes a ridiculous article, *How Seances are Faked*, in which he asserts that all the old apparatus such as hold-outs, reaching rods, air bladders, mechanical tables, fake furniture, etc., are still employed at seances. But the cream of the joke is when he comes to what he calls the "black cabinet," which his artist portrays as a wooden affair shaped like a sentry-box! The fraudulent medium of today is much too clever to utilize the tools of the professional conjurer—even if modern conditions permitted him to use them.

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Mr. Hannen Swaffer has just brought out his "Adventures with Inspiration" in which various people "confess" to what extent the psychic element entered into their respective works.

Mr. C. R. Nevinson, the painter, informed Mr. Swaffer that two of his pictures "were painted under some influence which was certainly not my own . . . I have painted a picture," he states, "entirely different from the one I set out to do . . . I am personally convinced I am then in a control or force of which I have no knowledge."

Who would ever guess that Mr. Edgar Wallace is moved by some mysterious pow-

er? Yet it seems to be so. He told Mr. Swaffer that his plots came into his head ready-made.

"I start dictating my novels right away," he said, "and never think of the end. When I have been stuck for an idea and I've suddenly started again my wife has said: 'Why did you say "Thank you?"' I have replied that I supposed I was thinking something, and that I did not understand it."

Mr. Cosmo Hamilton, the dramatist, gave Mr. Swaffer a remarkable account of how he wrote the last ten minutes of his play "Scandal."

He knew that these last ten minutes would make the play if he could write them, but he could not get on. "I spent hours niggling with words," he says, "and all of them wrong."

"Finally," he says, "achieving what I think now is the height of human emotion—humility—I gave it up, owned to absolute defeat, and implored some far more able spirit to come and help me in my trouble. In other words, I prayed, hoping to reach any one of the great dramatists who might be earthbound and interested, therefore, naturally enough in the struggles of a poor devil still on earth whose work was like his own down here."

Soon Mr. Hamilton found himself writing easily. He finished off his play without any corrections and went to bed.

"When," he adds, "with the most intense eagerness, I read early the following morning what I had written I knew that there was not a single word that came out of my brain. My pen had been used."

Victorien Sardou, the French dramatist, is similarly recorded as having publicly announced that not a line of his comedy "La Famille Benoiton" was the genuine production of his own brain, but entirely the inspiration of the spirits of departed dramatists.

A curious story concerns the late William Archer's play, "The Green Goddess." Mr. Swaffer—observing that Archer was a rationalist and nearly all his life made fun of melodrama—points out that right at the end of his life Archer wrote "The Green Goddess"—"a melodrama perfectly constructed and full of a humor certainly foreign to Archer's nature."

Archer said that he got it in a dream. "I happen to know," declares Mr. Swaffer, "that at a seance held when George

Valantine, the direct voice medium, came to London, he spoke with what purported to be the voice of his dead son, and thanked him for giving him the plot of 'The Green Goddess,' and asked for another.

"Although the seance was one of a series held so that the reports of all of them could be published, this remark of Archer's was suppressed at his own request. It was the only record omitted from the published volume. Since then, at a similar seance, the purported voice of William Archer himself has been heard by me, and this voice said: 'I got the plot from my son. You know I did.'"

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Dr. C. R. Haines, an occasional contributor to PSYCHIC RESEARCH sends me a curious example of what the American writer Mrs. K. K. Child Walker called the "total depravity of inanimate things." Dr. Haines' brother sent him a share transfer certificate by mail. The document was lost in the post and after some weeks was restored to the sender *via* the Dead Letter Office. It had been inadvertently tucked into a parcel, crossed Europe, and after a month's adventures was returned to the original sender. Dr. Haines' relative again sent it to my friend who received it just before breakfast and carefully placed it in a desk drawer in his study. Immediately after breakfast my friend went to examine the document and, to his amazement, found it had vanished. No one had been in the room; only his wife was in the house; and he took particular pains to put it in a certain place for safety. My friend has turned his home inside out but the document—of no intrinsic value—has not been discovered.

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I have just received a visit from Frau Lotte Plaat, the famous Dutch psychometrist. Our Utrecht Correspondent, Dr. W. H. C. Tenhaeff introduced her. Dr. Paul Sunner has published a glowing account of her mediumship and Professor Hans Driesch was much impressed with her work. Before she had seen me (and we have never corresponded) I carried out an interesting test with her. Miss May C. Walker had an appointment with Frau Plaat and suggested she should hand her some article of mine to psychometrize. So I gave her my gold signet ring (a typical man's ring, with the family crest in intaglio)

(which I always wear. Miss Walker gave no hint as to the ownership of the ring. The resultant psychometrical reading was magnificent. If I can overcome my innate modesty I will publish the result with others which we hope to get when Frau Plaat visits the Laboratory in November.

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Some extraordinary tests have been recently conducted in Rome by Professor Calligaris, of Rome University, who claims that by stimulating the nerves of the index finger or of the second toe in a special manner he is able to restore lost memory and reawaken the most distant recollections in the mind of a patient. He has applied this theory in an effort to solve a baffling mystery of identity which has been occupying the Italian Courts for years.

Professor Giulio Canella disappeared while serving in Macedonia during the war, and was supposed to be dead. Years afterwards a victim of lost memory confined in an asylum was joyfully recognized by the "widow" as her missing husband. They had not been living together long when it was claimed that the man was really Mario Bruneri, a person of a much humbler station in life than the rich Canella, and one who, moreover, had been sentenced to two years' imprisonment for theft.

Since then a legal battle has been raging round the mysterious individual, who is designated, in anthropological style, "the Collegno Man," from the place where he was found. At the first hearing the Court declared that he was neither Canella nor Bruneri. The Bruneri family appealed, and the Court decided in their favor. Now a counter-appeal has been lodged by the Collegno Man, who, not unnaturally, stoutly maintains he is Canella.

With this appeal still unheard, Professor Calligaris, as a result of his strange experiments, is convinced that the mystery man is Canella. Professor Calligaris stimulated the patient's index finger in the prescribed manner for twenty-five hours, at the end of which time he claims to have awakened memories of war-time incidents in Macedonia which could not have happened to anyone but Canella. He supports his theory by the results of experiments with a woman medium, who, when given objects belonging to the mystery man, described

the early life of the owner in such a way as to show that he could not be Bruneri.

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It is not often that "Royalty" submits itself to the rigors of the seance room but recently we had the novel experience of having "H. I. H. Franz Rudolph Maximilian, son of the Emperor Maximilian of Mexico)" offering to submit himself to the scientific conditions imposed by the National Laboratory. H. I. H. asserts he has "materializing gifts" and is able to cure diseases by the laying on of hands. If it be true that our correspondent is really the son of the ill-fated Emperor of Mexico (1832-1867) he is sharing the family misfortunes for his unfortunate sire was executed by the Mexicans after refusing to abdicate. The beautiful *chateau* of Miramare near Trieste, (which he built) is a lasting memorial to his name. I now find that the "Prince's" name is W. Brightwell and that he works in the London meat market. His claims to mediumship may be just as authentic as his claims to the throne of Mexico.

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How the power of suggestion can be utilized in fighting a weaker will is vividly exemplified by Lady Dorothy Mills in an article, "Adventures in Black Magic" which was published recently in the *Graphic*. She says: More than once, before I learnt wisdom, have I unwittingly butted myself into a very hot-bed of magic. Once was a few years ago, when I was travelling up the Niger River to Timbuktu. I was camping for a few days at a little village very much under the sway of a mighty witch-doctor called M'Baye. The morning after my arrival it happened that, outside my compound, I came upon an apparently superbly healthy young negro lying on the ground, moaning and declaring himself to be dying. His story was that he had accidentally cut some branches from a tree in the forest inhabited by, and sacred to, a Pori, or tree spirit, who, in revenge, had taken possession of his body, so that he must die within a week. In other words, he was just lying in the sun, willing himself to die.

It seemed to me just a waste of a perfectly good young man, so I had him carried into my compound, where I gave him a strong dose of *sal volatile*, telling him that it contained a very powerful spirit of my own, much stronger than the one

that inhabited his body, and that if he listened to it it would drive out the evil one. He showed faint signs of animation and satisfaction, declaring that he felt the white woman's spirit and the evil one fighting within him, and that apparently the white woman's spirit was winning. And he begged for more *sal volatile*. To cut a long story short, after he had finished the bottle—the *sal volatile* working strongly on his unaccustomed system—he declared that my spirit had driven out the other; and he got up and went back to his home, parading joyously up and down the street, declaring that the white woman's spirit had saved him whom M'Baye had been unable to save. And in the evening he very gratefully brought me, as a payment, a couple of chickens and a calabash full of kola nuts.

Next day I began to realize what a gaffe I had made, for apparently it was M'Baye who, having evil designs on the young man's good-looking wife, had willed him to die; and now M'Baye was perfectly furious with me for having upset his magic, and for having made him look a fool in front of his people! Having ineffectually and theatrically cursed me several times, and having hung little *gri-gri*, or bundles of poison, over my door every night, and finding I was not impressed, he suddenly pretended great friendship for me, constantly inviting me to his hut and paying me compliments. But my servants begged me never to accept fruit or any other refreshment, or to touch anything he offered me, for they had got wind of the fact that he intended to poison me; and of their own accord they took it in turns to keep watch over my water jars day and night.

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The theory of reincarnation is not usually accepted among spiritualists in England though it is in several countries on the Continent. But the noted Danish artist, Svend Hammershoy, (whose paintings of Oxford college are well known) is absolutely convinced that he has had a previous existence in England during the 13th or 14th century. He attributes this belief to the fact that he is obsessed with the idea of painting fine specimens of English architecture. He first came to England in quest of a magnificent Gothic spire about which he has often dreamt, but has never seen. He is still looking for it.

Treasure-hunting with the aid of a medium is not a particularly new pastime, but in Norway this summer it has been developed almost into a sport. This was particularly the case—say the Oslo papers—just outside the small town of Lillesand, where according to tradition, a huge amount of old gold coins was buried a hundred years ago. Two "clairvoyants" had—*independently* of each other—given the exact spot where the treasure had been buried, and both said that the money was placed in an iron case. Preliminary tests were made with a steel rod, and when this rod struck against something giving a metallic ring it was felt sure that the treasure was within reach. The Government was represented by the local tax collector, and most of the inhabitants of Lillesand took a day off to see the final excavation. The source of the metallic noise was at last recovered and brought out into day-

light; it was part of an old rusty stove.

How the body of a boy, drowned in the River Lea at Clapton, was traced through a remark made by a child talking in his sleep was related at a Hackney inquest recently on Ronald Boorman, aged 5, of Overbury Street, Clapton. It was stated in evidence that the boy, with a brother Edward, aged 6, and other children, went to the Lea bank to play. Edward returned, and asked if Ronnie was there. Ronnie did not come back, and the mother told the police. At midnight the boy's little cousin, aged 5, was heard talking in his sleep, saying: "Ronnie is in the river." He was taken to the river at 2 a. m. and he pointed out the spot where Ronnie had fallen in. The body was recovered several hours later. The coroner remarked that but for the child's subconscious mind coming to their assistance, the body probably never would have been found.

NEW YORK SECTIONAL ACTIVITIES

BY F. BLIGH BOND

THE 1929-30 winter season opened on Monday, October 21st, with an address by the Research Officer on Experimental Telepathy. We need not here recapitulate his treatment of the subject, since he has dealt at length with the matter in his printed paper. Briefly it may be said that he brought out very clearly the shortcomings of the statistical method of experiment, showing how largely the factor of *preferential choice* will always enter into the imagination of a recipient of telepathic impressions: *e. g.*, it is found that in every case of choice of a numerical element there will be a preponderance of choice in favor of sixes, sevens and nines as compared with other values. And the psychology of this choice has no present explanation: it is just a fact which must be taken into account.

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It is a popular error to suppose that the trials made in America of the results of listening-in on the radio to a mental broadcast of visual impressions was based upon any expectation that the wireless waves might act as a telepathic vehicle.

This experiment was planned in order that some hundreds of impressions received by the public might be recorded without the trouble and expense of individual correspondence. Mr. Bird admitted, however, in answer to a question, that the comprehensive experiment of this nature made in England recently under the auspices of distinguished psychic researchers may have embraced within its scope some expectation of the kind, following, as he said, Sir Oliver Lodge's well-known views of the ether as a medium of psychic activities.

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On the evening of October 28 a large audience listened spell-bound to the recital by Mr. Baird T. Spalding of his experiences in the discovery of traces of a long-buried civilization of the highest order beneath the sands of the northern part of the Gobi desert. It is but fair to state that Mr. Spalding is not a propagandist or paid lecturer and that he only yielded his consent to speak through the urgent solicitation of certain friends who happen to be members of the Section. Therefore he asks indulgence for the fact

that he could offer his audience no specimens or visible tokens of the actuality of his work. Primarily his claim amounts to this: that through the deciphering of ancient records recovered by excavation he and the group with which he is associated have found that the art of photography was not only known and practised by a civilized race of immense antiquity, but that it had been carried by them to a pitch of perfection undreamed of today, inasmuch as they were in possession of formulæ of a chemical nature whereby the sensitiveness of a plate or film would be so increased as to respond to radiations far beyond the limits of the visible spectrum, thus enabling etheric bodies and structures to appear upon the plate. After years of experiment, his group of workers had been able to sensitize plates in this manner and by using a quartz lens, to obtain impressions of the invisible forms and vehicles of human thought and personality, e. g., in one case the physical form of an Oriental sage was photographed on one plate at a certain place and his "subtle body" on one of these super-sensitized plates at another. Mr. Spalding affirms that the great problem encountered in the manufacture of these plates or films for public use has been the difficulty of insuring them against a more or less rapid deterioration; but he said that they had now progressed so far as to feel certain that they could be offered to the public within a year's time and he would promise that the Section should have one of the first consignments liberated for experiment. They are being prepared by a well-known American manufacturing house, the chemical sensitizers being obtained from Germany, where alone these products are standardized in quality absolutely.

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The writer of these notes took the opportunity afforded by an hour's conversation with Mr. Spalding before the lecture to elicit as much information as he was able on this side of the subject, and he is able to say that Mr. Spalding's answers were in all cases consistent and in accord with his own knowledge and experience of super-sensitive conditions in chemistry and optics. He found, for example, that Mr. Spalding's method involved the use of dyes of a delicate nature, something akin to the di-cyanin group. As early as 1895, the writer had been able to obtain

a 3-colored composite photograph through the use of such dyes and suitable color-filters and his result, the first to be published in England, appeared in the "Photographic Quarterly" for July of that year. It was then noted that the chief difficulty was the rapid deterioration of the film after the special sensitizing. Another point in common with our present experience is the use of the quartz lens for the purpose of allowing the transmission of the ultra-violet rays. The same was employed in the Crandon circle and it gave the image of the then invisible (but since observed) vessel within the pan of the weighted balance elevated by "Walter" during the sittings. Thirdly, it is within the knowledge of many of us now that mental images may be transferred to photographic plates. Records of such experiments may be found in *Psychic Science* during 1923-1925.

* * * * *

Mr. Spalding's statements on this side of his subject will thus be tested by events in the not-distant future; and we shall watch with interest for the liberation of these plates commercially. As far as we can gather from him, the matter is purely of a scientific nature and subject to physical law. He entirely disclaims anything of a psychic or non-physical kind in his own work and that of his group. But as regards the domain of law, especially in connection with the nature of the human body and its powers as a vehicle of thought and will, we have still everything to learn, and his experience in India has brought him into contact with some of those who have learned how to transcend the limits of the material organism. It is in the recital of some of these experiences that Mr. Spalding's audience began to feel carried away into a land of miracle and romance and before whose light the star of the Atlantean legend would pale its ineffectual fires!

The story told by the lecturer might seem scarcely suitable to the pages of a scientific journal, but a short resumé, for purpose of record, may not be out of place. Briefly it is this. Many years ago there was found in an Indian monastery of great antiquity a clay tablet on which, in ancient Sanskrit, was inscribed a geographical record of the configuration of land upon the globe at an immensely distant date. The clue to the location of civilized centers was recoverable through

the fact that the position of the chief meridians of latitude and longitude was given and could be checked. This indicated a point in the Pacific area near the Hawaiian islands as the focus of a great colonial empire or mother-civilization, and a spot in the northern part of the Gobi desert as the place of a great colonial city. The Spalding Foundation was established to promote research by excavation, and this was accordingly taken up and has lasted for some thirty-eight years. The area was identified and proved to be one of desert sand. Shafts were sunk into this to a depth of 190 feet, going through drift sands down to a washed strata of sand and boulders, the record of mighty floods or tidal waves, due, it is believed, to some secular displacement of the earth's magnetic poles. At this great depth remains of an overwhelmed city were found, only the deeper vaults and foundations remaining, and these were intact though lying beneath the weight of massive granite boulders. Within these vaults were stored cases hermetically sealed in airtight coverings of thin gold plate, and each one carried a tag on which were characters denoting the nature of the records contained. Some of these had reference to scientific knowledge; others astronomical, and so forth. They were taken by caravan to Calcutta and there opened and found to contain sheets of fine silk, on which the records were inscribed in gold ink. They were perfectly preserved. Others carried photographic impressions and indicated

the aspect of the heavens and our planetary system at that date. From the scientific records were gleaned the details of the super-sensitive photographic process which the group associated with Mr. Spalding have since that date been laboriously working out.

Such is, in brief, the story with which the attention of a fascinated audience was for an hour or more beguiled. Whether the lecturer is but another Dr. Cook or Louis de Rougemont only the future can decide. But at least it may be said that Mr. Spalding asks no one to believe who is not inclined to do so, and his narrative was given in a curiously simple and prosaic way, without any embroidery of the art of the orator.

* * * * *

In the work of recovery of this ancient knowledge, Mr. Spalding claims to have had the goodwill and co-operation of men now living in India who have by discipline and practice in past times so refined their bodily organism as to have far transcended the normal limits of human life and power. What he says of them points to the achievement of immortality in the body. The records of ancient astronomical culture obtained show, he says, three different chronicles of the equinoctial precessions, separated by comparatively short and calculable intervals. Each era of precession, as we know, covers about 25,812 years. In the light of such revelations, the civilizations of Yucatan or Egypt would be but things of yesterday.

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Vol. XXIII, No. 12; December, 1929

TELEPLASMIC THUMBPRINTS

Series 2, Part II: An Account of Further Experiments
with the Medium Margery between September, 1927,
and October, 1929

By E. E. DUDLEY AND J. MALCOLM BIRD

MUCH attention has always been given in psychical research circles, to experiments involving the element of cross-correspondence between two or more mediums. Such tests have ordinarily been restricted to the mental field; they have often been rather crude in conception and execution; and though usually aimed toward verification of a spiritistic hypothesis they have frequently been under conditions that did not exclude clairvoyance as an operative factor. Nevertheless, despite these elements of weakness, the cross-correspondence has a very definite place in the theory and the practice of mediumistic experiment.

It might well be, of course, that even under a spiritistic interpretation, Margery's presence is a necessary factor in the production of the Walter thumbprint. If, however, her presence is not such a factor, the discovery and determination that this is the case must evidently be a matter of extreme importance from every theoretical aspect: in connection with our speculation as to the immediate mechanistic process of

imprinting as well as in its bearings upon the spiritistic-versus-antispiritistic balance. And certainly, in view of the brilliant success which we have already reported in the mental cross-correspondences between Margery, Valantine, Hardwicke and Mrs. Litzelmann, further experiment is in order to see just what further Margery phenomena may be obtained in Margery's absence.

It is clear that a thumbprint cross-correspondence may turn out to be impossible, or that if possible it might involve grave difficulties both from the sitters' viewpoint and from that of Walter. Nevertheless it is an obvious and necessary next step; so much so, that the first reference to it appears to have come spontaneously from Walter, who, in the seance of September 23, 1927, referred to the possibility of producing the thumbprint through a distant medium. Again on November 23, he said that he might bring several mediums into an elaborate cross-test, and on December 17 he reverted to the subject and specifically named Dr. Hardwicke as the medium through whom he would most prob-

ably succeed. At this stage the subjective cross-correspondences which Dr. Richardson has reported in this JOURNAL for 1928 (May and several succeeding issues) were not yet under way, though the general idea for them had taken form in Richardson's mind. The justification for falling back on the idea of Hardwicke's cooperation for a physical cross-correspondence therefore lay rather in Hardwicke's very strong record of co-mediumship on his visits to Lime Street, as detailed in the PROCEEDINGS of the A. S. P. R. for 1926-7, Vol. 1. And in thus mentioning the matter initially, Walter indicated a good notion of what ultimately turned out to be the necessary procedure; for he stated that if Hardwicke were sitting in Niagara Falls for thumbprints, the regular circle with Margery probably would have to sit simultaneously in Lime Street, even though they got no prints.

At almost this moment the program of mental cross-tests was initiated, and very rapidly came to occupy all the attention that could be given to this cross-correspondential theme. The experiment in physical cross-correspondence was postponed *sine die*; and it was by Walter himself that it was again brought up, on February 23, 1929. At this time he had three mediums, including Hardwicke, under consideration for the remote part of the experiment. At the March 23 (1929, as throughout) seance, he asked that wax blanks be sent to Hardwicke marked for positive identification beyond any possibility of mistake or confusion, and said most emphatically that if this were done the experiment would be carried through to a successful end. He gave, however, a rather graphic picture of hard and constant work necessary before success could be assured, with a possibility that a large number of preparatory seances in Lime Street might be required. For the final test he directed that two seances be held, on well-separated nights; and he asked that simultaneously with the Lime Street and Niagara seances, Mrs. Litzelmann sit at her residence in Cambridge. Very evidently there is a factor of co-mediumship involved that works quite independently of the space category of classical science, but that is not similarly independent of what we know as time, inasmuch as simultaneity of sitting is so strongly insisted upon. This rather suggests some modification in the purely relativistic interpretation of the ma-

chinery behind the phenomena; for if Einstein's philosophy were involved *in toto*, it is difficult to see why the Lime Street and Cambridge groups need sit at the same moment as the one in Niagara Falls. At least a possibility would appear to lie in a combination of the theories of a relativistic machinery and of a spirit operator. If the machinery involved is a function of the three seance groups, and if the intelligent operator is a single, same Walter for all three groups, it is understandable why he might have to have a simultaneity of seances which the abstract theory does not of itself demand. All of which is of course entirely speculative, but we have brought the Margery experiments to a point where it becomes necessary to speculate as to their meaning.

Walter has constantly made it clear that he has to make extensive preparations for important work of any such sort as the present project, and that the energetic component of the phenomena is alike an essential one, and one difficult for him to control. The fact that he emphasizes his dependence on the psychical energy supplied by the medium and the circle, so far from furnishing a basis of suspicion, indicates his intelligent comprehension of the limitations under which he labors and his insistence that we also recognize these. Certain conscientious objectors to the contrary notwithstanding, psychical phenomena are to be presumed subject to laws and modified by variation in the attendant conditions, just like all other phenomena.

On March 30, 1929, Walter asked that Hardwicke be advised to sit on the following Thursday and that the Niagara Falls circle should be prepared to receive fingerprints. He asked that we sit in Lime Street the same evening but make no other preparations. As he put it, "Just sit." These seances were held but no prints were made. During the Lime Street seance Walter was asked how many were sitting at Niagara Falls and replied, "I don't care to say, but I see only five." Later reports showed this to be correct. This fact was unknown to anyone at Lime Street. Walter said that these were preparatory sittings and asked for another seance at Niagara Falls and Boston on April 6. At this next seance he indicated that he was having a little difficulty and asked Dr. Crandon to advise Hardwicke to sit on the eleventh and thirteenth. At Lime Street on the six-

teenth, Walter said that everything was coming along well, that only about two more sittings would be necessary before the first test, and that he could then make fingerprints anywhere in the world using Hardwicke as the medium. At a prior seance it had been agreed that Thursday was to be the regular day for one of the two weekly seances and that the other should be held on Tuesday. This schedule was adhered to as far as possible but certain extra seances were held at Lime Street.

At the seance of Thursday, April 18, 1929, the sitters were as follows, reading from Margery's left as usual: Dr. Richardson, Mr. Willard Hubbs, Mrs. Richardson, Mr. Arthur Goadby, Mr. F. Bligh Bond, Mr. Edward Smith, Mr. Theron Pierce, Mr. Dudley, Mrs. Hubbs, Dr. Crandon. Walter asked Pierce, acting as an official of the A. S. P. R., to prepare marked wax and send it to Hardwicke. He indicated that he would make a fingerprint cross-test three weeks later. (It will be understood that this record is intended to cover only those portions of these preliminary seances which bear a more or less direct relationship to fingerprints.)

The next seance was that of April 20, 1929 at which the circle was formed by Margery, Dr. Richardson, Mr. Pierce, Mrs. Richardson, Mr. Hubbs, Mr. Bond, Mr. Lewis, Mr. Monty Hardwicke (Dr. Hardwicke's son), Mrs. Hubbs, Dr. Crandon. Outside the circle, Mr. Dudley, Mrs. Ernest A. Bigelow, Miss Bigelow, and Mr. Bigelow in the order named. The seance opened with raps on the table. The rapper indicated that he was Mark Richardson. Walter appeared, talked for a time, and then Mark came in again. Walter returned soon and the suggestion was made that the fingerprints might be made on paper with printer's ink. (Walter had admitted at an earlier seance that one method was just as easy as the other as far as he was concerned.) The idea behind the suggestion was to make the process simpler since the supernormality of the prints might be taken as established. Walter's reply was interesting. He said: "The critics would say that, working with ink, you can make mirror prints by photography. You don't know what you are going to get." The latter referring of course to the cross-test under consideration. He then said that he had speeded up his work by one week, "To keep you from getting fidgety," as he

put it, and asked that the crucial seance be arranged for Thursday, April 25. As not all of the regular group could be present on that evening he changed the date to the 29th and asked that Mrs. Litzelmann sit at home on the same evening. (As in the Hardwicke seances, there is a small group of interested investigators who gather at the Litzelmann home. They cheerfully co-operated in these tests in spite of the fact that very little occurred at their seances.) Walter talked with Mr. Pierce about the marked wax to be sent to Hardwicke and of its disposition after the seance, and then said: "*Whatever I make at Niagara Falls I shall make exactly the same kind of a print here.*" He then arranged for another sitting on Monday, April 22, but said that he would not be present, adding that Mark would tell us when to leave.

This Monday seance was held as arranged for, at 9:00 P.M. The Litzelmann group sat in Cambridge the same evening. The circle at Lime Street was made up of Margery, Dr. Richardson, Mr. Pierce, Mr. Bond, Mr. Dudley, Mrs. Richardson and Dr. Crandon. There were raps in the Richardson family code. Questions and answering raps elicited the following information: It was John who was present; Walter was at Niagara Falls; Mark was in Cambridge. Luminous teleplasm was seen over the table. It moved into the cabinet and back, near to Dr. Richardson, and then over the table. There was a sound of water splashing in the cold-water dish on the table. (We had prepared the dishes, etc., as though for fingerprints but no water had been poured into the hot-water dish.) Then we heard a sound as though water was being poured into water, consistent with the sound of water's being poured into the shallow dish which contained the cold water. Suddenly, Walter's voice broke in saying "Hey, you!" The sound ceased for a time and then water was poured as before—*into water*. In each case Dudley estimated the quantity as about one half-pint. The only water in the room other than that in the dish was the kettle for every hot water resting in the pail that is used for waste water. This was outside the circle, in the fireplace. No other water containers were present aside from the dish for the hot water aforementioned. At 9:40 P.M. Walter spoke to John indicating that it was time to dis-

miss the circle. This the latter did by four raps.

The interesting point in all this lies in the fact that after the seance we found the dish used for the wax, with the cloth still laid across it and both absolutely dry. There was even a little dust in the dish as it had stood in the seance room for several weeks without being used. Pierce had examined the dish of cold water before the seance and said at its close that it contained approximately the same quantity of water as at the beginning. This water was still cool. Complete control had been maintained throughout the seance. The indications therefore were that the water had been handled in a teleplasmic structure of some sort.

The next Lime Street seance was held at the usual time on April 25th but only Margery, Dr. Richardson and Mr. Dudley were present. Dr. Crandon was temporarily absent. Walter came in promptly and talked with us for a few minutes (Margery being in trance). He made some humorous remarks about the state of the dishes and confirmed our suspicions as to the nature of the water container used at the previous seance. Then he said that he was going out for a time. He talked again in a few minutes and, as we heard a door slam in the street, he said that Dr. Crandon had come in but he was not in his own car. As soon as the doctor entered he confirmed the statement by saying that he came in a taxi. Walter said that he might not be able to complete the cross-test the first time, that he might have to try five or six times. After some further conversation the seance closed at 9:50. Margery awoke promptly and said that her trance had not been as deep as usual; that she heard a little of the conversation; and that she disliked these light trances as they made her head feel "stuffy."

The next seance was held as agreed on April 29, 1929, at 9:00 P.M. The circle was as follows: Margery, Dr. Richardson, Mr. C. S. Hill, Mr. Bond, the Rev. D. Brewer Eddy, Mr. Pierce, Mr. Dudley, Mrs. Richardson and Dr. Crandon. Mr. Pierce had sent wax to Hardwicke as Walter had requested and had two pieces with him. All these were specially marked by him and by Bond, as described in his attached report. Dr. Eddy had marked a piece of wax in secret and had this in his pocket. The usual preparations were made

for fingerprints. Mr. Bond recorded the operations and the following is taken largely from his report which, the sitters agree, corresponds to their observations.

9:00 P.M. Sitting commenced. Crandon unable to start Victrola which for some unexplained reason would make no sound although the disc travelled. Lights out. Medium soon in trance. Walter's voice heard several times, but with altered timbre as though transmitted from a distance: he seemed entirely concerned with the business of the evening. John Richardson made his presence known by characteristic knocks and answered questions. At his signal the various operations were undertaken.

9:20 P.M. Red light. Hot water was poured into dish by Crandon, ready for reception of wax. Light was then switched off.

9:22 P.M. Wax tablet marked VI was laid by Pierce into the dish upon the linen strip, the ends of which were touched by Crandon and Mrs. Richardson, their hands joined. Both of Margery's hands were controlled. [This tablet of wax, also marked with gold seals, had been retained by Mr. Pierce since his arrival at Lime Street and had remained unseen and unidentified by any other sitter or the medium. Its markings were known to Pierce who had assisted in preparing same at his residence in Pride's Crossing on the Tuesday foregoing.]

9:23 P.M. A tinkling sound was heard by all sitters. Walter said, "Are you going to leave that print in the cold water all night?"

9:24 P.M. Pierce came forward and lifted the wax from the cold-water dish, the red light being turned on; and he placed it upon the mantel-shelf near his seat (from which he removed it at the conclusion of the sitting).

9:34 P.M. John Richardson, by sharp raps, signalled that something was needed. To questions as to whether this concerned the wax, the dish, the cloth, etc., he gave answers in the negative. Bond then suggested the alphabet and called out the letters, obtaining the response T...I...M...E. The time was accordingly taken and proved to be 9:36 P.M. Further questions elicited that it was the Niagara Falls record which John wished to bring through. More questions and answering raps led us to believe that a print had been

made at Niagara Falls at 9:33 P.M. [There was some confusion on this point as will be seen in the records of the next sitting.]

9:37 P.M. Red light. Fresh hot water poured into dish by Crandon.

9:38 P.M. Second tablet of wax, marked VII, placed in dish by Pierce. Lights out. Almost immediately came raps to indicate something wrong, and need for repetition of experiment.

9:39 P.M. Crandon discovered that wax had slipped off the cloth. [It was afterwards found that the wax had been pinched into a sharp fold while hot, and had apparently been turned face downwards by Walter, since the only impress had been made over the gold seals on the back. The turning over will account for its having got off the cloth support.]

9:47 P.M. Red light on. Another tablet of wax placed in dish by Dr. Eddy; and

9:49 P.M. The light was turned out, Margery being controlled as before.

9:54 P.M. The signal was given by John for the completion of the experiment. Dr. Eddy removed the wax from the cold-water dish. [See this report.]

9:58 P.M. Four raps by John indicated "good-night." The medium awoke almost immediately and said, "I am all right." Lights turned on and seance ended at 9:58 P.M.

The medium was in deeper trance this time than usual. Her breathing seemed to cease for long periods, and the inspirations were long-drawn and rather like the "Cheyne-Stokes" breathing of the dying. [See PROCEEDINGS, A. S. P. R., 1926-7, Vol. 1, p. 195. When Walter had been asked about this condition he has always said "The nearer dead a medium is the better medium she is."]

The seance ended, we went to the book room where Pierce identified his wax (the one carrying the fingerprint) as the piece which he had placed in the water. He also identified the second piece. Dr. Eddy identified his as described in his report (included later). Dudley examined both prints and determined that they were of the normal negative pattern of the Walter thumb. Margery was searched before and after the seance by Mrs. Richardson and with negative results. Control of the medium had been continuous while the wax was exposed.

Just after 11:00 P.M. a telephone message was received from Hardwicke saying

that they had obtained one print which would be mailed to Mr. Fife, and that the time data would be telegraphed. The telegram reads as follows, the errors in spelling, etc., of the original being retained:

BB6 47 NL 4 Extra duplicate of telephoned telegram.

Niagara Falls N. Y., Apr. 29, 1929.

Dr. L. R. G. Cranton,
10 Lime St.

About nine thirty standard time Hardwicke out Walter gave directions stop tried one cake said no good try again stop make impression on another cake right hand thumb stop said dont know if any dam good stop sending both cakes used.

Hardwicke.

It is probable that the word "make" should read "made." Hardwicke telephones these telegrams to the telegraph office hence phonetic errors are not uncommon.

Pierce had sent the marked wax to Hardwicke by registered mail. Hardwicke mailed the prints to Fife in the same manner. This one is postmarked at Niagara Falls, April 30, 1929; Registry Number 10629. It was postmarked at Boston, May 1, 1929.

The telegram showed that Niagara Falls was still on Eastern Standard Time while we were operating on Eastern Daylight Saving Time. Therefore, when the seance closed at Lime Street at 10:00 P.M. it was 9:00 P.M. at Niagara Falls. Consequently, at the moment that Hardwicke went into trance, 9:30 as noted in the telegram, Margery had been wide awake for one half hour.

The Hardwicke seance was organized as follows, these data being taken from notes supplied by the sitters:

The box of marked wax sent by Mr. T. F. Pierce was opened by Mr. B. T. Klaussen. He had charge of this wax and of the water supply during the seance.

Two dishes, cloth, and table were arranged in the same manner as for the Margery seances for fingerprints. The kettle of hot water was placed on the floor beside Mr. Klaussen. Light was furnished by one red bulb located above and to the left of the medium. This was controlled by Miss Kellogg. This seance was held at Dr. Hardwicke's home, Niagara Falls, N. Y., April 29, 1929, at 8:45 P.M., Eastern Standard Time.

The circle, clockwise, was composed of Dr. Hardwicke, Miss Dorothy E. Kellogg, Mr. E. A. Wright, Mr. B. T. Klaussen, Mrs. Klaussen. Miss Emily Hooker outside.

The light was extinguished at approximately 9:05 and trance came on at 9:25 P.M. At 9:30 Walter spoke through Dr. Hardwicke, using trance voice, and said, "Hello there. All ready now." Mr. Klaussen poured hot water in the dish and placed the cloth therein. The other dish contained cold water. This was done in red light which was on for about two minutes.

At 9:37 Walter said, "Put the wax in now." This was done by Mr. Klaussen in red light. After a few minutes Walter said "Take it out now. That's no good. Try again." Again in red light, Mr. Klaussen poured more hot water, first asking Walter if it was all right to turn on the red light. Walter answered, "All right." In approximately two minutes another piece of the marked wax was placed before, the light was on for approximately one minute. Two minutes after the light was extinguished this piece was completed. Walter said, "This may be no damn good." This print was completed at approximately 9:40 P.M. The seance closed at 9:50 P.M. Eastern Standard Time.

In manipulating the wax Mr. Klaussen put the cloth in the dish of hot water and the wax on the cloth. At Walter's direction he, withdrew the cloth and the wax to the table and, at his further command, put the wax in the cold water. The second or completed piece remained in the cold water until the close of the seance.

The control of Hardwicke's hands was continuous except for about one minute altogether, when his right hand was free on two occasions. This was both before and after the print was made. He was very restless in trance. [This has been noted on the occasions when he has been at Lime Street.] The control was continuous during the period of imprinting the wax.

The print was examined through a magnifying glass after the seance and was found to be different from that of any of the sitters, whose thumbprints were taken in pink wax for comparison.

Mr. Klaussen packed the print together with the piece of wax which was tried first, and Dr. Hardwicke mailed the package to

Mr. John W. Fife, at the Navy Yard, Charlestown, Mass.

The report bears the signatures of Dorothy E. Kellogg, B. J. Klaussen, and Emily Hooker.

It will be seen from the above report that the print was made at 9:40 P.M., Eastern Standard Time. This is equivalent to 10:40 P.M., E. D. S. T., or 1 hour 17 minutes after the print was made at Lime Street and 42 minutes after the latter seance closed. The lack of agreement between the time of trance in the report and that of the telegram is attributable to the more condensed form of the telegram. It should be noted that the latter reads "about nine thirty."

Mr. Fife examined the material received from Hardwicke, reported to Dr. Crandon by telephone that it was a Walter print and submitted the following report:

"On May 1, 1929, I received by registered mail a small sealed package from Dr. Hardwicke of Niagara Falls, New York

"This consisted of a cardboard box in which were two pieces of dental wax. One piece of wax carried an impression such as might have been made by pressing a thumb into the wax while it was soft.

"This piece was marked, as for identification, with a Roman I and was notched on each of the three edges. On the reverse side, at each of three corners, was a round, gold-leaf seal, about the size of a Canadian ten-cent piece, in which appeared three capital letters.

"I examined the impression on the face of this piece of wax. It was a normal negative print which, if of a right thumb, would be of the ulnar loop type. The pattern is the same as that found on many other pieces of wax which I have examined and reported on since March 1927. It is the same pattern as other prints made in wax in my presence at various times since March 21, 1927. The pattern is the same as that of the plaster cast dated May 17, 1924 (PSYCHIC RESEARCH, Dec. 1928), which is of a right thumb.

"The second piece of wax was marked with a Roman IV and, on the back, three small, round gold-leaf seals carrying the impression of a hand with another design below it. This piece of wax had no impression on it.

"This package was opened in the presence of E. A. Barry, Chief Clerk, who, in signing as a witness, testifies that the

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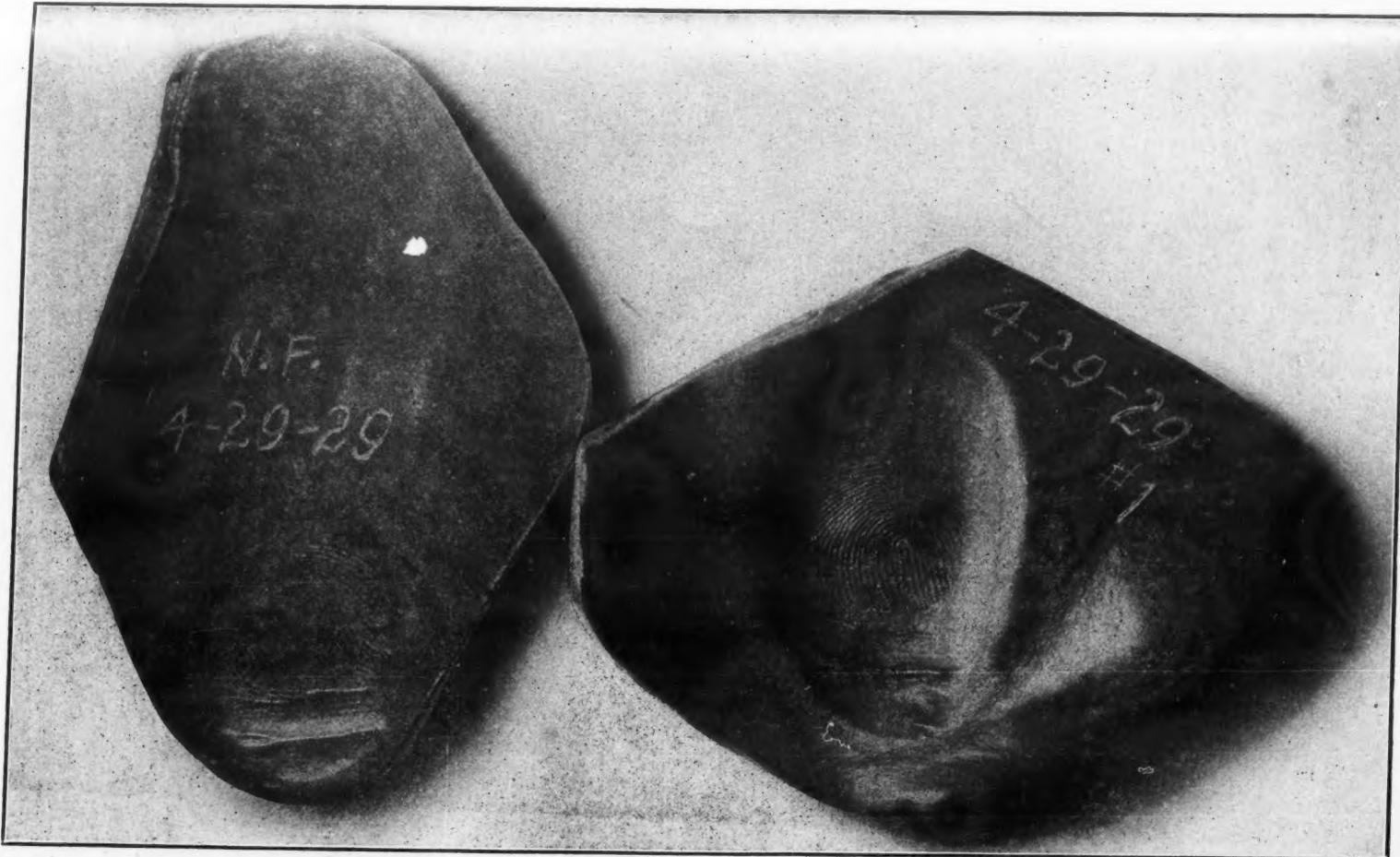


FIG. 5: the Niagara Falls and the Boston prints of April 29th, 1929; see text, pp. 640-645. For reverse of these pieces, see Fig. 6, facing p. 646.

pieces of wax were in the box, were marked and sealed as described, and that one of the pieces (marked I) was of the general type above described."

(Signed) John W. Fife,
19 Chestnut St., Somerville Mass.

(Signed) Witness: E. A. Barry.

Mr. Fife was not informed as to the nature of the markings which Mr. Pierce had put on the wax blanks, nor as to what, if anything, might be expected in the way of fingerprints.

These two thumbprints of April 29, the one from the Lime Street seance and the second from the sitting at Niagara Falls, are reproduced as Fig. 5; the one marked N.F. being the print received through Hardwicke. In Fig. 6 we have the same two pieces of wax in the same order and position, viewed from the back to show the identifying marks; one of them shows, as well, the imprint received from the cloth upon which it has been strongly pressed in connection with the imprinting, while the other carries a less marked indication of the grain of the table upon which it in turn has rested or been pressed. Both of them show the seals used for identification, the larger one with monogram only being Mr. Pierce's while the slightly smaller one with hand and letters is Mr. Bond's. The designs of these seals are plain on the photographs as on the original wax, and will probably survive the photo-engraving process and be legible in the JOURNAL. In any case, we may anticipate Mr. Pierce's report here to the extent of stating that from each tablet of wax which he marked for use in Boston or Niagara Falls a piece was broken off, marked for identification and for association with the tablet from which it came, and deposited with Mr. Bird; and that the marks on the imprinted portions of the tablets have been in each case checked against those on the retained fragments. The originals are on file in Lime Street and the retained fragments at Hyslop House, and may be inspected by any responsible person.

The program was continued on May 2, with seances in Lime Street, Niagara Falls and Cambridge. The Lime Street seance started at 9:08 P.M. (daylight saving time) and the circle was as follows: Margery, Dr. Richardson, Mr. Bond, Mr. Pierce, Mr. Dudley, Mrs. Richardson, Dr. Crandon. All preparations were as before. The seance opened with raps as soon

as Margery entered the trance state. John Richardson identified himself in the usual way. Walter came in soon after and said in response to a question, that the print made at Niagara Falls might be a little smaller than ours. He made it clear that he took energy from both the Lime Street and the Cambridge groups in making the cross-tests. In his usual whimsical fashion he said, "I had one foot here, the other at Cambridge, and stretched to Niagara Falls. Why shouldn't my print be smaller?" Answering a further question he told us that he had asked John to get the time during the previous seance but made it clear that he had no intention of stating that he had already made a print at Niagara Falls. After some further conversation he dismissed the circle with the statement that he wanted us downstairs before he did anything at Hardwicke's. No attempt was made to get a print in Lime Street on this evening. The seance closed at 9:40 P.M.

The Litzelmann group were sitting in Cambridge this same evening (May 2) until approximately 10:00 P.M. They reported that they were informed by raps that there were seven people at Lime Street. They had expected that two more would be present.

The report of the Hardwicke seance for this evening, compiled from notes furnished by the sitters, is as follows:

This seance was held at Dr. Hardwicke's home, like the one of April 29. The preparations were the same. The circle was formed with Dr. Hardwicke, Miss Kellogg, Mr. Wright, Mr. Klaussen; in that order, reading clockwise. Miss Kellogg controlled the red light and Mr. Klaussen had charge of the water and the wax. The latter was part of the consignment of specially marked tablets sent by Mr. T. F. Pierce. The light was extinguished at 9:00 P.M., Eastern Standard Time, and trnee came on at approximately 9:30. At 9:35 Walter spoke, using trance voice, saying: "Get ready. Put the wax in the hot water." With the red light on, Mr. Klaussen poured the hot water into the dish provided for that purpose and, the cloth being already in place, laid a piece of marked wax thereon. The light was then extinguished. After about one minute Walter spoke and instructed that the wax be lifted out and placed on the table in front of Hardwicke; this was done by Mr. Klaussen. The sitters presently heard a sound as of

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FIG. 6: the reverse of the tablets imprinted (see Fig. 5) on April 29th, showing the identification markings as described in the text.

movement and a splashing as though in one of the dishes containing water. Walter then told Miss Kellogg to relax, and she immediately went into trance, bright psychic lights being then seen by the remaining sitters.

[As has been noted in Dr. Richardson's reports of the cross-tests, the Hardwicke mediumship like Margery's is entirely amateur; the circle is much more constant than is the case in Boston, comprising a few friends who are interested in sitting. Miss Kellogg is a very regular participant, and she has many times been entranced. It is evident that there was no expectation that she would be so on the present occasion, and indeed her trance appears not to have supervened until after the completion of the print.]

Trance by Hardwicke and Miss Kellogg continued until 9:45 P.M.; the sitting ended at 10:00. The Walter print on the marked wax was found in the dish of cold water, into which, differently from the procedure of the first seance, it had been transferred without the help of the sitters. The wax was identified at the end of the seance as the piece which had been put into the water. The imprinted wax was packed, together with the usual routine prints of the sitters' thumbs for comparison, and the box sent to Mr. Fife by registered mail under date of May 3, 1929; Registry Number 10741. [It was postmarked in Boston on May 4th.]

This report is signed by all five sitters listed therein, including Hardwicke himself.

Examination of the time elements will show that the print described in the report from Niagara Falls was made about 47 minutes after the Lime Street circle rose; therefore Margery was fully awake and the group was engaged socially in the brightly lighted book-room. Mr. Fife has examined the print received from Niagara Falls, and reports on it as follows:

"On May 6, 1929, I received a small package by registered mail from Dr. Hardwicke of Niagara Falls, N. Y., which I opened and examined at once.

"It contained one piece of red dental wax and four pieces of pink wax. The dental wax carried on its face a single thumbprint identical in pattern with the print on the wax received from Dr. Hardwicke on May 1, and which I have already reported on. This print, just received, is like the

other, a normal negative print of the Walter thumb, as previously described.

"On the back of this piece of wax are three gold seals, one near each end of the wax and one half way between. The end seals bear the imprint of the same three letters as appeared on the wax received May 1. The other seal has the hand and the design below it previously described. There is also, the Roman numeral V. In addition, there is a depression in the wax overlapping a portion of one of the end seals. In size it is such as would be made by a little finger but it carries no fingerprint markings. The wax is pushed up into a corresponding hump on the face side.

"The sheets of pink wax each bears the impress of what appears to be the right and left thumbs, and were marked, respectively, E. A. Wright, B. J. Klaussen, Emily Klaussen, and D. E. Kellogg. These eight imprints are all different and differ from the Walter print."

(Signed) John W. Fife.

"The package above described was opened in my presence. It contained the above mentioned pieces of wax. They were marked and sealed as described. The piece marked with the gold seals bore the impression of what appeared to be a fingerprint."

Witness: (Signed) E. A. Barry,
Chief Clerk

The Niagara Falls print of May 2 is shown, front and back, in Fig. 7. The markings, of identification and of other sorts, on the back are especially clear.

It remains now to deal with the identification of the various blanks of the above reports, as made by those persons who marked the blanks. First we may turn to the blank marked by Dr. Eddy and introduced by him into the Lime Street seance of April 29th. This piece, carrying the Walter imprint which it received during the seance, is omitted from reproduction herewith because it was exceedingly thin at the lower edge and broke in handling, the lost fragments carrying part of the thumbprint. There remains on the surviving major piece of the wax ample of the print for identification as the Walter thumb; and along the upper edge the notches made by Dr. Eddy are clearly observable, not having been in the least deformed by the handling to which the wax was subjected during imprinting. Dr. Eddy's statement of his handling of this wax follows:

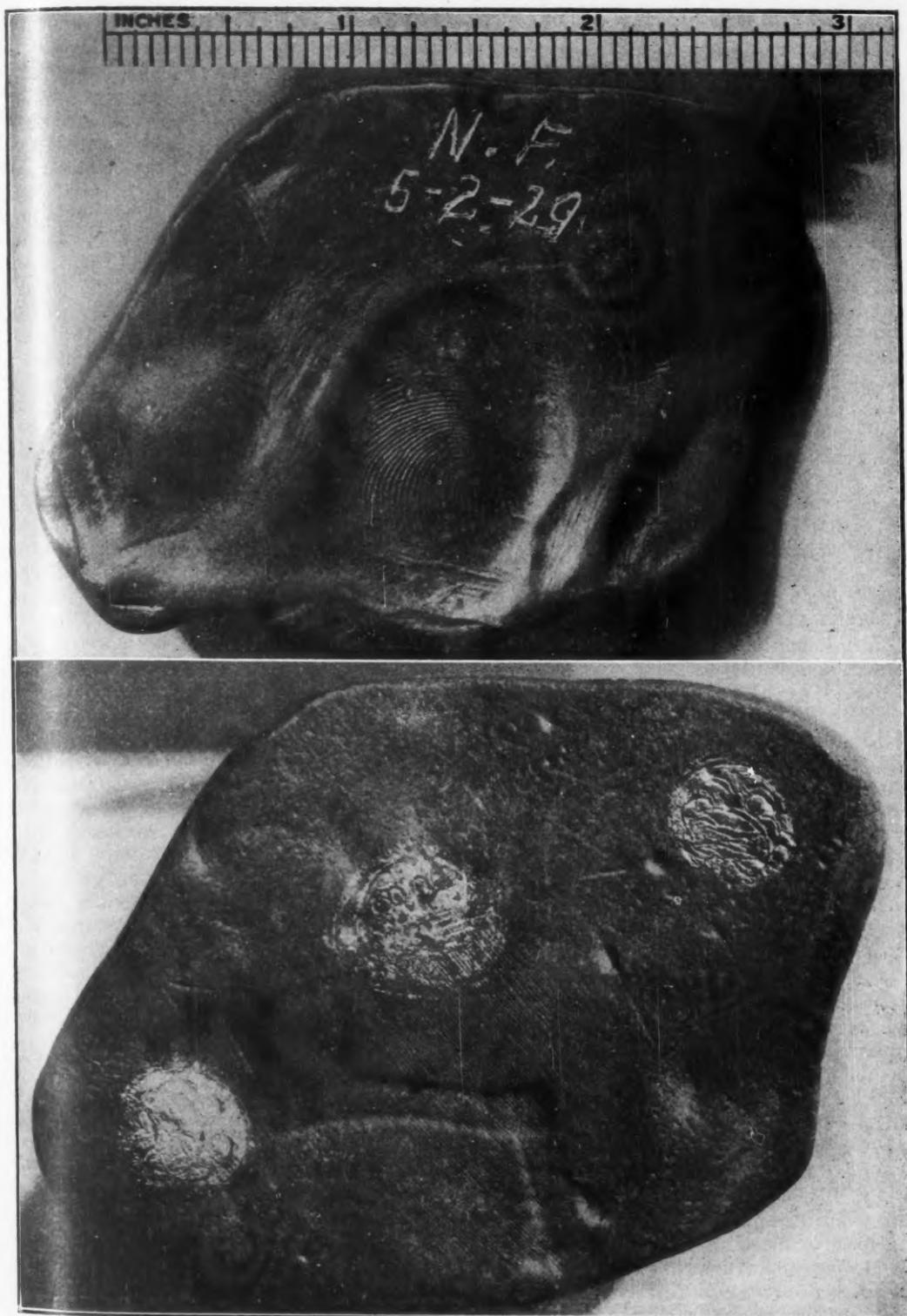


FIG. 7: front and rear, Niagara Falls print of May 2, 1929; see pp. 646, 649.

"On April 29, 1929, I attended a sitting with Margery and was given a thin block of wax in the library and asked to identify it beyond any possible error. I broke off one corner; then cut three notches of irregular size at irregular intervals on two sides, and made certain other identifying marks. In order to be doubly certain I placed the wax on a sheet of paper in my pocket and drew the silhouette outline showing exactly the notches and the broken corner, and indicated my marks of identification.

"During the sitting, Walter asked me for the piece of wax. I personally took it from my pocket, identified the notches and broken corner by touch and placed it in the dish of hot water on the table, resuming my seat. After a few minutes, at Walter's command, I stepped to the table alone, after we had all heard Walter's manipulations with the wax on the table, and had been told that he had put his thumb imprint upon the wax. I picked up the block of wax from the cold water dish where we had plainly heard Walter drop it, held it in my hands until dry and hard; wrapped it in my handkerchief, and placed the wax tablet in my pocket. The wax was taken from my pocket in the library at the end of the evening, and alone I placed it on the outline drawn, where it exactly fitted. [Mr. Dudley certifies that he saw Dr. Eddy fit the wax into the pencilled diagram and that the entire outline, including the notched markings, fitted exactly.] The identifying marks were complete, and I positively identified the tablet as the one I carried upstairs before the seance.

"I handed this to Mr. Dudley, who examined it under a magnifying glass for the distinguishing marks of Walter's thumbprints; and I heard him say it bore all the marks of resemblance to Walter's former thumbprints, and I understood afterwards the identification was made complete by Mr. Fife, the expert. At the end of the evening I left the wax block carrying the thumbprint with Dr. Crandon.

(Signed) Brewer Eddy.

Mr. Pierce has reported in complete detail, in a letter to Mr. Bird, the measures he took to mark the various tablets used in Boston and Niagara Falls. This letter is not reproduced in full because it deals with other matters as well. It is dated April 23, and was in Mr. Bird's hands on the 25th—four days before the first seance

in which these marked blanks were used. In so far as it pertains to Mr. Pierce's markings of the wax blanks, it reads as follows:

"Yesterday evening (April 22), in 10 Lime Street, Dr. Crandon handed me a cardboard box, sealed, about two by three inches, bearing a printed label which said, substantially, that it contained Kerr dental wax, the perfection impression compound, manufactured by the Detroit Dental Manufacturing Co. and sold by the John Hood Co. of Boston. This box, without opening, I placed in my overcoat pocket, where, after a lapse of some four hours, I found it, apparently and very evidently untouched.

"Mr. Bond and I rode down from Boston to Prides Crossing on the 10:45 P.M. train, during which time I entrusted the box to Mr. Bond, to be carried in his brief case. I sat in the seat with Mr. Bond and can vouch that the box was at no time during the ride tampered with. When we reached my residence the box was turned over to me, and it lay in a drawer in my bedroom until 3 P.M. this afternoon, April 23rd, at which hour Mr. Bond and I took it to my library, where we proceeded as follows:

"Tablet No. 1 was removed from the box, and with a small knife Mr. Bond cut away approximately one-third of the piece. Upon that side on which is stamped the trade-mark KERR and which we have further marked with the Roman numeral I at the upper and lower edges, we have stamped three impressions of my seal, bearing the letters T. F. P. in scroll letters. These impressions are made on gold leaf, and the means of imprinting is the monogram on the end of a gold pencil which I carry. One impression is almost perfect; the second shows only the upper part of the monogram; the third end is rather deeply imprinted into the wax, so that the initials are not very distinct. The reverse side of this wax tablet No. 1 has been left blank.

"The complementary section of tablet No. 1, which together with all other complementary pieces is being mailed to you, has been marked on either side with the same impress used on the major piece from this tablet; and in addition has been marked I in Roman numerals, a pen-knife being used for the purpose. This same method of marking the smaller pieces intended for you is employed throughout.

"The tablet No. 1, which has been sent

to Dr. Hardwicke, has been further marked on three edges with single grooves, cut with a pen-knife; denoting the number I.

On that side of tablet No. 2 which bears the trade-mark KERR and our Roman numerals II above and below, there have been stamped two of my monogram impressions done in gold leaf. These impressions are at the extreme left and right of what might well pass for a diamond. This piece has gone to Dr. Hardwicke. The complementary piece, which has been cut off to give the diamond shape to the major fragment, bears my monogram in gold on either side, plus the Roman numeral II; and on one side a mistake has been made in scratching this numeral, so that a sort of gridiron appears to the left of the correct numeral II. In addition, on the major piece sent to Dr. Hardwick, the edges have been marked in two places with two notches to represent the Roman numeral II.

Tablet No. 3, like all the others has had a small piece cut off it to be sent to you: the major portion has gone to Dr. Hardwicke. On the trade-marked side of this piece there has been imprinted, in the extreme lower left hand corner, in gold leaf, an impression from Mr. Bond's signet ring, showing a hand and the initials M. C. V. In addition, in the extreme upper right hand corner there are printed two slightly overlapping impressions of my own seal, as used on the other tablets. A diffusion of the gold about my seals here is due to an experiment on our part in the use of a liquid substitute for the gold leaf. This tablet, finally, carries three knife-cut sets of three notches each, on three edges, to match the Roman numerals III that are cut in it above and below the trade-mark. The fragment going to you bears on one side my seal in gold, with scratched numeral 3 (Arabic); on the other side, Mr. Bond's ring-seal plus numeral III (Roman).

Tablet No. 4 has been cut so that the larger half, which I have sent to Dr. Hardwicke, shows practically all of the lettering KERR, barring a bit of the initial stroke of the K. In the left and right corners are imprinted on gold leaf the seal from Mr. Bond's ring, as described above. The surface of this tablet is marked in two places with the Roman numeral IV, and this same numeral has been notched into three of the edges. The reverse side, as usual, has been untouched. The portion of this tablet going to you has unfortunately

been broken in two, the break occurring directly through the gold impression of Mr. Bond's seal. The Roman numeral IV was cut on either side of this piece before it met with the accident in question; this accident has left both these marks on the same fragment. It is to be noted that my own seal does not appear on this tablet No. 4 at all.

"Wax tablet No. 5 has been cut so that Dr. Hardwicke's piece shows the word KERR in full. The surface bearing this word bears three seal impressions in gold leaf. That in the lower left corner is from my seal; the center one, directly above and partly obliterating the letter E of KERR, is from Mr. Bond's; that in the upper right-hand corner is again from mine. The Roman numeral V is scratched with pen-knife on the upper and lower portions of this tablet, in each case quite close to my own seal imprint; and this same numeral is cut into three of the edges. That portion of this tablet going to you bears my seal in gold on one side only; but the Roman numeral V is scratched into both sides.

(Signed) Theron F. Pierce.

Of these five marked tablets, Nos. I-V, we have received back from Niagara Falls Nos. I and V, carrying imprints; together with No. IV unimprinted. Nos. II, III have not been returned, since they have not been exposed to Walter's action in the science room.

It will be observed that blank No. I, used in Niagara Falls for the successful print of April 29th, was handled very little. Front and back it retains the smooth flat surface of the original tablet, and its edges are not distorted in the least. We should expect it to retain the notches cut in these edges as part of the identifying marks, and we find that in fact it does so. Further, examination of the back shows that both of the incised marks I are preserved, and that Mr. Pierce's three seal impressions are likewise present with full force. We recall no other blank during the entire period of the thumbprint experiments that has maintained its original form with less alteration than is seen here.

The No. 5 tablet, used in Niagara Falls on May 2nd and reproduced in Fig. 7, was less fortunate. The central seal imprint on the back is identifiable as Mr. Bond's only because it is obviously not Mr. Pierce's; the two impressions of Mr. Pierce's seal are present and in good order, in the places where he describes having put them.

Faint traces of marks on the edges are visible at one or two points but are not identifiable as the Roman numeral V. There is a mark shaped quite like a Roman V, not far from one of Mr. Pierce's seals; which, in the photograph, appears to be raised rather than depressed. In fact, on the original wax, it is seen to be depressed; we have here a photographic illusion due to the lighting employed, of the sort already explained to readers of the 1928 finger-print paper.

Anybody would have confidence that the imprinted blank I is the one which Mr. Pierce describes. The reader could not have such confidence with regard to the imprinted No. V, but would rather have to pass the problem of its identification up to Mr. Pierce himself. This, of course, is incidentally something that one would wish to do in any event—get Mr. Pierce's statement that he recognizes his marked pieces of wax. He has examined the imprinted wax returned from Hardwicke's seances, and the photographs reproduced herewith, and the wax residuals in Mr. Bird's possession; and in Mr. Bond's presence he states to Mr. Bird that the imprinted pieces I and V from Niagara Falls are his marked pieces I and V.

A further check of some slight interest completes the formal identification of these two pieces. The tablets of the Kerr wax, as prepared by the maker, of course vary slightly in size and in density, and accordingly in weight. The intent is apparently to have them weigh approximately an ounce, or, in apothecaries' measure, 480 grains. If weighed as they come out of the box, they would display some variation. Five tablets selected at random and weighed individually showed a spread of 25 grains between the lightest and the heaviest.

No exact check can be effected between the original weight of a tablet before marking, and the combined weight, after the seance, of the thumbprinted half plus the check piece. For in the process of cutting off the check piece, the wax crumbles somewhat and there is loss. Similarly, no exact balance may be sought by checking the combined weight of these two pieces, after segmentation and before the seance, against their combined weight after the seance; for the wax that goes into the hot water may suffer an appreciable loss in weight through melting off and through adhesion of its particles to the cloth, the table, etc.

The most pertinent check that we can ef-

fect, then, is to weigh the two fractions of the tablet, after the seance imprinting; and observe whether the total combined weight comes within proper limits. Our observation is that no tablet in its form is likely to weigh more than 480 grains. We have weighed the three tablets received back from Niagara Falls, and the corresponding check pieces deposited with Mr. Bird. No. 1, which was actually imprinted with a Walter thumbprint, shows 382 grains for the fraction that went to Niagara and 91 grains for the one that remained in Mr. Bird's custody; a total of 473 grains for the reconstructed tablet. No. IV, which was exposed to Walter's action but not imprinted, shows 376 grains for the larger piece and 100 grains for the smaller check piece; a total of 476 grains. And No. 5, imprinted during the second Niagara Falls seance, gives us a large fragment weighing 363 grains and a check piece of 97 grains for a combined weight of 460 grains. None of these figures is too large, and we believe none of them is too small.

If this type of control over the wax tablets were being employed again, it would be sought to cut off check pieces of more appreciably different sizes from the several blanks. It is evident, for example, that if anything were to be gained by a fraudulent transposition of the check pieces that would result in relating them with the wrong seance pieces, the present figures for weight would not reveal this transposition; and that to this extent they afford no supplemental data of value beyond the mere check marks on the pieces. They do however suggest pretty strongly that the combined weights check within a sufficiently close margin to make it extremely improbable that any bodily substitution has been effected; and to this degree they do add something to the identification by mark. The net result of all this reporting and discussion appears to be the very effective demonstration that the Niagara Falls imprints were produced on the wax blanks supplied by Mr. Pierce; which is precisely what the marking, etc., was designed to prove.

At this point, we would pause for a moment to acknowledge the unstinted co-operation of the Hardwicke group, sitting at Niagara Falls, and the Litzelmann group, sitting in Cambridge. Both groups have displayed great patience in going through with seances, ordered by Walter,

which had no result or meaning visible to the sitters.

Since many of the seances in Niagara Falls, in Cambridge, and even in Lime Street, were held under such conditions that the present writers could not have first-hand information as to all or, in some cases, as to any of the details, we are also indebted to those who have so cheerfully furnished reports concerning their part in these tests: Mrs. Roland Baker, Dr. R. J. Tillyard, Dr. Brewer Eddy, Dr. E. W. Brown, Messrs. Joseph De Wyckoff, Theron F. Pierce, F. Bligh Bond, Byram Whitney, Claude Bragdon, and John W. Fife.

And Messrs. W. H. Kunz and J. W. Fife have rendered valuable technical assistance: Mr. Fife in the examination of these exhibits and Mr. Kunz in the preparation of the photographs.

* * * * *

Those of our readers who have studied the earlier installments of these articles will have no difficulty in recognizing the distinctive Walter thumbprint pattern in all three imprints of April 29 and May 2. But they differ from practically all those previously received. There is a wrinkle extending nearly across the thumb, bifurcated at the left of the picture, and located almost 3/16 inch above the normal joint line. This is identical in all the prints made on wax marked by Mr. Pierce. (The print made on wax marked by Dr. Eddy lacks the lower portion hence does not include this wrinkle.) The wrinkle is one of the transient marks in a normal fingerprint which does not in any way alter the identity of the print.

While we cannot, at this time, make a positive statement as to all the Walter prints which have been made, it is clear that of those available for comparison only that one made at the De Wyckoff solus sitting shows a similar wrinkle. In this print the wrinkle is shallower and the joint line is bifurcated at a different point and in a different form. Hence, these three prints of April 29, and May 2 are identical and, so far as can now be determined, have a different combination of certain characteristics from any others which have been presented.

Referring again to Walter's statement of April 10, when he said "*Whatever I make at Niagara Falls I shall make exactly the same kind of a print here,*" we see

that he has made good in a brilliant fashion.

That the print made at the Hardwicke seance of April 20 appears of smaller proportions than the Lime Street print is an illusion. The distance from the tip of the core to the joint line is the same in all these prints. Evidently the wax was not as soft as it was at Lime Street. The impression is not so deep and is, therefore, narrower.

Collating the results of these experiments we find that under rigidly controlled conditions, using specially marked wax which, at Lime Street was handled by Mr. Pierce (representing the A. S. P. R.) we have obtained prints of the Walter thumb through two mediums 450 miles apart within 77 minutes. Another print of the same pattern was received at Lime Street on wax marked and handled by Dr. Brewer Eddy. On May 2 another print, identical in pattern with these others, was obtained through Dr. Hardwicke at Niagara Falls. Margery was wide awake in a brightly lighted room and actively engaged in conversation when these Hardwicke prints were made. This is the first time that Walter fingerprints have been made while Margery was awake.

* * * * *

These seances, as well as three others, were held in order that a distinguished European visitor might have an opportunity to study the phenomena of the Margery mediumship. His interest in the fingerprint evidence was such that three of the seances were devoted to this work. As he may wish to present a report of these seances we shall confine our descriptions to brief statements of the conditions under which the prints were produced and photographs and descriptions of the more important prints. The gentleman in question will be referred to as Dr. "Z"; his name is known to the Research Office and will be given to inquirers on condition that it is not for publication prior to the presentation of Dr. "Z's" report.

The first of these seances was held at Lime Street, Sept. 9, 1929, at 9:15 P. M. The circle was composed of Margery, Dr. "Z", Dr. Richardson, Prof. D. D. Brane, Mr. Dudley, Mrs. Richardson, Dr. Crandon, and Mr. Fife. Mrs. Richardson searched Margery before and after the seance with negative results. (To save repetition we will state here that this was true of all three seances.) Margery was under tactful control throughout the period when prints

were being made. Dr. "Z" had marked eight pieces of wax and had these in his pocket. The marks were known to no one else. He alone handled the wax. The water was poured into the hot-water dish and water was changed as needed by Dr. Crandon. This was done in bright red light of sufficient intensity to enable all in the circle to follow every movement. The wax was placed by Dr. "Z" in light of this same intensity. The seance-room door was locked by Dr. "Z" who kept the key. The keyhole does not pass through the door, so unlocking from the outside is impossible.

Just before the first piece of wax was to be placed Mr. Fife suggested to Walter that it would be desirable to obtain a distinctly imperfect print of his thumb, one that was different from any other which had been made. When Walter told Fife that he (Fife) was trying to prove that the prints were not made by means of a mold the latter admitted that he had some such idea in mind. Walter then said that he "would go him one better." He added, "You think that now that you have me locked in here you can ask me for something quite different from my usual print and I won't have any mold to make it with." He then said that he would make the first print deformed and the next one normal and asked for hot water and wax. These were provided according to the usual procedure. Dr. "Z" told us that the wax which he placed in the dish was his piece No. 8—as he determined by tactful examination. In approximately two minutes after the water was heard to drip on the table resulting from the withdrawal of the cloth and wax from the hot water, Walter told Dr. "Z" that the print was completed and the latter removed it from the cold-water dish. This print is shown as Fig. 8.

The next print was finished a little more quickly. The water was changed before the wax was placed and both operations were carried out in the same period of red light. The print is illustrated as Fig. 9.

The water was again changed and another piece of wax placed as before. Walter said that the water was not very hot and rapped the wax against the side of the cold-water dish (after completing the prints) to show that it was quite hard. We are showing this piece as Fig. 10, p. 655. The next blank was placed as above and Walter announced its completion after a brief delay. This was left in the cold-water dish until the completion of the seance; it is of

insufficient importance to warrant reproduction.

Near the close of the seance Dr. "Z" asked Walter if he could make the prints of a child two years old. Walter said that he could but was not sure that he could do it the next night. He said, "I will give it to you before you leave and will make my own print alongside it." The seance closed at 10:30 P. M.

After the seance Dr. "Z" examined the imprinted wax and identified the pieces as those which he had previously marked and had placed in the dish of hot water. He kept the remaining pieces for use at the next seance. Mr. Fife examined the prints and stated that they were of the Walter thumb. His report will follow the last seance of the series since it includes an examination of all the prints in this group.

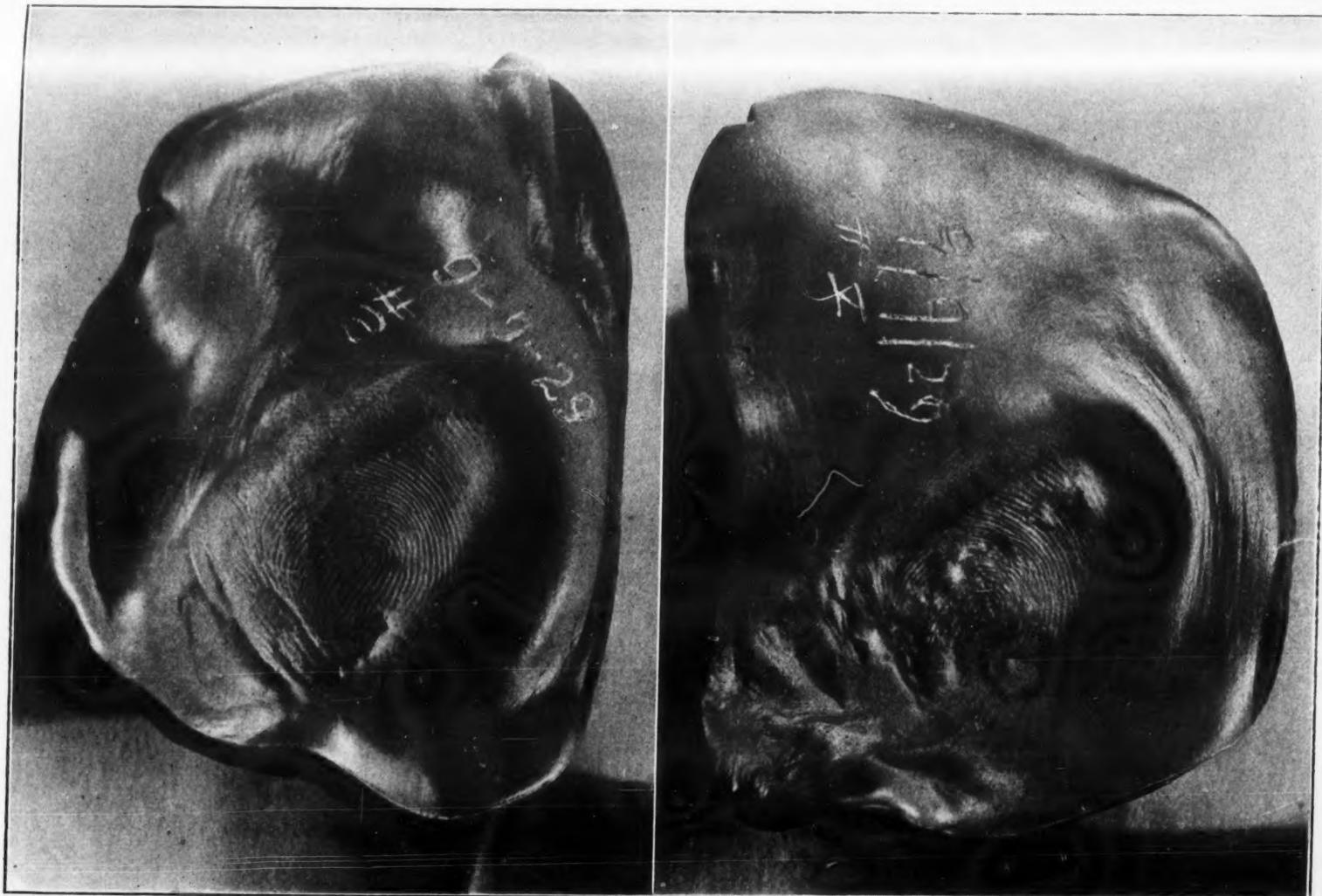
The next seance was held the following evening at Lime Street, at 9:20 P. M. Dr. "Z" and Mr. Fife sat with Margery. Her wrists were secured to the chair arms with five turns of $\frac{1}{2}$ inch adhesive tape cross-marked to the skin with blue pencil. The hot-water dish was at her left in front of Dr. "Z." The latter searched the room with white flashlight after Margery had been thus secured. At approximately 9:45 P.M. Mr. Fife poured the hot water at Walter's request and Dr. "Z" unlocked the door, let Mr. Fife out and relocked it. He then placed one piece of marked wax in the dish and on this he received two prints, one of which is of the Walter thumb. This wax is shown as Fig. 11. Dr. "Z" then called Mr. Fife back into the room and, later, a brief seance was held at which the circle was formed with Margery (still lashed to the chair) Dr. "Z," Dr. Richardson, Mr. B. K. Thoroughgood, Mr. Dudley, Mrs. Richardson, Dr. Crandon, and Mr. Fife.

During this later seance Walter said that the small print on the wax was that of the thumb of a boy about 4 years of age whose mother was still living "on your side." He added that he had done some things to his own print which would puzzle Fife and Dudley. This seance closed at 10:25 P.M. Dr. "Z" identified the wax as that which he had placed in the hot-water dish.

The last seance of this series was held at 117 Lake Avenue, Newton Center, Mass., in the same small room of Dr. Richardson's home as were the seances of July 16, 1927, and June 1, 1928. The circle was com-

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Figs. 8 (right; the deformed print) and 9 (left), from the Boston seance of Sept. 9th, 1929; see text, pp. 651-652, 657.

posed of Dr. "Z," Margery, and Mr. Fife reading clockwise. Margery's wrists were secured to the chair arms as before. Her ankles were tied to the chair legs with strong cord and her body was tied to the chair back with adhesive tape. The hot-water dish was in front of Dr. "Z." The pail for waste water and the kettle of hot water were in front of the table opposite Margery. The table was of the same size as that used in Lime Street, without drawers and perfectly plain. Prof. Brane sat outside the door at Dr. "Z's" request. Dr. Crandon, Dr. and Mrs. Richardson, and Mr. Dudley sat in the dining room but much farther removed from the door of the seance room. These preparations were completed at 9:25 P.M. and between then and 10:00 P.M. Walter produced four prints on two pieces of wax which Dr. "Z" had marked and which he alone handled.

There was a brief intermission at ten o'clock to enable the sitters to examine the prints. Dr. "Z" stated then, as well as later, that the wax was that which he had placed in the dish of hot water. During this intermission Dr. "Z" examined the lashings which secured Margery to the chair and testified that they were as he had left them. At this and the previous seance that wrist ties were cross-marked to the skin with blue pencil and these markings were undisturbed at the end of the seance.

A brief seance was then held, Drs. Crandon and Richardson, Prof. Brane, and Mr. Dudley standing and Mrs. Richardson seated; Dr. "Z," Margery and Mr. Fife in their original order. Walter said that the small print which appears beside his on these two pieces of wax is that of a child two years of age whose mother is also on his (Walter's) side. The seance closed at approximately 10:20 P.M. Both pieces of wax imprinted on this evening have been photographed, but the position of the child's print in the first piece makes reproduction so difficult that we are using only the second. This is shown as Fig. 12.

All of the prints made at these three seances were made on wax which had been marked by Dr. "Z" and handled only by him. If we include the partial print of the Walter thumb which is overlaid by a more complete impression, we have received, at these seances, ten prints of the Walter thumb and three non-Walter prints. All of these were proved to have been made at the time we suppose them to have been

made and on the wax provided for that purpose.

We come now to Mr. Fife's reports for these dates:

Report of seance of Sept. 9, 1929, at 10 Lime Street.

At the above seance Dr. "Z" controlled Margery's left hand, I controlled her right hand and Dr. and Mrs. Richardson, Dr. Crandon and Mr. Dudley completed the circle.

After the medium was apparently in trance Walter's voice was heard coming from the direction of the cabinet. I inquired if it were possible, if thumb prints were to be made, to produce one a little out of the ordinary such as a ridge or wrinkle running across the face of the print without destroying the print characteristics. My object in doing this was to eliminate any possibility of the use of a mold, as the more recent prints obtained in this circle were almost perfect in form with clear distinct lines and characteristics.

Dr. "Z" then inquired if it were possible for Walter to produce the print of a child's finger or thumb. Walter promised to try the following evening.

Hot water was poured into the dish used for softening the wax and Dr. "Z" placed a piece of dental wax on the cloth. In approximately five minutes time Dr. "Z" removed the wax from the cold-water dish and remarked that it had a print on it. He then placed a second piece of wax in the hot-water dish and in a few minutes he removed same from the dish of cold water. This also had print on it. Two more pieces of wax were placed and removed in the same manner by Dr. "Z" and these also carried prints.

At the close of the sitting Dr. "Z" examined and pronounced the wax to be the same as that which he had privately marked before the sitting.

I then made a close examination of the prints and found to my surprise that the first print obtained was a normal negative thumb print of the same pattern as that which I have examined many times since 1927 but running vertically across the ridges was an elevated, irregular ridge. This was what I had asked for during the sitting. The second piece contained a normal negative print of the same pattern as the first but with this irregularity missing. The third piece carried three prints of the same pattern. One was the same as the first print with all of the same irregularities.



Figs. 10 (above) and 11 (below); the blanks from Sept. 10th and 11th on which two prints were obtained, as described in detail on pp. 652, 657.

ties but the two other prints, one overlapping the other, were normal negative prints without these imperfections. The fourth piece of wax contained two prints of this same thumb, one irregular and one perfect.

In my opinion these results eliminate the use of any form or mold or other normal means in obtaining the above prints, as no one present in the room had any previous knowledge of my intention to ask for such a print.

I then examined the prints of Dr. "Z" and found no comparison with the prints obtained on the wax.

Report of seance of Sept. 10, 1929, 10 Lime Street, Boston.

After the room in which the seance was held was thoroughly searched and Margery had been secured to the chair by binding her wrists to the chair arms with surgeon's tape, this tape was then marked by Dr. "Z" with blue pencil by running vertical lines across the tape and the medium's arms. A circle was formed with Dr. "Z" holding the medium's left hand with his right and my right hand with his left while I controlled her right hand.

The dishes for hot and cold water and the small towel all as described in my previous reports, were on the table between us. On the floor was a kettle of hot water. In approximately twenty minutes time I was requested to fill the empty dish with hot water, after which I was let out of the room by Dr. "Z."

About 15 minutes later the door of the room was opened by Dr. "Z" and I was called in. About ten minutes later the rest of the group consisting of Dr. Crandon, Dr. and Mrs. Richardson, Mr. Thorogood, and Mr. Dudley were called in and a short seance was held.

After the sitting Dr. "Z" examined the single piece of wax which had been imprinted and pronounced it to be the same that he had marked before the sitting.

I then examined the wax and found that it contained two prints. One print appeared at first to be a normal negative thumb print but closer examination showed the lines around the top of the core were considerably opened up with the lines above the core running close together. Although the pattern was the same as that described as the Walter thumb. This is the first print which contained these peculiar characteristics. The second print was apparently a normal negative thumb print

of a child between four and five years of age.

Report of seance at 117 Lake Avenue, Newton Center, Mass., Sept. 11, 1929.

This seance was held in the same small room as that used when I sat with Margery and Dr. Tillyard and before that with Margery and Mr. Bird. There was a small table similar to the one at Lime Street, the same dishes, and three chairs. A kettle of hot water was on the floor. Dr. "Z" and I examined the interior of the room and found it to be secure and ready for the sitting. We then proceeded to secure Margery to the chair by tying her wrists to the chair with surgeon's tape. Another piece passed around her body and secured to the back of the chair. We then tried her feet one to each leg of the chair. This was done with strong packing cord. Dr. "Z" then tied the end of this cord running from her right ankle to his left leg. He then marked the tape across to her arms with blue pencil by drawing vertical lines across the tape. This was done to eliminate any possibility of removing the tape and securing same later.

This procedure of tying kept the body of the medium very nearly rigid and with extreme effort she could extend her hands to within (6) six inches of the table but no further. The dishes containing the hot and cold water were at least 14 inches from her finger tips.

Dr. "Z" held Margery's right hand, I held her left hand and his right hand. The only light in the room came from a small electric light, a red bulb, controlled by a chain pull hanging low enough to be easily reached. In this light persons and objects in the room were plainly visible.

The dental wax was handled by Dr. "Z" while I twice poured the hot water from the kettle into the hot-water dish on the table.

In a short space of time four prints were obtained on two pieces of wax. A toy xylophone was then placed on the table and various tunes and the scale were played. This ceased suddenly and something struck me on top the head. This later proved to be one of the small wooden hammers used with the xylophone. The illuminated basket was placed on the table and while Walter continued to speak and whistle the basket was elevated twice to a distance of about four feet above and around the table in a circular motion.

At the end of the sitting the tape and

cord with which the medium was secured were carefully examined and found to be intact. The room was again searched and found to be in the same condition as before the sitting began.

Dr. "Z" examined the Kerr containing the prints obtained and declared it to be the same identical Kerr which he had marked before the sitting. He alone knew what these markings were.

I then examined the prints and found each piece contained two prints; one on each was the normal negative ulnar loop pattern of the Walter thumb as previously reported on by me. The other prints appeared to be of the right thumb of a child about two years of age and were a different pattern from the child's print obtained at the seance of Sept. 10, at Lime Street.

(Signed) J. W. Fife

Mr. Fife's very brief statement may be amplified in various respects. Fig. 8 shows the peculiarly distorted print which Walter made in response to Mr. Fife's wholly unexpected request for something different. The major feature is an irregular longitudinal ridge which, in the wax, is raised well above the remainder of the print. The papillary ridges cross this ridge thus indicating that this deformation, great as it is, still bears the impress of the markings found on living flesh. The greater portion of the remainder of the print is made up of broken lines of the Walter pattern. There is just enough of the basic pattern remaining to show that this is a Walter print. It is a unique form of the Walter print and is quite up to the specifications presented by Mr. Fife. It will be remembered that Walter said to Mr. Fife, "I will go you one better."

This print was made in about two minutes but as soon as the necessary changes in water and wax could be carried out Walter made the print shown as Fig. 9. Here we have almost a complete return to the usual pattern but with the introduction of certain features which make this another unique print. The print is distinctly of the normal negative type but in addition to the wrinkle which was seen in the prints made during the Boston-Niagara Falls cross-test we find two more horizontal wrinkles between the long wrinkle and the joint line and, at the right of the major wrinkle, a curved, sharp-edged wrinkle placed approximately at right angles to the other wrinkles. This latter fold must have been about as deep as the fold at the

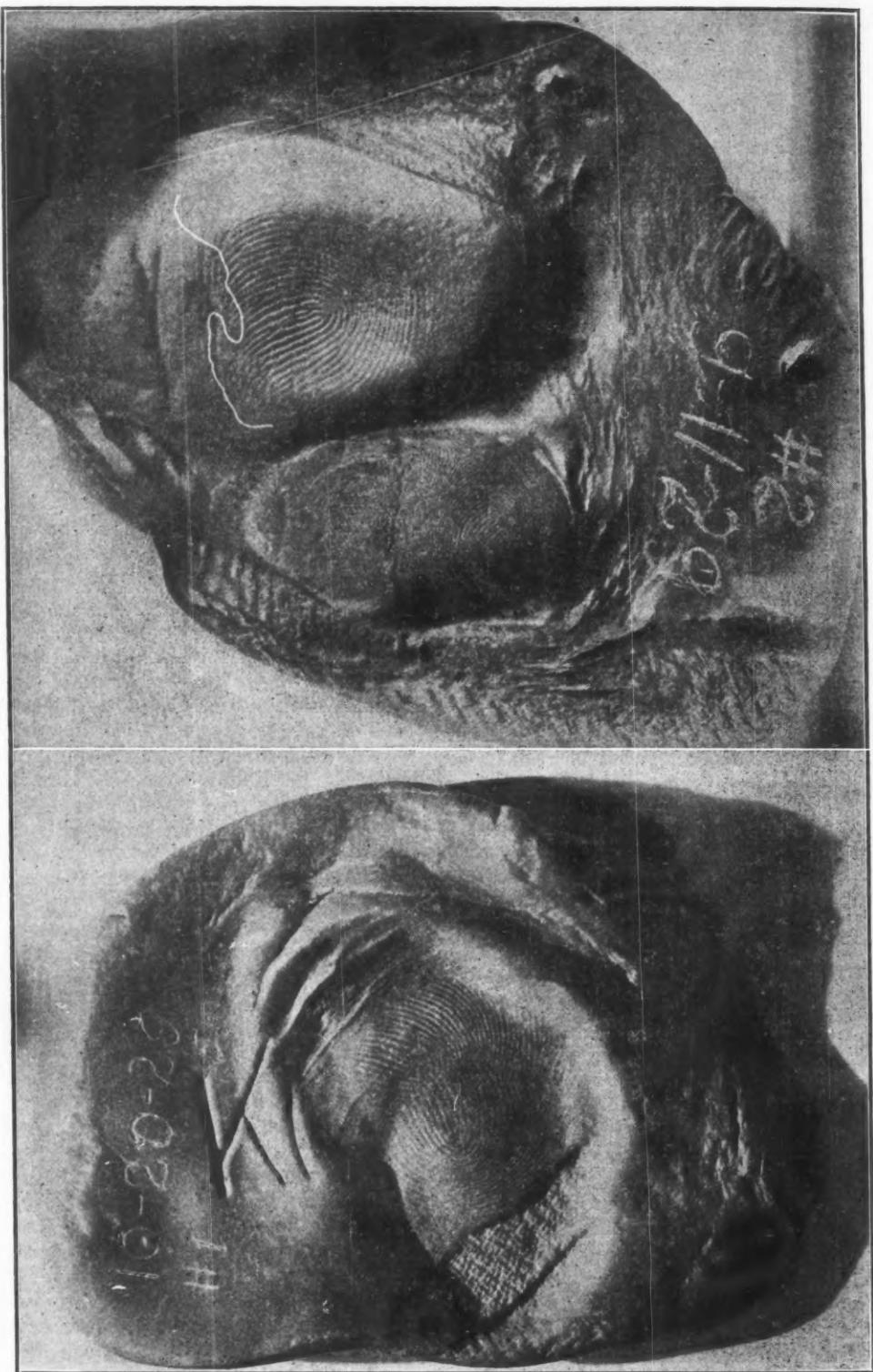
joint. As seen in the wax it is characteristic of a skin fold but not of any flexible material such as rubber.

Turning, now, to Fig. 10, we see that Walter has reproduced the deformed print shown in Fig. 8, and on the same piece of wax he has made two more imprints of his normal thumb. He said that the water was too cold and the next print which he made indicates why he wanted softer wax. In that piece of wax he made another deformed print and alongside it a perfect normal negative in which but one of the wrinkles and none of the deformations appear. Thus in a single seance, he has made three different forms of the Walter print and has alternated the normal and the approximately normal with the completely distorted form in a manner which suggests complete control of the original from which these prints were made.

If these prints were made by normal means one would naturally expect that Walter would have given some excuse and refused to carry out Fife's request. (In this connection it will be remembered that at the seance of August 25, 1927, Mr. Fife asked Walter to make a print of his left thumb. This request was made without prior notice to anyone. Walter made three prints which are different from any others received up to that time. He claims that they are of his left thumb.)

Fig. 11 is a very interesting exhibit. For the first time in the history of these finger-print experiments we have received a print which is attributed to a child. The ridges are fine, clean-cut, and closely spaced. The ridge interval is much smaller than in Walter's prints and the whole print is different. The thumb is short and broad. Mr. Fife agrees that it is a child's print. Walter said that it is the thumb of a boy about four years of age. It has not been identified and no indication was given as to the name or nationality of the owner. We are certain that no child was present, in the normal sense, and that this is not the same pattern as that of any of the sitters.

The negative print of the Walter thumb which is seen at the right is worth more than a passing glance. The core is open at the apex. This peculiarity has been seen in a few other prints of Walter's, in particular, those made on Aug. 18, 1927. But in this case the open space is much larger. Above and to the right of the core the ridges flow together in an unusual way.



Figs. 12 (above) and 13 (below), from Sept. 11th (p. 659) and Oct. 20th (p. 665); the latter being obtained in the absence of all sitters, as detailed on pp. 662-4.

The ridges of the delta are interlaced in a manner which would set this print apart from any other Walter prints even though there were no other unique features. Again the hypothesis of normal production seems to have been given a set-back.

Taking up the prints made at the last seance of the series, that of September 11, we have reproduced the better of the two pieces as Fig. 12. The normal negative of the Walter print shows the wrinkle which has appeared in so many of the recent prints but is like the earlier prints in other respects. The child's print at the right is beautifully clear. Excellent as are the photographs they do not serve to show the delicacy of the ridges and the perfection of the imprint as a whole. We would draw especial attention to the short distance between the joint and the tip of the impression. Note, also, the fine interlaced lines of the joint. The evidence of the wax is that both the first and second phalanges were impressed and yet the total length of this print is less than that of the Walter print down to the joint line. The average ridge interval in this print is approximately one-half that of the Walter prints. The size of the impression and fineness of the ridges is, according to Mr. Fife, consistent with Walter's statement that this is the print of the thumb of a boy two years old.

If these children's prints are of the right thumb they are all ulnar loops. It is quite clear that the small print of Fig. 11 is a different pattern from that of Fig. 12. At this writing we have no information as to the name of this child. But, again, we are certain that no child was present in the small seance room at Newton Center.

Walter promised Dr. "Z" that he should have the print of a two year old child before he left for home, and he has made good his promise. He has done even better than that for he has given two prints of the latter and another print of the digit of a different child. It is not out of place to remark at this point that the conditions of control were rigid and exactly what Dr. "Z" asked for.

The conditions surrounding the presentation of the prints seem to provide ample safeguards against normal production. But in any case the evidence of the wax supports the statement that these prints are such as are produced by contact of living flesh with the softened wax.

During this series of three seances we

received two new fingerprint patterns. Mr. Fife took the fingerprints of Dr. "Z" and Prof. Brane to complete the evidence that the prints obtained at these seances were not those of anyone present.

The next seance for fingerprints was held at Lime Street, Sept. 30, 1929. The sitters were arranged in two groups, the inner circle composed of Margery, Dr. Richardson, Dr. Max Dessoir of Berlin, Mr. Dudley, and Mr. Fife. Outside this circle were seated Mrs. Richardson, Mr. B. K. Thoroughgood, Mrs. Dessoir and Miss Rittner. Dr. Crandon was excluded from the room. The latter group kept in tactal contact without forming a complete circle except during periods of red light while the wax and the water was being prepared.

Dr. Dessoir had provided himself with marked wax. The nature of the markings were unknown to anyone but himself, Mrs. Dessoir and their niece, Miss Rittner. At a previous seance Walter had instructed him to mark the wax so that the marks would remain clear after the prints were made. He was very emphatic as to the necessity for taking this precaution.

Mrs. Dessoir locked the door of the seance room and kept the key. Margery was searched before and after the seance by Mrs. Richardson with negative results. The box of wax was in Mrs. Dessoir's possession during the seance and she handed the pieces to her husband as they were called for.

The seance began with cognitions of material provided by Dr. and Mrs. Dessoir and handled only by them. At the previous seance Dr. Dessoir had asked Walter why he could not read the numbers directly instead of making Margery write them. This is, of course, a reversion to the form of cognition tests which were used four years ago. Walter readily consented to the change but said, "That is easy, much easier than what I did. [He had completed a post-hypnotic test on Sept. 28.] There is nothing to that. It is far easier than impressing them on the medium's brain. It takes a lot of energy to do that." When asked how much more energy was needed to impress these specific ideas on the medium's brain as against that used by him in cognizing the material and describing it in independent voice he replied, "About three times as much."

Dr. Dessoir put four slips of paper on

the table, one at a time. Each one was read by Walter before the next one was placed. Walter read the first as 13 and Dessoir assented. He hesitated somewhat on the second saying, "This looks like 13" and, after a pause, "It is thirteen." The third one bothered him still more, and finally he said "I don't know whether I am going crazy or not but this looks like another thirteen. Haven't you written anything but thirteens?" Dessoir said that thirteen was his lucky number. Walter replied that it was his also. He then stated positively that this was 13. The next paper was promptly read as 27. These were correct. After the seance Dessoir explained that he had made this choice since no one was likely to guess 13 three times in succession. The room was absolutely dark throughout this test and there was no indication that this was a guessing contest. (During the seance of Sept. 28 Walter had asked Dr. Dessoir to guess what numbers he put down on the table. These were chosen at random in the dark. Dessoir was consistently wrong.)

Following this portion of the seance, which is included in this record in brief in order to keep the continuity reasonably complete, the red light was turned on and Margery's wrists were secured to the chair-arms with four turns of $\frac{1}{2}$ inch surgeon's tape. One turn was taken about the chair-arm and then four turns around both the wrists and the chair. This was done with the aid of white light from a flashlight and while Margery was in deep trance. Dr. Dessoir marked across the tape to the skin with blue pencil in each case. Margery's feet were where Dessoir could control them with his if he wished to do so.

The light was turned out and Walter said that he was ready for the hot water. With the light on, this was poured by Mr. Fife. After a brief period of darkness Walter said that he was ready for the wax and, in red light, Dessoir put one piece in the center of the dish of hot water. The light was then turned out. Control was re-established. Fife's right hand controlling Dudley's left resting on the table so that the latter could keep one finger lightly touching the end of the towel, in order to determine the exact instant that Walter began to withdraw it from the dish to the table. Two minutes after it had been withdrawn Walter said that the water was too hot and the wax was too soft to use so he

had let it cool somewhat. Two minutes after this the wax was placed in the cold-water dish from which it was removed by Dessoir in bright red light. Before touching the wax he carefully examined the dishes, the position of the wax and the towel, and felt around the cold-water dish. He then picked up the wax and handed it to Dudley who, in turn, handed it to Mr. Thoroughgood. Mrs. Richardson placed it on a vacant chair. More water was poured and another piece of wax placed as before. Again the wax became a little too soft and the time was about three minutes to the completion of the print. This one was dropped on the floor and Walter said that it was still warm. He told Dessoir that it was between the medium's feet. Dessoir drew it out with his own foot and picked it up. This piece of wax was bent into the form of a letter U with the print in the flattened surface of the short side. The wax was still warm when Dessoir passed it to Dudley. It was placed alongside the first print, more water was poured and another piece of wax placed in the same way as before. This third print was made more quickly and the wax was not as much distorted. The same procedure was followed in each case. After the last print was finished it was noted that the towel was somewhat squeezed out and was in much the same shape as it would be if a hand had done this. It was lying near the hot-water dish and more distant from the cold-water dish than on the two previous occasions.

After the fingerprints were finished Walter did some remarkable levitations with the luminous basket while the medium was still tied to the chair, Mrs. Dessoir had, in the meantime, unlocked the door and Dr. Crandon brought in the basket and remained outside the circle for the remainder of the seance.

The surgeon's tape was cut in white light after Dr. Dessoir had carefully examined the ties and the marks and seen that they were undisturbed.

At the conclusion of the seance, which lasted one hour and ten minutes, Mr. Fife examined the three prints and stated that they were all normal negatives of the Walter thumb. The first wax used was considerably bent at one end, the second was folded as previously described, while the last was nearly flat. The identification markings were not clear on the first piece

but on the other two they were very distinct and corresponded to the diagram of these markings which Mrs. Dessoir had kept. From this diagram it was clear that the marks used on the first piece were not of a type which could be expected to survive immersion in very hot water. Both Dr. and Mrs. Dessoir stated that the wax pieces Nos. 2 and 3 were the identical pieces which they had marked and which had been placed in the hot-water dish. There were no prints on the wax other than those of the Walter print.

Another distinguished guest was present on October 4, 1929, at Lime Street. Again Dr. Crandon was excluded from the seance room. The circle was formed with Margery, Lord Charles Hope, of London, and Mr. Fife. Margery was searched before and after the seance by Mrs. Richardson with negative results. She was secured to the chair at wrists and ankles with surgeon's tape and another band was placed around her chest and through the back of the chair. The wrist and ankle ties were cross-marked to the skin with blue pencil by Lord Charles Hope. The latter locked and sealed the door and searched the room very thoroughly. He had provided himself with several pieces of wax which he marked in private. The above is in accordance with the statements of Lord Charles Hope and Mr. Fife as made after the seance and agrees with the interpretation of the sounds heard by the rest of the group who were forming a circle in the hall outside the locked door. (This was in pursuance of Walter's request of the previous evening; he said that he would need all the energy he could get to complete this test.) The circle in the hall, reading clockwise, was made up of Dr. Crandon, Miss Harriet Richardson, Dr. Richardson, Mrs. Richardson, and Mr. Dudley.

Under these conditions Walter made five normal negative prints on three pieces of wax, two on each of two pieces and one on the other. One of each of the pairs was less deeply impressed than its mate and to such an extent as to indicate that these had been made after the wax had hardened somewhat. Three of the prints are very well defined. After the seance Mr. Fife identified the prints as of the Walter thumb and Lord Charles stated that the wax in which they were made was that which he had marked and placed in the hot-water dish. The marks were clearly visible in the

edge of the wax. No one but these three was in the seance room from the beginning to the end of the seance. Lord Charles Hope made his fingerprints (in ink, as usual) and they are as different from Walter's as they well could be.

It is remarkable that Walter has been able to do so much work under such exacting conditions in consideration of the number of consecutive seances which have been held. There had been but few seances before this last group of thirteen (five of which were for fingerprints) but it became necessary for Margery to rest at its conclusion. It was clear that Walter was confining himself to only a few phenomena each evening and these were more and more restricted as the seances continued. He has said that he had to depend on the energy of the group and of other mediums from whom he could draw, especially from Mrs. Litzelmann and the group sitting with her, in order to complete his work. As the seances continued he did less and less talking and it became clear that he was using every means to conserve his energy for the presentation of the phenomena. During four subsequent seances, between October 8 and 16, there was a slight but noticeable improvement in Margery's energy but at the same time Walter insisted that he was making use of the energy of others to a very great extent and that he had to use her as little as possible. Now that this series is finished we may draw inferences from the results. The evidences of depleted energy are so clear in the case of many of the sitters and the reduction in the number and variety of the phenomena was so obvious that we can hardly avoid the conclusion that every phase of the phenomena is conditioned by the quantity and quality of the psychic energy available. The parallelism to the energetic limitations shown in the mediumship of D. D. Home, as described by Lord Dunraven, is so marked that it can hardly escape the attention of the informed reader.

Since all eight of the fingerprints received in these last two seances are normal negatives of approximately standard type, it seems unnecessary to reproduce the photographs in connection with this text.

We have noted that the evidence of the wax imprints of the Walter thumb, whether positive or negative, mirrored or normal, and whether concave or convex in any of these categories, indicates that these are

ideoplasic productions. A few of the Walter prints of the right thumb show well-defined ridges in the upper portion as well defined as in the print of the left thumb. But many of these 108 Walter prints are not clear in this area despite the fact that the form of the print and the depth and uniformity of the imprinted section indicate that the pressure was uniformly applied. This lack of definition in one portion is not easily attributable to variations in pressure in the light of the other factors. But on the hypothesis that the print is made by an ideoplasic structure it is conceivable that the operator (Walter) might not think it necessary always completely to define that portion of the thumb which is not essential to identification. If the extent and perfection of a materialization is a function of the quantity and quality of psychic energy available in the circle (as has been specifically claimed by Walter) we may the more readily account for this and other peculiarities of these teleplasmic phenomena.

In evaluating the evidence which has been presented it should be noted that most of the normal positive prints and some of the negatives present clear indications that the wax was not resting on the table or the cloth at the time the print was made. Many of these prints are on wax which was folded and distorted to a remarkable degree. Also, as has been pointed out in the earlier paper, they do not show the imprint of fingers carrying papillary ridges except in the main print. (An exception in a different group is the wax of January 18, 1927, which shows a partial print of the Walter thumb on the edge of the wax.) Thus the evidence recorded on the surface of the wax gives a certain weight to the assumption that the manipulation of the wax in producing these prints involves the use of two (teleplasmic) hands or their equivalent.

* * * * *

We have one more seance to chronicle before concluding the present paper. On Sunday, October 20, Mr. Bird was in Boston for the purpose of collaborating with Mr. Dudley on the final form of the present paper. Part of the afternoon was spent in Lime Street in order that certain original waxes and other records might be consulted; and at about five o'clock, our own work having been completed, we joined in the general discussion. The range and

the power of the confederacy hypothesis were being canvassed; and, apropos of the various seances in which there have been but one or two sitters besides the medium, Mr. Bird made the remark, with humorous intent, that in the presence of a critic who was willing to extend the hypothesis of confederacy indefinitely to include each new sitter who might be so fortunate or so unfortunate as to enjoy a successful solo seance, the only way to elude this hypothesis was to conduct seances without any sitter at all. This remark, made quite without serious intent, aroused simultaneous realization, in the minds of Mr. Bird and several others of those present, that the sitter-less seance was after all not an impossibility.

In mediumistic phenomena of the ordinary type, sitters are necessary for two reasons. The phenomena must have sitters about which to revolve, as in the case of psychic touches; and they must have sitters to observe them. But in the thumbprint we have a phenomenon that is its own record and that does not in the least require an observer at the moment of its occurrence. Further, in the control by surgeon's tape and blue-pencil marking, we have a means of insuring that, with the medium alone in the seance-room, anything which occurs at any reasonable distance from her is quite free from all possibility of her normal instrumentality.

The situation outlined in the preceding paragraph was canvassed by those present on the afternoon in question, and though no appointment existed with Walter for a seance on that evening, it was agreed that we should hold a sitting, in the hope of securing a thumbprint at a moment when all persons save Margery were out of the room. It was appreciated that certain normal responsibilities in connection with the seance set-up would have to be discharged by some one sitter, and it was the consensus that in the short time available to think the business out, no technique could probably be devised which would absolutely guarantee the innocence of such sitter. It was therefore agreed that, assuming the seance to be successful, it could be regarded only as a preliminary attack upon the general problem of an absolutely fraud-proof sitter-less seance. It was finally decided that all activities before and during the present seance to which any possibility of suspicion might attach

should be performed by Mr. Bird. The story may at this point be taken up by him, writing in the first person, instead of in the third as he usually does in his seance records.

* * * * *

After the discussion of the afternoon, Crandon handed me two tablets of the dental wax, which I verified were entirely free of all markings save the KERR trade-mark. I took these to my hotel shortly before six o'clock, and there secretly marked them with a rather complicated series of surface scratches and notches on their edges. I returned to Lime Street for dinner about seven o'clock, retaining the marked tablets in my pocket, where they remained until I took them out during the seance.

Those present at dinner were Dr. and Mrs. Brown, Mr. J. H. Brown, Mr. Dudley, Dr. Crandon and myself—and of course Margery. At about nine o'clock we went up to the seance room and sat in a circle in the usual way, with Crandon at the medium's right and myself at her left. Preliminary arrangements were as follows:

I lashed the medium's wrists each to the corresponding arm of the chair, with surgeon's tape. I passed the tape several times around each wrist, exercising care that the separate turns should not overlie one another, but should rather cover as much of the wrist and forearm, longitudinally, as was possible. [The necessity for this measure arises out of the fact that with the wrist secured at a single point only, the hand may be used rather freely, rotating about the fixed point of the wrist as a fulcrum. In a final experiment I should wish some measure of finger control in addition to the general immobility of the arm as such; for the present occasion the knowledge that the forearm could not be elevated to give the hand any appreciable play was adequate.] After each wrist was taped, I made a rather complicated series of criss-crossings in blue pencil from the tapes on to the psychic's skin.

The tapes were wrapped very snugly, and I was particular to see that they were firmly attached to the skin and to the chair arm all the way around. At the end, when I inspected these bonds before releasing the medium, the pencil markings were entirely undisturbed and there was ample evidence that the tapes had not been in any

way loosened, detached, or otherwise shifted or manipulated.

The medium wore slippers and stockings as an added measure of foot control; and in preference to attaching the tapes to the stockings, thereby ruining the latter, it was agreed that the ankles might be tied with non-adhesive material. Dudley attended to this and I examined his ties after he made them and again at the end of the seance; they had not been in any sense disturbed.

No control for the head was used at this seance. It was agreed with Walter that on a repetition, the chest might be securely lashed through the under-arms to the chair-back, making it impossible for the psychic to bend forward. This is evidently as satisfactory as neck control, and a bit safer.

On the table there stood, initially, the empty hot-water basin with the cloth across it, and the filled cold-water basin. On the floor outside the circle and behind Crandon stood the galvanized iron bucket with hot water, not far from the boiling point; and the empty waste bucket.

Under these conditions we sat, no notice being taken by me of the order in the circle. At about the usual interval after the red light went out Walter spoke, and we held parley with him, explaining what we wanted. He said that he could do it and would do so, adding that there were two things that he was now able to do always and anywhere and in any company: the VCO machine and the thumbprint.

After perhaps ten minutes of conversation Walter indicated that he was ready for the thumbprint experiment. Crandon turned on the red light from the rheostat, the bulb being located on the mantelpiece; all sitters arose; all save myself left the room and I checked them up as they left, closing the door behind them but not locking it because this seemed unnecessary in view of what was to follow.

I now turned on the overhead red light from the switch beside the door, so as to afford the maximum of red illumination; I proceeded to the table and filled the hot-water basin from the reservoir bucket; I deposited one of my marked tablets of dental wax in the hot water basin; I put out both lights and opened the door and left the room.

Outside in the hall I left the seance-room door slightly ajar so that Walter might

address me. I remained at the doorway in such position that it was impossible for anybody to enter or leave. I checked up on the other sitters and all were present in the hall.

After two or three minutes Walter spoke up and said that the print was ready and for me to come and get it. The interval had been more or less occupied with the usual noises of manipulation on the table and in the water, as well as of the medium's restlessness, which I thought a bit more pronounced than usual.

I entered the room, closing and locking the door behind me; I went straight to the table, recovered the wax from the cold-water vessel, and put it in my pocket; I turned on the ceiling light and admitted the other sitters. As they entered I checked them over, and exercised due caution that nobody left the room during this time—a task rendered easy by the fact that the outer hallway was much lighter than the seance-room. When all sitters had entered, I locked the door and pocketed the key. This makes opening of the door from outside impossible since the keyhole does not go through. The status is now that if there was a concealed confederate, he is still in the room.

[On repetition, I should attach a seal of some sort over the keyhole, to add absolute guarantee against the infinitesimal chance that the confederate might let himself out during this interval by means of a duplicate key. This chancee is truly infinitesimal, since he could lock the door after himself only by using a string, attached to a lever thrust through the loop of the key-handle and passing under the door; and if the opening and closing of the door went unobserved, the sitters would surely hear this object fall to the bare floor when jerked out of the key-handle. Granting that this trick is impossible without detection, the hypothetical confederate, if present at all, is still in the room and must remain there.]

The sitters resumed their places and when they were all seated I turned off the red light and took my place. Walter talked for a moment or two and then said he would produce a second print. At his word, I arose, turned on the overhead light, unlocked and opened the door, and checked the sitters out. I then locked the door, added hot water from the bucket to the basin on the table, deposited the second

marked blank therein, put out the light, and let myself out. During the ensuing interval I repeated what I had done before, checking up on the presence in the hallway of all sitters and ensuring that no person entered or left the seance room.

When Walter called out to me that the second print was ready, he said further that the water was not hot enough and that he did not believe the result was much good. In fact, I should have emptied the hot-water basin into the slop-bucket and refilled it with all hot water; instead of which, through unacquaintance with the procedure, I had merely added enough hot water to what was already in the basin to fill the latter. As a result, the water was entirely too cool, the wax did not soften properly, and the "imprint" was a mere formless dent in the surface of the wax, with only the vaguest traces of lines.

I entered the room, locked the door, recovered this print in red light, admitted the sitters checking up on them as they came, locked the door again and pocketed the key. We resumed our seats and in darkness had a bit more talk with Walter, which was interrupted by his announcement that he must go.

With the door still locked and both red lights going, the medium having emerged from her trance, I examined her bonds in white flashlight and satisfied myself that they had been disturbed in no sense whatever. I then cut her loose; after which I unlocked the door and checked the sitters and the medium out. I then relocked the door; and again the status is that if at any stage an unauthorized person was in the room, he is still there (I follow Houdini and all who have examined the room at a later date in denying the existence of secret exits). With the rheostat red light on full force and the overhead red light added to this, I now examined the room carefully and at leisure with the aid of the white torch. The result was entirely negative. I let myself out and reported to the other sitters, awaiting me in the hallway.

I should state specifically that at all times when I returned to the door after having locked it, I found it still locked and had to unlock it.

The first blank used was considerably deformed in the imprinting process but I was able to identify it. The second one

was deformed not at all and carried all my mark without modification of any sort.

(Signed) J. MALCOLM BIRD.

* * * * *

The print obtained on the first blank is sufficiently remarkable for reproduction (Fig. 13). Every reader will appreciate that it shows two Walter thumbprints, overlapping; whether the photo-engraving process will preserve the traces of a third which are to be seen on the wax and on the photographic print is doubtful. Both are normal negatives, of quite usual configuration. But there is one feature here which we believe to be completely impossible of normal production.

Let the reader experiment with his own thumb in wax or any other plastic. It is easy enough to make a first print, and to lay down a second one that shall overlap the first. But we have not found it possible to do this without completely obliterating the earlier print in the region of overlap. A glance at Fig. 13 will show that no such complete obliteration has occurred. There is a small triangular area in which the core of the upper print (as they stand on the page) has cut so deeply into the wax as to eliminate the peripheral lines of the lower one. Save for this area, both sets of ridges are complete in all detail, like two sets of intersecting coordinate curves. It is difficult to escape the conclusion that they have been simultaneously imprinted; for it is impossible to see, over the bulk of the lined area, the slightest evidence that either print overlies the other. The lines of the two systems intersect so perfectly that a checkerboard effect is produced. On the whole, this print seems about as brilliantly indicative of an ideoplastic process as anything we have secured.

And we repeat, it was obtained with the medium alone in the room, and tied up in a manner which we believe to constitute complete guarantee against any normal activity by her in the zone of the table.

It is granted that, assuming the existence of a rubber or metal die that would hold this print, Mr. Bird might have made this impression at his hotel and brought it in all ready for a form of the substitution trick. On repetition, this will be guarded against by having some other person add his marks to Mr. Bird's at the last moment, on the blank tablet. It is not granted that he could have made this print

in the seance room; he was not there long enough for the wax to soften to imprinting consistency. It is granted that the record might have been falsified in some fundamental, but this would require the collaboration, probably, of all the sitters. Barring these remote contingencies, which we hope to eliminate in further sitter-less seances, there seems no answer short of the admission of validity. In other words, we progress in meeting the hypothesis of universal confederacy.

* * * * *

This concludes the presentation of the major portion of the evidence concerning teleplasmic fingerprints in wax. We believe that these records not only establish the validity of these prints as supernormal productions but also constitute a valuable addition to the evidence in support of the ideoplastic hypothesis. Before presenting a brief summary of the results to date we shall list certain pertinent facts culled from the records of these fingerprint seances.

TABULATION.

Negative prints of Walter right thumb (normal and distorted)	87
Ditto, left thumb.....	4
Positive prints of Walter right thumb. (Convex and concave).....	15
Mirror-positive prints of Walter right thumb	1
Mirror-negative prints of Walter right thumb	1
Positive print on plaster cast of paraffin glove	1
Total Walter prints	109
Illegible but claimed by Walter as of his thumb	1
Mark Richardson prints	2
John Richardson prints	2
Prints of "X"	2
Print of child 4 years of age.....	1
Prints of child 2 years of age.....	2
Total prints received to October 20, 1929.....	119

The above list includes all prints. Many are not good enough to be reproduced photographically (they would not survive the half-tone process on any but the finest plate paper). Two or three are in the

doubtful class as to their proper category (whether mirror or normal) and these are listed as normal negatives.

In this group of 119 prints there are seven distinct patterns in three different types.

Sixty imprints were made on wax which retained the identifying marks applied before the seance.

Fourteen prints were made under such conditions that the collateral evidence is equivalent to or stronger than the evidence of the retained markings listed above.

Five solus sittings have been held with Margery as the medium, with a total of eleven Walter prints and one child's print obtained under rigidly controlled conditions.

Six Margery seances for fingerprints were held in houses other than 10 Lime Street.

One of these seances was held when Dr. Crandon was in Europe and with a group quite different from the usual one.

One seance in the absence of *all* sitters and under rigid mechanical control of the medium has led to a double print of striking character.

Sixteen seances were held when Dr. Crandon did not control Margery. At 13 of these seances he was not in the seance room when the prints were made.

On 16 occasions two or more prints have been made on one piece of wax. One, as above, when a right and a left thumbprint were thus placed. Once a positive and a negative print were thus paired. Three times a child's print has appeared with a Walter print. The others were negatives. On one occasion, two negatives overlap in a fashion suggesting their simultaneous imprinting.

Two seances with a different medium (Dr. Hardwicke) in a distant city have resulted in Walter prints in the absence of any of the Lime Street group.

Excluding the partial prints which were referred to in the description of the plaster cast of the paraffin glove (*PSYCHIC RESEARCH*, December, 1928) we have received 109 prints of the Walter thumb over a period of five years and five months—from May 17, 1924 to October 20, 1929.

In most of the cases where marks were applied to the wax before the seance these marks were of a form and pattern unknown

to anyone but the person who marked the wax.

It will be seen from what has gone before that 73 of these imprints were certainly made at the time we suppose them to have been made and on the wax blanks provided for that purpose. Economy of hypothesis—quite aside from the fact that the medium was controlled—warrants the supposition that the other prints were made in the same manner as these 73.

SUMMARY.

In presenting this review of some of the earlier seances and adding the results of these later sittings to the evidence already presented in *PSYCHIC RESEARCH* (Jan., Feb., April, Aug., Oct. and Dec. 1928) we believe that we have established the following facts:

1. The presence or absence of any sitter or group of sitters does not alter the type or nature of the prints obtained nor the apparent ease with which they are produced.
2. The prints are not a function of the locality of the seances.
3. The prints are not a function of the conditions of control.
4. These prints are not a function of any normal mold or model.
5. The Walter print can be obtained through a medium other than Margery.
6. A different fingerprint pattern can be obtained on request.
7. A different fingerprint pattern may be unexpectedly presented.
8. A deformed print of the Walter thumb may be obtained without prior notice.
9. The same fingerprint pattern can be obtained in wax through two mediums widely separated (450 miles) within a short space of time.
10. Margery can be in her normal state of consciousness while such Walter prints are being made through a distant medium.
11. It now appears that Margery's presence is not necessary to the production of the Walter thumbprint.
12. The presence of no sitter is so necessary.
13. Therefore, the prints are a function of the presence of no one particular person whatever.

SOME REMARKS ON SPIRIT MEMORY

By RENE SUDRE

TO Mr. Hereward Carrington, as well as to Mr. Bird, I am entirely grateful for their observations upon *The Uncertainties of Memory* in this JOURNAL for September. Their remarks are of considerable aid to me in my attempt to clear up the problem of "spirit memory," which I consider to be quite as important for the partisans as for the adversaries of the spiritistic doctrine. First of all, however, I would effect a slight factual amendment. The remark which I made touching the identity of the spirits has suffered a slight deformation in the process of translation. I wrote (in the original French): *L'esprit des défunts qui est plein, nous dit-ons, de si hautes pensées, est bien inférieur dans l'évocation de leur passé terrestre.* A literal translation here would be: *the spirits of the dead who, we are informed, are full of so high thoughts, are rather inferior in calling back memories of their terrestrial past.* What I wished to indicate here was that the soi-disant spirit is much more facile in giving us moral discourses than in presenting serious proofs of identity. In place of this precise shade, the translation has made me say: *the spirits . . . descend to very low ones [thoughts] in calling back,* etc. The difference in meaning would ordinarily be a very trifling incident of the rather thankless task of converting my French into pure idiomatic English, and a very slight price indeed to pay for the success with which that conversion is habitually achieved. But in the face of Mr. Carrington's criticism I am of course obliged to reestablish the exact sense of my original remark. I have brought no "accusation" against the Margaret Veley entity. I have merely indulged in slight and wholly permissible irony at the expense of those spirits, "returned" from the "other world," who have forgotten half of all they ever knew about themselves and who can put the other half only in the form of a series of word-plays.

This preliminary misapprehension as to precisely what I said does not in the least

vitiate the observations of Messrs. Carrington and Bird to which I am going to respond. "The anti-spiritistic critic always demands that the memory of an alleged communicator function with an accuracy exactly proportional to the importance of the material which is being remembered," says Mr. Carrington. This is in fact what the spiritistic doctrine, logically applied, would demand. I take this doctrine from the one who first systematically expounded it: Allan Kardec. Let us see what he has to say in Article 306 of his *Livre des Esprits*:

"Does the spirit remember in detail all the events of his life? Does he take in the totality of these events in a retrospective panorama? He remembers things by virtue of the consequences which they have for him in his spirit state; but you must recognize that there are circumstances of his life to which he attaches no importance and which he does not even try to remember. But can he remember them if he wants to? He can; he can remember the most minute details and incidents, whether of actual events or only of his life-time thoughts. But when there is no purpose to be served thereby, he does not do so."

It would indeed have been very surprising if the spirit freed from the impediment of matter had been denied possession of that which constitutes the chief non-material point of his personality: his memory. Complete memory of his terrestrial past is further necessary in view of the reincarnation doctrine. The spirit is not the spirit if thus limited intellectually. Nor may we neglect the fact that Allan Kardec was not a pure dogmatist. He had wide experience with mediums. And he knew very well that in reality the spirit remembers his own past very badly and that he commits errors and shows a specific forgetfulness sufficient to threaten the destruction of all faith in his existence. This is why Kardec has added to his doctrine the principle that the spirit remembers

when he is interested in remembering. "One often evokes an errant spirit who has but recently left the earth, and who does not remember the names of those whom he loves, or various other details of his life which to the sitter appear important. The reason is that these things are of no concern to him now, and easily drop out of his memory. The things which he can and will remember easily are the things that will be of assistance in the amelioration of his present condition."

So when the spirit has these lacunae of memory, however, incomprehensible—when, for example, he fails to recall the names of his parents or his children—it is not necessary to stop believing in him; the growing-pains of his spiritual evolution are of far more consequence to him than these vulgar terrestrial contingencies. Allan Kardec was an able man; with these difficult conditions he was able to found a religion as firm as the ancient religions based on impenetrable mysteries. But that is not all. In his *Livre des médiums* he returns to this question, so important to his believers, of spirit identity. It is evident that to the average mind the attraction of the new religion is the being able to converse with one's own dead and with those historical personalities whom one admires and loves. Not knowing from experience how these evocations are often tricky and calculated to create doubt, Kardec took the audacious step of declaring that their real identity was a secondary matter. "From the moment when the spirit speaks only of good things, it is of slight importance under what name these are given."

Here Allan Kardec goes altogether beyond proper limits; but he had his reasons, and they were profound ones. This modern St. Paul was unwilling that faith should be impaired. In distinguishing thus between good and evil spirits he was anticipating all mischance. Finally, and above all, he was dissuading the living from demanding proofs of identity. According to Kardec, to do this is an intolerable discretion, no more to be committed against a dead person than against a living one. "If a man presented himself in a salon and refused to give his name, would we ask him point-blank to prove that he is so-and-so, to show documents demonstrating that he is not an imposter? If we did this, our victim would surely have the

right to remind us of the rules of good breeding. The spirits accomplish the same result under the same provocation by refusing to reply or by withdrawing."

Well, Ernest Renan may be right in his declaration that the only thing which gives a practical illustration of infinity is the extent of human credulity. Nevertheless, the fear of being duped provides a brake which holds some few persons within the realms of common sense. The disciples and successors of Allan Kardec have understood that it does not do to abuse the *Credo quia absurdum*, and they have admitted that one may, without being impolite, demand some sort of a passport of the communicating spirit. We may recall in this connection that today we even go to the extreme of making them give their fingerprints! The spirits, too, have come to understand that it is in the interests of the doctrine for them to prove their existence. Not merely have they bowed to our desires, but they have taken the lead in the invention of tests which they present as irrefutable. And today, when we find in these proffered "proofs" lacunae or errors as great as those which existed in the days of Allan Kardec, we no longer find these attributed to the malicious doings of evil spirits, but simply to the "difficulties of communication."

The difficulties of communication: behold an entirely modern invention which has given rise to a wealth of analogies borrowed from ordinary experience. Mrs. Piper's George Pelham says that to try to transmit his thoughts by means of the organism of a medium is like "trying to crawl into the trunk of a hollow tree." Hodgson compares the thing to a conversation carried on between two widely-separated persons through the agency of a drunken messenger. Comparisons entirely too weak! Graham speaks of writing a letter in darkness, of sending this by a sleepy carrier who carries it across an unknown country full of obstacles to a changing address; then of receiving by the same carrier a reply dictated to a secretary who does not understand half the words.

All these ingenious pictures have been invented to meet the necessities of the case; all of them avoid any careful examination of the wholly psychological problem of possession. To be satisfied with them, it is necessary first of all to believe

in the reality of communication. As the old French proverb says, *comparaison n'est pas raison*; unfortunately, the English translation (comparing is not reasoning) loses the word-play effect that makes the original so appealing. We may illustrate further with the image employed so finely by Lodge: The soul is a pianist and the body a piano. A pianist can play on any instrument whatever. The anatomy of the human body is constant, just as is that of the piano. It ought therefore to be very easy for a spirit to use a medium, once the latter's own spirit has temporarily vacated his body. I refrain from discussing here these explanations, which remind me of the colored drawings that one sees in children's books. It is not at all with such images that science is built.

The problem appears in all its clearness if we but put it in psychological terms. Supposing the spirit to be different and distinct from the body: can it leave the body without damage to the latter, to be replaced by another spirit lacking a body? The problem is not a new one. It has been discussed for centuries, at least ever since it has been believed that the devil can take possession of unfortunate humans. It would perhaps have been very simply resolved had not experience presented innumerable cases difficult of explanation by the same hypothesis. It was evident that the evil spirit did not completely expel the spirit of the person whom it wished to persecute. It took over only a part of the body, so that the possessed person sensed himself as two individuals. Or on other occasions the invader would leave his victim in full use of his own body, contenting himself with installing himself in the spirit—something which put the theologians in the greatest confusion. Can one spirit thus fit itself into another spirit? As still another alternative, the devil sometimes did not seek actual possession but was satisfied with a mere obsession, accompanied by a communication, doubtless telepathic, of obscene or injurious thoughts. I have always advised persons who wanted to interest themselves seriously in psychic science to start with a thorough historical and critical study of the alterations of personality, and have assured them that they would then perfectly understand the spirit phenomena. The study of the Fritz Algar case which Lemaitre has made in the *Archives de psychologie* for 1906, is

a typical example of all the difficulties which are raised by a hypothesis of veritable possession.

This is a rather lengthy preamble, whose bearing on the subject of the memory of the spirits is perhaps not evident; but bearing it has none the less. Its anomalies of memory are one of the essential characteristics of somnambulism. They present three aspects: (1) a complete amnesia, in the normal waking state, of all that has transpired during the continuance of the somnambulic condition; (2) complete memory, during a new somnambulic access, of all that occurred during the preceding access; (3) complete memory during somnambulism of all that transpired while the subject was awake. The mediumistic trance is precisely like somnambulism in these respects. The entities whom the medium personifies in his trance are unknown to him in his normal life, but nevertheless these entities know all that occurs in that normal life. Further, there is the same continuity, from one trance to the next, of the trance personalities. The parallelism is complete, even with regard to the exceptions presented to these three rules. It is not denied by certain of the spirits, who admit the identity existing between the trance and the somnambulic sleep, natural or artificial. For these spirits, the essential and only difference lies in the supernormal character of the trance communications.

I have no desire to repeat the same demonstration a hundred times. Nevertheless I may be permitted to say that those who seek to meet my ideas usually cling to points that are entirely secondary while avoiding any attack on my major theme. One of the essential points that is thus passed over by the defenders of the spirit hypothesis is the fact that the items of supernormal information furnished by the spirits, and in particular their proofs of identity, are exactly the same when the subjects, instead of going through the customary process of incarnation and speaking in the names of the spirits, practice clairvoyance, divination, psychometry—or whatever name you have for the variety of psychical “reading” in which the subject speaks in his own right and in his own person. In either case the statements made present the same lacunae, the same garblings, the same errors. Psychological and statistical analysis reveals that

they originate from the same source.

This determination settles only one-half of the problem; there still remains to be discovered the origin of the metapsychical cognition. But is it not a great step in advance to have demonstrated that this supernormal character of the cognition is not of itself sufficient to prove the reality of the spirits? And this is precisely the conclusion to which that fair-minded and conscientious researcher, Mrs. Sidgwick, has attained after having analyzed the splendid incarnations of Mrs. Piper: "The dramatization of even genuine communicators, with the whole dramatic machinery employed, is probably merely dream-like," she says. Whether one take the source of these communications to be "genuine communicators" or a "universal consciousness," the essential thing is the recognition that the spirits manifesting themselves through the medium's mouth are no other thing than the dissociated fractions of the medium herself.

This granted, Mr. Carrington's observations lose much of their importance. The fact of having forgotten the essential details of one's past and of having remembered other and insignificant details is extremely common for the period of childhood. The memories of the child are but wreckage floating on the surface of the sea of the subconscious. Since there has been no logical systematization of memory in these early years, these fragments have the disordered and incoherent character which we observe in our dreams. There are, of course, definite causes why any particular insignificant memory has been retained, to the exclusion of others that today we would judge to be more important. The point of view from which interest proceeds and importance is appraised varies with age. It is possible that these trifling memories have been registered under cover of an emotion that really pertains to something else of an adjacent moment; it is possible that they have to become entrenched in the mind by involuntary repetition. The fact that they exist demonstrates that there is a reason for their existence, and no particular good is to be served by unduly stressing our failure to identify the specific reason for the persistence of one or another of them. I myself have some quite similar items that crop up quite automatically at certain moments. They appear quite in-

delible, and everything contributes to the belief that, under the hypothesis of my survival, they would emerge at any time when I were being incarnated.

At this point of our inquiry it is of some consequence to stress the profound evolution which has been brought about in the spiritistic doctrine. Allan Kardec, we have seen, taught that the spirit retained the totality of its recollections, in the plenitude of its consciousness and its personality. But today the residents of the Hereafter no longer have this complete mastery of themselves. They appear to us as poor beings endowed with a precarious activity, unable to recall their entire past lives and quite at the mercy of the automatism of random unimportant memories. In vain we say that this points to the "difficulty of communication." The argument to this effect is very weak indeed. During the war I had occasion to make a long-distance telephone call under the worst conditions, with defective apparatus that weakened and distorted the voice and under the constant menace of being cut off from my party. But this did not have the slightest tendency to make me lose my head to the point of forgetting part of what I had to say and falsifying the rest. It cannot be the means of communication that lies at the root of the matter, because when the spirits have at their disposal the force and the integrity of a clear mind, they are well able to give us another idea of the life beyond the grave. Let us recall what William James said to a Hodgson communicator: "I wish that what you say could grow more continuous. You are very much like your old self, but you are curiously fragmentary!" When we compare the affirmations of a noble spiritual life made to us by the disincarnates, their preoccupation in high thoughts, the search for moral perfection, and a benevolent intervention in human affairs, with the shabby figure which they cut when they try to communicate with us on a more personal level, we can not fail to be astonished by the chasm between doctrine and reality.

If on the other hand we compare this rather shabby spiritoid reality with the ensemble of facts of somnambulism and metapsychics, we realize that what is involved is a blending of the automatism and duplication of the primary personality with the supernormal cognition of the

secondary. In the act of metagnomy, that is to say in clairvoyance, the details emerge with the same proportion of accuracy and error, with the same conjunction of things important and things trifling, with the same "curiously fragmentary" character which William James recognized in the personality of his deceased friend Hodgson. We are always free to suppose that the spirits are, as Mrs. Sidgwick says, "in the background," but we must lose the belief that it is they who are installed in the medium's body, like the old Catholic devil in the bodies of his possessed victims. We must also lose that strange belief, so incompatible with the harmony and the dignity of the life in the Hereafter, that the spirits have any such relation with the medium as is indicated by the familiar phrase: "drowning men clinging for dear life to a floating log." All these metaphors are mere desperate attempts to explain on a psychological basis phenomena that are perfectly classifiable under the heads of abnormal and supernormal psychology; to cloak the bitter disappointment of determining that rational and immortal beings, in communication with us, assume a state of automatism and of a narrowed field of consciousness, just as do the subjects studied by the psychiatrist in his mental clinics.

It is very troublesome to the believer I appreciate, but there is no need for attributing the trouble to the difficulty of communication. When we study these trance personalities, we find that they do not respond to questions as ordinary persons would respond even in a state of mental depression. They show rather the dream state which Pierre Janet has so well described. A group of phenomena stands isolated from the larger mass of ideas that constitute our life. These are sufficiently related to form a very simple personality. But aside from some few memories which are their elements, the rest are nothing more than a "tumult of fragmentary images which never acquire any systematic unification. . . . Attention is impossible, will and judgment are almost always absent; it is as much a thought in process

of disintegration as a personality in the way to formation." This description by a professional psychologist, whose work is entirely of clinical character, corresponds beautifully to the actualities of the seance devoted to spirit incarnation.

Messrs. Bird and Carrington may be assured that I do not demand of the spirits that they recall their entire lives in minute detail or that they avoid all error. I need only remark that Allan Kardec has misled us on this point. I should be well content if the dead would display the same average memory as a man in the flesh. And I would bring no complaint against a communicator for failing to recall the name of his nurse or his gardener, if I got the impression that he constituted a coherent and plausible personality.

"You must not expect too much from me, that I could talk over the lines and talk as coherently as in the body. You must not expect too much, but take things little by little as they come and make the best of it"; such was the reply of the Hodgson spirit to William James. This adjuration would perhaps be better calculated to hit the mark if it had not come from the mouth of a medium strongly practiced in phenomena of this sort and one who in the depths of her subconsciousness made it a point of honor to create a satisfactory impersonation.

Poor Mrs. Piper! It was not her fault if the Hodgson spirit was fragmentary. This was due to the intermittent functioning of her clairvoyant faculty, to the capricious drying up of the mysterious sources from which it drew. She reproduced Hodgson's accustomed coherence as well as she could by the means open to her, even to the point of making him uphold the existence on the other side of beings who had been ill-made by the experimenter. At this unfortunate moment her marvelous intuition had abandoned her and only her vanity remained awake in the dissociated layers of her personality. I believe that the Margaret Veley case confirms and completes the psychological lessons drawn for us from the classical and much-discussed case of the great Boston clairvoyant.

EXPERIMENTAL TELEPATHY—II

A Review of the More Important Existing Material, With Some
Reflections on the Present Status of the Subject

(Continued from the October Issue)

BY THE RESEARCH OFFICER

THE initial installment of this paper, in the JOURNAL for October, dealt in the main with the matter of normal psychological preferences of choice, and their bearings upon the problem of experimental telepathy. I wish to open the present installment with reference to another important point, revolving this time about the operations of that law of probabilities to which we are constantly under the necessity of appealing when we seek to appraise the results of our experiments in attempted telepathy.

Taking a definite example, there are fifty-two cards in the ordinary deck. If you draw a card, it may be any one of these; if I guess a card, it may equally be any one of them. If you draw and I guess, my chance of guessing the "right" card—the one you have drawn—is exactly one in 52. We all understand that this does not constitute a prediction that I shall succeed on the 52nd attempt, or on the 26th, or on any other particular one. Equally we appreciate that it does not constitute a claim that in 520 attempts I shall succeed exactly ten times—no more, no less. We are entirely aware that the law of probability does not work that way.

Another example may be worth while. The chance of red or black on the roulette wheel is exactly an even one; and, ignoring the zeros, the law of probability tells us that each color will come out, in the long run, about half the time. The chance of red's coming on a single turn is even; on two consecutive turns, one in four; on three consecutive turns, one in eight; and so on. The chance that one color will come thirty times in succession is very slight indeed; but I believe it has happened, and if the game lasts long enough, it will happen again.

The laws of probability deal with trends and averages. Because there are 52 dif-

ferent cards which I might guess and because just one of these is right, it is evident to any rational person that in the long run, I ought to guess correctly approximately once in 52 attempts. It is equally evident, however, that there is nothing to prevent my guessing right twice running—indeed, the law itself tells that this should happen approximately once in every 2,600 (single) attempts. Nor is there anything to prevent my achieving any other given concentration of success; such as four times in five consecutive trials, or twelve times in twenty. And the law itself enables me to state approximately how many single trials I ought to make before attaining any such concentration. Thus, the chance of the four-in-five performance is one in about a million and a quarter.

However few or however many single trials I make, approximately one fifty-second of them should result successfully. In a hundred trials, this means two successes; in a thousand, twenty; in a million (if my time holds out!) approximately 19,231.

In 100 trials, the best performance that presents physical possibility is the one showing 100 successes. You will not believe, if I achieve this performance, that I have been without normal or supernormal knowledge of the correct cards; but that is not the point. I speak now of abstract possibilities, and of the fact that if I achieve this abstractly perfect score, thereby making myself an object of great wonder and speculation, I shall have scored exactly 98 more successes than the law tells me I am entitled to.

Suppose, however, I make a million trials, and similarly exceed by 98 the theoretical allowance which probabilities make me. I shall have made 19,329 correct guesses, which is barely one-half of one per cent more than the law tells me I am entitled to by mere accident. In these

circumstances, if we get excited about anything, it will be about the close approximation to theory rather than the departure from it. All of which amply illustrates the following principle:

If we know the total number of trials to be made, and the chance of success on a single trial, a simple division gives us the *most probable number of successes* for the series as a whole. We do not expect this number to be realized exactly. We do however know that in the absence of any factor other than chance, the greater the number of trials made the more closely achievement will approach this number, *on a percentage basis*. If in a hundred guesses at heads and tails (an absolutely even proposition) I am right seventy times, this is merely a rather heavy accidental concentration of successes, which is bound to occur sooner or later and which may as well occur on the first hundred trials as on any other *particular* hundred. But if in 10,000 trials I am right 7,000 times, you cannot and will not believe that *this* is the result of accident. The percentage of excess is the same; but in the one case it means something very different from what it means in the other.

Now with the statistical material ordinarily used for telepathic experiment, the chances of success are usually one in ten, fifty-two, one hundred, or some number of comparable magnitude. Complete success on a single trial is therefore not in itself an astonishing or particularly interesting phenomenon; a very appreciable number of such successes must be scored through pure accident. In any ordinary series of tests, comprising a score or a hundred separate guesses with such material, it is rather ridiculous to talk about proving telepathy. For we do not expect the telepathist to be right always or anything like always; and conceding him his telepathic faculty, any result which it is at all likely to score is within the conceivable range of normal accident for such a short series. To indicate a valid supernormal faculty, citation of statistical experiments must cover series of tests sufficiently numerous to escape completely from this presumption of chance.

Nor is this all. Suppose I conduct, with each of 50,000 individuals, a series of 100 tests. Suppose that 1,000 of these individuals score sufficiently more than the hypothetical mean which probability predicts,

to attract attention. To be specific, suppose these subjects are guessing numbers from one to ten, so that each one of them in his hundred trials ought to have ten successes. Suppose the thousand subjects, selected from the 50,000 because they made the thousand best scores, have ranged individually from forty successes down to twenty-five, and suppose their average score is thirty-one; so that for their 100,000 individual attempts they have a total of 31,000 successes. This is more than three times what they are entitled to as a matter of probability.

It is now a rather easy fallacy, for one who fails to appreciate the exact nature of the case, to argue thus: These thousand persons are evidently the ones from out of the fifty thousand who possess a telepathic faculty. We need say nothing about the 49,000 subjects who turned out to be normal; we may drop them from further consideration, and publish our account of these thousand subjects who in the mass achieved a performance that chance cannot explain. If there were only one of them chance would explain him away; but there are a thousand of them, and with these thousand we have made a hundred thousand tests. This is plainly enough to establish that the results cannot be due to the second-order workings of chance. Telepathy is therefore proved.

In point of fact, without further discussion nothing of the sort would have been proved. The figures which I have cited, I have purposely made rather more brilliant than we should expect from any thousand best scores out of 50,000. It would not be too much out of the way to expect one subject among such a number to do as well on a basis of pure chance as the forty successes which I have postulated; that a thousand of them would do as well as 25 successes would be quite improbable. Nevertheless, even if they had done still better than this, it would not be proper to ignore the fact that to find them, we had to canvass 50,000 cases. The only correct summation which it would be possible to make would be one involving *all* the material.

Any sensible person would perhaps have taken it for granted that any other sensible person would appreciate this; and that no other sensible person, in reporting on an extensive series of telepathic experiments, would present any selected fraction thereof.

out of context with the whole. No matter what brilliant showing the best ten or fifty or hundred or thousand subjects may have scored, their figures are quite meaningless save in relationship with the figures for the entire series of tests which we have had to make with less fortunate subjects, in order to identify these fewer and more fortunate ones. In such a general summation, if the laws of chance alone operate, it will be approximately true that every subject who scores more successes than he is entitled to will be offset by one who scores less. We can make the high scores significant only by showing that this principle of offsetting has been violated, and that the abnormally low performances are neither numerous enough nor bad enough to balance off the abnormally high ones. This showing is impossible save by considering the statistics for the entire experimental series as a whole.

In further pursuit of this aspect of the matter, another thing that is sometimes done is this: The entire body of statistics for the entire experiment is included in the summary of the results, up to the point where it appears (if it does so appear) that the successes for the whole body of percipients are more than chance alone can explain. At this point the investigator says, in effect, that the factor of chance having become eliminated and a telepathy or something analogous thereto having been demonstrated, it becomes in order to discard the residual nine-tenths of the statistics and concentrate attention upon the upper crust of those ten per cent of the percipients whose achievements are responsible for the positive result of the experiment as a whole. It is permissible to argue that among these subjects the telepathic faculty is apparently strong, and that they accordingly afford promising material for further experiment of a more concentrated nature. It is not and never can become permissible, however, to isolate their original showing from that of the less gifted or less fortunate subjects who participated with them in the original experimental series. To do this constitutes a mathematical fallacy in the first place, and in the second shows a confusion in the experimenter's mind between two fundamentally different types of telepathic experiment.

The discussion to this point has been, implicitly but none the less definitely, with

reference to the mass experiment. A large number of persons is enlisted by some means—usually by correspondence or by published appeal—and each of these persons conducts a reasonable number of single tests, the results of which he reports to the central source from which the project is being operated. The idea is not to identify telepathic sensitives, though this may occur as a by-product; the purpose is rather to demonstrate whether the human race as a whole may be credited with some small telepathic sensibility. Indeed, looked at from this viewpoint, we may easily see that the participation of several very strong telepathists is to be avoided rather than sought, since they will tend to make the findings non-representative!

Telepathic experiment may however be, and frequently is, conducted on an entirely different basis. A single percipient or single group of percipients is employed, in behalf of whom there exists for some reason a presumption of subjective psychical powers. If this presumption is correct, the expectation is then valid that such subject or subjects may display a density of telepathic success considerably in excess of that which we could look for from a mass of persons selected without reference to previous psychical history. The statistical principles governing the experiment will be the same: successful divinations must surpass the predictions of chance by a sufficient margin and over a sufficient period, and the entire series of experiments with the given subject must be regarded as a whole, to be separated into good and bad parts only for the very best of reasons, for philosophical and not for statistical discussion, and even then only with strong reservation; etc. But the interpretation of the results would have to be modified to meet the different viewpoint from which the experiment is being conducted. In particular, we ought to be justified in demanding, from a single person or small group of persons alleged to be telepathic, a higher aggregate standard of performance than from a larger and more general group some of whom *may be* but some of whom quite certainly will turn out *not to be* telepathic. In other words, to establish the same certainty of successful telepathy and the same rigorous exclusion of chance, it is proper to demand from the single subject a degree of success, the chance prob-

ability for which is materially smaller than that used as a standard for judging the mass experiment.

The several canons of procedure which I have outlined have sometimes been faithfully followed by those who have experimented and published in this field, and sometimes have not. Equally, the fundamental distinction between the individual and the mass types of experiment has sometimes been appreciated and sometimes not (the reader must in turn appreciate that the individual type of experiment need not necessarily be conducted with a single percipient; the critical point rather is the use of percipients, in relatively small numbers, who are supposed or alleged really to be telepathic). All this is admirably illustrated by a series of experiments made in the early days of the British S. P. R., and reported in their *Proceedings* from time to time. To description of these experiments and comments thereon I propose to give rather more space than had been my original intent; so that in fact I shall not carry my present paper so near its conclusion in the present installment as I had expected to do.

The earliest case of those in question was that of the Creery sisters, daughters of an Anglican clergyman, who in spite of the fact that they were more than one in number must be recognized as having led to experiments of the individualistic type. The case is reported on pp. 13, 70, 161 of the *Proceedings* of the S. P. R., Vol. I; and in *Phantasms of the Living* (original edition, pp. 20ff.; abridged edition, pp. 17ff.); and it seems to have been largely responsible for the determination by Mr. F. Y. Edgeworth of a method of statistical appraisal (*Proceedings*, S. P. R., IV, 189) which, while requiring a master mathematician for its proper handling, is of extreme value.

Edgeworth's statement of the problem is worth repeating. The total number of separate trials is N , and the chance of success on a single trial, in the absence of other factors than pure probability, is u . The quantity u being a fraction, the product Nu which represents the most probable number of successes for the series of N trials is also generally a fraction. For practical purposes, since part of a success has no significance, this number is replaced by the nearest integer, which we may designate as m . Pure probability predicts

that in N trials there will be m successes but we know that this is not likely to be realized exactly; that there will be an excess or a deficiency. Assuming that there is an excess; that the actual number of successes in N trials turns out to be m plus n : what, asks Edgeworth, is the value of the second-order probability that this result in its turn is due to chance alone?

I should like to show why the answer to this simple question is so very complicated. Suppose we consider a fairly simple specific case. Twenty trials are made at guessing the identity of a playing card. What is the chance that as many as six of them will be completely successful?

If we needed merely to know the chance that exactly six successes would ensue, the problem would be simple enough. But the candidate who scores seven, or eight, or nine, or . . . twenty successes, has also scored as many as six; and these possibilities enter when we seek to appraise the performance of the candidate who has scored six successes. The only way in which the problem may be reduced at all is by some process equivalent to finding the probabilities for exactly twenty, nineteen, eighteen, . . . six, successes; and adding these.

We can take one immediate short cut. Instead of summing these fifteen terms, we can find the probabilities for no success, one success, two, three, four, five successes; sum *these*; and subtract from one. For the set of probabilities in the preceding paragraph and the set in this paragraph are two mutually exclusive sets that exhaust the possibilities; if we do not have as many as six successes in the series, we must have less than six. Therefore their sum is unity.

A little consideration by one with a knowledge of algebra will indicate that the terms to be summed are those of a binomial expansion. At the risk of boring my lay readers, I shall pause to make this fact clear.

The chance of scoring no success on a single trial is $51/52$; that of scoring no success at all on 20 successive trials is evidently $(51/52)^{20}$.

The chance of scoring a single success and nineteen failures, if we regard it merely in those terms would be with equal obviousness the product $(51/52)^{19} (1/51)$. But we must remember that the single success may fall in any one of the twenty

trials; so that the above product has to be multiplied by 20.

If there are to be two successes and eighteen failures, the primary product would have eighteen factors ($51/52$) for the failures and two factors ($1/52$) for the successes. But the two successes might be distributed among the twenty trials in any one of (20) ($19/2$) ways; so the probability for this particular combination of success and failure would be:

$$(20) \cdot (19/2) \cdot (51/52)^{18} \cdot (1/52)^2$$

For the next term, involving the chance for three successes and seventeen failures, we should have seventeen of the factors ($51/52$) and three of the factors ($1/52$). Further, the three successes may be distributed among the twenty trials in (20) ($19/2$) ($18/3$) ways. The chance that this particular combination will occur is then (20) ($19/2$) ($18/3$) ($51/52$)¹⁷ ($1/52$)².

It must at this point be clear to the algebraist, even if he have no knowledge of permutations, combinations and probabilities, what is happening, and why. We are clearly getting the successive terms of the binomial expansion of the quantity

$$(51/52 + 1/52)^{20}$$

Anybody who cares to multiply them out, even using logarithms, and add them together, is within his rights but quite without my sympathy. If instead of having N equal to 20 and u equal to $1/52$ and m plus n equal to 6, we were to have N equal to 10,000 and u equal to $1/52$ and m plus n equal to 421, the individual terms would be no more complicated in appearance but the exponents would be vastly higher and there would be vastly more terms to deal with. Edgeworth's contribution is a shortcut in the summation process, whereby this is reduced to a simple integration of an exponential function. No single formula can be made applicable to all cases; several subsidiary cases must be distinguished, according to the relative magnitudes of the several quantities involved, and the degree to which an approximate answer will be adequate.

The Creery case led to numerous visits by the Messrs. Barrett, Myers, Gurney *et al.* Tests were made under various conditions. Those for which no member of the Creery family knew the element which it was sought to transmit are evidently the only ones to which serious value can be assigned. One cannot believe that such tests were made in such small numbers as the pub-

lished reports would indicate, so one must assume that numerous sittings either went unrecorded, or led to records of such character that they were adjudged "not sufficiently interesting" for publication. Definite evidence in this direction may be found in Gurney's account in the *Phantasms* volume. He speaks of "a large number" of experiments stretching over two years (p. 21); and of "casual" and presumably unrecorded experiments there were doubtless many more than the one to which his footnote of p. 26 confesses.

Without citing all the Creery results, we may take as typical the series of playing-card tests made at Cambridge, of which 216 were recorded as meeting the conditions that only the Committee members should know the identity of the card selected. In these, instead of four successes as probability would have it, the girls scored 17 successes on the first "guess" and 18 more on the second guess after the first one had been wrong. These second guesses were properly ignored in the statistical summary because it was such a difficult matter to judge just how they should be weighted; but on philosophical grounds they of course constitute an extremely satisfying supplementary bit of evidence that something other than mere chance was actually present, and that this "something" worked less certainly than clandestine normal communication should work. The successful first guesses of this series, 17 in number out of 216 trials, should be possible on a basis of chance alone only once in ten million cases, according to Edgeworth's summation. And while I have rather denounced the practice of displaying partial results, this is the sort of partial which can significantly be displayed: *all* (if it really is all) of the results with tests of a certain type under adequate conditions. Tests were also made with numbers of two digits, leading to an individual probability figure of $1/90$; and miscellaneous tests of various sorts with words, names, objects. Barring the disappointingly small number of the trials on which the report is based, the judgment that the Creery girls were genuinely telepathic is amply justified. And amply illustrated is the generalization that in dealing with individualistic tests, a high figure for chance improbability relieves us of the need to extend our experimentation over so large a number of trials as would

be necessary in the mass experiment. The Creery girls suffered a pronounced falling away of their powers as the investigators' contact with them went on. In a brief series of tests at Easter, 1881, of fourteen trials with playing cards in which no member of the Creery family knew the answer, there were nine immediate successes; the probability that this could be due to chance being 0.000,000,-000,000,7. The 216 tests of similar sort which I have already cited occurred in August, 1882. In December of the same year further experiments were conducted, of which 30 were card tests under adequate conditions; only three were successful and the probability that this could be accidental is a mere 0.02. The progressive deterioration is marked. Later (*Proceedings, S.P.R.*, V, 269), the girls were caught using a code, but this of course was available only when one of them knew the material that was being used. The S. P. R. investigators concluded that as their own interest and their estimate of the importance of the matter became better known to the girls, mental conditions adverse to the exercise of the faculty were set up, and that finally this status was sufficiently recognized by the girls to lead them to deliberate efforts to keep the business alive. In view of the very categorical statements that the experiments which were statistically treated were under fully adequate safeguards, it seems that this viewpoint is not too charitable; and it impresses one further as a highly rational statement. It does however amply illustrate some of the difficulties of the individualistic type of experiment. Always the importance of getting good results should be minimized and, if his mental level permits, the subject should be encouraged to regard it all as an amusing game merely. Always spotty performances should be anticipated and a definite regression of the faculty should never cause surprise.

We may contrast the Creery findings with the earliest attempt at the mass experiment: that presented by Meyers and Gurney on page 33 of the original *Phantasms* volume. This publication is entirely inadequate. Various unidentified persons made experiments among themselves in guessing the suit of cards, and reported their results. No attempt is made to show their personal reliability or the adequacy

of their procedure; no consideration is taken at all of this factor, necessarily variable within wide limits. The mere statement is made that of 17,653 trials made and reported to the S. P. R. up to a given date, the total number of successes was 4,760: which exceeds by 347 the most probable number on a basis of chance alone. Edgeworth's summation formula applied to this result gives a figure of 0.000,000,02 for the chance that the performance reported could be got by chance. But it is so evident that the slightest allowance for bad conditions of experiment, for inaccuracy in reporting, and for psychological preference in the very simple choice of a suit, could cut the excess of 347 down to a point falling well within the realm of chance, that one hesitates to accord much weight to this case; the more so, because of its wide divergence in outcome from similar experiment elsewhere.

Gurney himself summarizes well the status of this experiment when he says: "Experiments of the above type offer special conveniences for the very extended trials which we wish to see carried out; they are easily made and rapidly recorded. At the same time it must not be assumed that the limitation of the field of choice to a very small number of known objects is a favorable condition; it is probably the reverse. For from the descriptions which intelligent percipients have given, it would seem that the best condition is a sort of inward blankness, on which the image of the object sometimes suddenly but often only gradually takes shape. And this inward blankness is hard to insure when the objects for choice are both few and known. For their images are then apt to importune the mind, and to lead to guessing; the little procession of them marches so readily across the mental stage that it is difficult to drive it off, and wait for a single image to present itself independently. Moreover, idiosyncrasies on the guesser's part have the opportunity of obtruding themselves—an inclination or a disinclination to repeat the same guess several times in succession. These objections of course reach their maximum if the field of choice be narrowed down to two things."

Equally of course, the objections in question come very close to a maximum when the field of choice is narrowed to

four things that present a secondary possibility of being further narrowed by the subject to two. This is the case with guessing suits. There are only four alternatives to begin with. Most guessers would have a decided antipathy against naming twice in succession the same suit, and certainly almost everybody would positively refuse to name the same one three or four times in a row. In drawing cards at random, however, in the long run one out of every four pairs of successive drawings would result in a duplication of suit and one out of every sixteen series of three successive draws would present a triplication. In this sense, one drawing out of every six or seven presents a strongly anomalous probability of failure, and one that can be measured only empirically and as the result of long experience. The other drawings, in which suit is not duplicated, enjoy an appreciable leaning toward success in that the guesser inclines away from one of the three possible wrong responses. Whether these opposed tendencies would *in the long run* balance off is very doubtful; that they should do so in any reasonable number of tests is quite ridiculous. And there remains the secondary but highly important preference for or against red or black and for or against a duplication of color. It seems to me that in having their agents guess suits these British experimenters displayed peculiar ingenuity in selecting material that quite disqualified their results from any possibility of being significant.

It is my impression that with the use as transmission material of pure numbers these particular psychological sources of error are more readily controlled than with any other type of severely statistical elements. This inclines me to give great weight, in the history of individualistic experiments in thought transference, to the report which appears in Vol. VI of the S. P. R. *Proceedings* under the joint responsibility of Professor and Mrs. Sidgwick and Mr. G. A. Smith. The general nature and outcome of these experiments may be adequately indicated by the following skeletonized quotation from the opening paragraphs of the report:

"The experiments have been carried out with four different percipients while in the hypnotic trance, Mr. Smith, who hypnotized them, being the agent. Most of the experiments were in the transference

of numbers of two digits, Mr. Smith looking at the numbers and the percipients guessing them. The number of experiments of this nature tried with Mr. Smith in the same room as the percipient was 644, of which 131 were successes; and the number tried with Mr. Smith in another room was 228, of which only nine were successes. In these numbers an experiment in which two percipients were at work at the same time is counted as two experiments. By a success we mean that both digits are given correctly, but not necessarily in the right order. Of the 131 successes the digits were reversed in 14; of the nine successes the digits were reversed in one. We used no numbers above 90. If the percipients had been aware of this, the probability of their guessing the right digits in the right order would have been one in 81, and in any order twice [the original report mistakenly says half] that, or one in $40\frac{1}{2}$. But as at different times they guessed all the numbers between 90 and 100, we believe they were not aware that our series stopped at 90; in which event their chance of being right in a single guess was one in 90. [If reversed digits are to count, the probability is different from one in 45. For there are the numbers 10, 11, 19; 20, 22, 29; 30, 33, 39; . . . ; 80, 88, 89; and all the rest to 98, which offer but one chance of being right instead of two, since their reversal (or sometimes their original state) gives (a) a single-digit number, (b) a number above ninety which is not in the series, or (c) the same number over again. Of these numbers there are three in each decade up to and including the eighties, and nine in the nineties; 33 in all. Then there is 99, which can never be right at all. And finally there are the remaining 56 numbers, which offer a double chance of success. A simple process of averaging gives .0179 as the probability of success per single trial over the long run, provided the numbers given out for guessing are equitably distributed between the three groups of possibilities; which, of course, they were not.—J. M. B.] No one will therefore suppose that 117 complete successes (rejecting the transposed ones) in 664 guesses was the result of chance. Good days and bad days are alike included in the numbers given, though on some days no success at all was obtained. It was clear that the power of divining

the numbers was exceedingly variable, but whether the difference was in the agent or the percipient or on what circumstances it depended we have been unable to discover. Eight persons at least beside Mr. Smith tried to act as agents; but failed either to hypnotize the percipients, or to transfer any impression. Nor did others succeed in transferring impressions when the hypnotic state had been induced by Mr. Smith (an interesting and important observation). Mr. Smith himself did not succeed except when the percipients were hypnotized. [The fact that the successes when Mr. Smith was in a different room, while smaller in proportion, were still appreciably greater than chance would dictate is of course extremely important. The excess here—eight complete successes where chance would dictate two, or three at the most, would not be particularly impressive if this series of 228 tests were under independent consideration; but it is sufficient to rule out the suggestion, which would otherwise be pretty strong, that the other group of successes was due to a hyperesthesia created by the hypnotic state of the subjects.—J. M. B.]

As I glance through the detailed report of the individual trials, I am struck by several items that seem worthy of comment in the present connection. In these two-digit tests there is always some doubt as to the mechanism of the process of visualization, and the role played by the digits as components of the number sought. Knowing that two-digit numbers were being used, the percipient responded to the number 11 with the remark: "That's got only one figure; 1." There were numerous guesses of a number differing by only one unit from the correct one; these were given no weight. After such a guess, the percipient said: "What are those numbers on? I see only the letters (i. e., digits) like brass numbers on a door; nothing behind them." There was ample evidence that this matter of actually having a visual impression of the numbers was the rule. Guessing 23 when 20 was right, the percipient was asked which digit he saw more plainly, and instantly responded, "the 2." When the number given was 48, the eight was seen first, and given as the answer; the percipient complained that there was but the one when there should be two; with no hint as to what the other was or what position it should occupy he was

encouraged to look again, and this time saw the 4. Asked which came first, he announced in a way to indicate striking freedom from suggestion: "The 8 first, then the 4 to the left, so that it would have been 48. *I should like to know how you do that trick.*" At this stage of the work, this percipient, with some prodding to make him complete some of the responses but with nothing that conceivably could have served as a concrete suggestion, gave correctly nine consecutive numbers: 48, 20, 71, 36, 75, 17, 52, 76, 82. The originals were being drawn at random. Later in the same session, after intervening experiments in varying the conditions, he again gave consecutive successes with the numbers 75, 36, 72, 48. When 87 was the right answer, a complete success was gained, the eight taking form first as a small zero, to which another was added above to form the 8. While he was "looking" at a correct 44, one of the digits disappeared from his "view." Another percipient, in scoring successive successes with 16 and 67, commented upon the repetition of the sixes in a way making it plain that this was something which she would have avoided if left to her own psychology. The fourth number drawn after this was 66, and the percipient said: "Well, I really think 6 and another 6—nothing else."

An interesting item has to do with the totality of tests with a given percipient. His days were easily divided into successful and unsuccessful ones. On the former, he had 74 successes in 245 attempts; on the latter, 5 successes in 109 tests!

The importance of these tests was duly appreciated and though it was not always easy to maintain the interest of the hypnotized subjects, the matter was continued to the point where Mrs. Sidgwick, this time in collaboration with Miss Alice Johnson, again reported in the eighth volume of the British *Proceedings* (p. 536). So far as number tests were concerned, the new series of experiments was given over to examination of the case where the agent and the percipient are in separate rooms; the less conclusive technique being employed only when necessary for the encouragement of the participants or for the purpose of seeking light on the causes of failure.

A first series of experiments was made in two different places, regarding both of which it is clear that any hypothesis of

hyperesthetic sense impressions is barred save in the mind of the recalcitrant skeptic for whom it never can be barred. Of 252 individual tests made, using the two-digit numbers from 10 to 90, there were 27 complete successes and eight in which the digits were given correctly but in reversed order. The cases in which the first or second digit alone was given rightly are listed, and total the rather amazing figure of 108, indicating beyond any degree of rational disbelief that there is significance in this aspect of the matter; but for statistical conservatism's sake, these are to be ignored. Complete success on a basis of chance would be most probable to a total of three times in these 252 tests, instead of the 27 times on which success was attained. For purposes of comparison, tests made with agent and percipient in the same room during this period were also tabulated, and showed 26 successes in 146 trials. From a performance only about one-fifth as good as that given in the same room, the showing for the tests when agent and percipient are separated has become better than half as good. It seems clear that the only obstacles to this more adequate procedure are mental ones that may be overcome.

The following excerpt from the report is of interest:

"A noticeable point is the very large prevalence [85 against 23] of guesses in which the first digit was right over those in which the second was right. The first digit ought of course to be right by chance more often than the second, because of a prior exclusion of the digits 9 and 0 from occurrence in this position. But the difference was enormously in excess of what could thus be accounted for. And—what is more remarkable—the same excess does not appear in experiments in which both agent and percipient were in the same room. [Of these 146 experiments, 27 gave the first digit right and 21 the second; the ration being almost exactly what it should be if there is no fortuitous ground of distinction between the two digits.] We can only suggest that Mr. Smith [who again served as hypnotist and agent] first unconsciously concentrated on the first digit and, when he was in the room and knew therefore that this one had been [rightly or wrongly] guessed, then transferred his attention to the other. When out of the room he could not, of

course, follow the process of guessing in the same way." As against the universal applicability of this hypothesis lay the fact that the second digit was sometimes seen—right or wrongly—first; and even more, the fact that with another percipient, the first digit was more persistently right with the agent in the room as well as out of it.

An important aspect of the technique of separating the agent and the percipient lies in the fact that nobody in the room with the percipient now knows what number has been drawn in the other room. A signal of some sort is given to indicate that drawing is complete, and that is all. Hence the possibility that the percipient may at any stage of a slow or fumbling success be aided in any sense by the remarks of the recorder or other sitters is non-existent. Contrary to what one might have anticipated, it seemed to make the cognitions more difficult when the distance between agent and percipient was needlessly increased.

When, under similar conditions, one of the hypnotic sensitives who sometimes served as percipient was used with Mr. Smith as joint agent in another room, there were nine successes in 53 attempts; a better showing than when Mr. Smith worked alone. Tests with the same double agency and with the agents in the room with the percipient totalled 27, with seven successes; better work than when agents and percipients were separated, but this difference being less marked with the two agents than with the one.

The quondam percipients were utilized as sole agents in a few cases; and under such conditions, 28 tests in separate rooms gave three successes—while 24 experiments in the same room gave six. Meaningless if isolated, this showing in its present setting may be regarded as indicating persistence of the telepathic contact under these variant conditions.

As in the preceding series of experiments reported in the earlier volume, it happened in a few instances that, when the agent was looking at a number, the percipient guessed the preceding number without having had any normal indication about this number save perhaps that his own guess on it had been incorrect. While the totality of such incidents is hardly more than chance would dictate, it is intriguing to observe that on two different

occasions two of these deferred successes occurred consecutively.

The 1892 report commits one fallacy which I find often repeated in documents of this period when it says: "As the numbers were drawn at random, Miss B.'s [the major percipient's] number habits cannot of course in the long run affect the probability of success." This involves the assumption that the "long run" is sufficiently long to smooth out any accidental preponderance of digits for which Miss B. has a preference or a repugnance; and very evidently, this assumption is not justified for a series of only 997 tests with 81 numbers—the total with Miss B. under all conditions. In fact, I think that in order to gain assurance that the percipient's number habits can not have entered into the results, it would be necessary to make a tabulation of the whole numbers and the individual digits drawn, so that it might be observed whether as a matter of fact their occurrence had been approximately uniform. If it had not been so, the percipient's number habits would then have to be examined to see whether she had a tendency toward or away from those entire numbers or those digits which had been drawn considerably more or considerably less than their fair share of times.

That this judgment is entirely correct the report itself confesses when it passes to a consideration of Miss B.'s number habits. Her actual frequency of naming individual two-digit numbers ranged from zero to 35; the frequency of drawing for the numbers ranged from two to 22. Very plainly, there is in this uneven working of the drawing and of the guess ample scope for a coincidence or a disparity between the accidents of drawing and the habits of guessing. The subject had preference for single digits much more marked than those for entire numbers; thus, she selected 9 as a second digit only 29 times and zero only 38 times, while giving this position 153 times to 4 and 146 times to 8; and, of the digits that could occur in either position, she used 5 on 307 occasions and 7 on only 182.

The report however while quite inade-

quate in its offhand statement that these number habits *could* not affect the results, compares the habits with the successful guesses sufficiently to show that they *did* not play any vital part. Indeed, it comes closer to taking adequate account of this very intricate aspect of the problem than any other of the early British treatments.

The reader who is interested in contemporary reactions to these several reports will find an echo thereof in the twelfth *Proceedings* volume, p. 298; where Sidgwick responds at some length to a German critic which sought to set up an elaborate scheme of subconscious whispering in explanation of the results that had been recorded. It would seem, from this distance, that a more tenable position for the recalcitrant skeptic would have been to attack Mr. Smith's connection with the experimental arrangements, and the anonymity of the several percipients. It is entirely clear that a very great deal depends upon Mr. Smith's good faith and on the reality of the hypnotic states of the percipients; and that one of the most evident deficiencies of the published statements lies in their failure to cover these points adequately. It would seem to the present reviewer that, given a desire on the part of Mr. Smith and the percipients to cheat by means of audible signals when separated and a spoken or a visual code when together, the conditions as described fall very far short of rigorous exclusion of such practices. But of course, in the nature of the case, this is something that must lie largely within the judgment and good sense of the investigators, and which they cannot adequately picture in their reports. It is a physical impossibility for any report to cover all the things that did not occur, and to prove the non-occurrence of them all. The failure of contemporary criticism to take this obvious tack may be regarded as indicating a very large degree of contemporary knowledge that the experimenters had adequately safeguarded against such collusion. And, of course, we find a great many details in the records which are hardly compatible with any other hypothesis than that of a genuine telepathy.

[To be continued]

INTERNATIONAL NOTES

BY HARRY PRICE

I AM commencing these Notes on the one night of the year when wizards and warlocks, ghosts and goblins, metaphorically snap their bony fingers at convention and investigators alike, and perambulate abroad as a sort of "refresher," previous to the strenuous business of working overtime during the Christmas season—which is almost upon us, I refer of course to Hallowe'en (October 31st) that faint echo of Druidical ceremonial magic which even today in Ireland is known as *Oidhche Shamhna* (the "Vigil of Saman") the great autumn festival when the Druids lighted huge bonfires in honor of the Sun-god and as a thanksgiving for the harvest. It was also a curious belief that at this festival Saman, Lord of Death, called together the wicked souls that within the past twelve months had been condemned to inhabit the bodies of animals. All Hallows Eve also coincided with the Roman festival in honor of Pomona when toasted apples, nuts and wine, and similar autumnal fare helped to enliven the merry parties at which maidens, by means of charms and incantations, endeavored to ascertain the name of their future husbands and give the veil of futurity a slight rip. Over the Border Hallowe'en still plays a big part in the festivals of the countryside. Even in London Scots folk celebrate the event in various ways. At a Hallowe'en dinner of a London Scottish club which I attended some years ago, the native haggis was piped in with much ceremony. I must add in parentheses that it was quickly removed with much less ceremony—and so far as I could see no diner attacked it. But the "wine of the country" suffered considerably, proving how Scotch we all were.

* * * * *

A new book by Sir Oliver Lodge is always an event and *Phantom Walls*¹ is well up to the standard of Sir Oliver's previous psychic works.

Sir Oliver emphasizes his opinion that survival has been proved scientifically even if official science does not accept this view. He says (p. 25) "I should not have known

the truth about the friendly co-operation of a spiritual world—existing under conditions beyond our normal perception—had I not received indubitable proof of the persistent continuity of individual personal existence." He also states that proof of survival is steadily growing.

Sir Oliver sees no reason why the souls of some of the higher animals should not survive also. In Chapter 5 on the "Problems raised by the Ideas of Survival" he says:

"Suppose we let it be granted that accumulated evidence shows that human beings survive, a number of problems clamor for attention. What does survival mean in general? Why should it be limited to human beings? . . . When we talk of human survival . . . we mean individual survival, the survival of personality and character.

"Whether some of the higher animals have acquired a kind of individuality, a character and wealth of affection which seem worthy of continued existence, may . . . be argued.

"It is not easy to say where this element of consciousness, conscious striving for an as yet unrealized end, first began to enter into the animal kingdom; but we see signs of it in the higher animals, at any rate in those that have become domesticated; and we are well aware of these faculties in ourselves.

"At some stage or other conscious planning entered into the scheme; and this element we may well call the germ of the soul."

Under the caption "My Own Outlook," Sir Oliver says (p. 185): "So if I am asked what is the present outcome of psychical science in my own mind I should say:

"In the first place, that the inaccessible portion of the universe is turning out larger than we knew, and that a whole realm of hitherto obscure fact is coming within our ken: a region which our customary scientific investigations hitherto have not explored and which few of the eminent investigators in orthodox regions have even suspected.

"Next, that we are thus introduced to a

¹ London, Hodder and Stoughton, 5/- net.

region of what might be called supramundane activity and intelligence. We discover by signs and tokens a group of intelligences interested in the earth, and probably near it—if to the space has any meaning—but existing apart from familiar association with that Matter which so directly and continually and exclusively appeals to our animal-derived sense-organs.

Some of these supramundane intelligences are able occasionally to influence our minds, though never to trespass on our free will. They are for the most part unable to exert mechanical force on material objects, for lack of an animal-descended muscular organism; though exceptionally, through a borrowed organism, they sometimes bring about minor but astonishing physical results."

"The brain is material, the instrument for recording speech, for enabling you to speak. People say when the brain is damaged you damage the mind.

"How do they know you damage the mind? Can you damage the mind with a brickbat? The brain can be damaged; that is injury to the machine. The mechanism is interfered with; the machine doesn't work; the instrument cannot play; but the music, the character, the reality, is not destroyed.

"Merely the manifestation of it is stopped. The same with death. It prevents the manifestation; it prevents at least the easy manifestation.

"But fortunately it has been found that under certain conditions occasional communication can still continue, so that those who have lost their own instrument can use another, and thus we can prove that survival is a fact.

"We find that personality and character and memory do survive."

Elsewhere Sir Oliver talks of what are claimed to be miracles, stating: "It is contended that we cannot admit interference from another world: that we cannot allow for assistance by higher things.

"The conservation of energy has been supposed to prevent that. I reply 'No,' for it doesn't prevent us from helping each other from helping the lower animals. The argument from the lower animals is very helpful, I think, when you have to deal with such things as prayer and miracle, and ask if intervention is scientifically possible."

To the lower animals we are higher

things, and we perform to them what are miracles, and we can answer prayer. If a cat asks to have the door opened, we can open it. If a bird or a bee is trapped in a room we can liberate it without being asked.

"That is to say, the ordinary difficulties about prayer and miracles evaporate when you think of us as the higher beings and them as the lower."

Physical phenomena are treated at some length and in view of the present discussion it is interesting to note that he says (on p. 171) that Willy Schneider, "has an undoubted power of moving objects without contact, and of producing levitation of objects completely screened from him." He discusses fraud and concludes that Eusapia Paladino's deceptions were "partly unconscious." I can cordially agree with his remark (on p. 149) that dowsing has become "almost a commercial proposition." In my own home, after a firm of water engineers had spent nearly a fortnight trying to locate water, I had to call in an old Sussex dowser who, within the space of two hours, told the well-sinkers where to dig. That was twenty years ago, and the supply has never failed.

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Sir Oliver Lodge delivered a most interesting first "memorial" lecture to the memory of Frederic H. Myers at the Aeolian Hall, London, on October 18th. The address was largely reminiscent. It was through Myers that Sir Oliver became interested in psychic matters. Previously he was a skeptic and materialist. Myers gave Sir Oliver the opportunity of sitting with the famous Boston medium, Mrs. Piper. This was Sir Oliver's first séance of any description, and much impressed him. "I went," said Sir Oliver, "and in his study, with Myers as notetaker, I had my first mediumistic sitting of any kind. The incident was most impressive—more impressive, perhaps, because more surprising, than any I have had since.

"Detailed knowledge of my relations was shown, and in particular an aunt of mine, to whom I had been indebted, either directly or indirectly, for much of my post-school education, ostensibly came and delivered messages. She reminded me that she had promised to come and report if ever she found it possible; for she was a religious woman, with an orthodox faith in survival, though with no knowledge of

psychic subjects or of the possibility of communication.

"She did, however, very clearly communicate, and for a minute or two actually took control, and spoke a sentence or so in her well remembered voice. The circumstance was very dramatic, and not only made an impression on me, but on Myers also, who had naturally much greater experience in such things.

"In the ensuing December I persuaded my wife (rather against her will) to invite Mrs. Piper to stay a week or two at our house in Liverpool. There I conducted a series of test sittings, introducing strangers, and made a report to the society.

"My object was to eliminate telepathy from the sitter as far as possible, and to get facts wholly unknown to me, which could afterwards be verified. In this I was successful, and the dawning certainty of survival and of the power of survivors to communicate under certain conditions began in my mind, and has never seriously receded since. For, as usually happens when we are on the track of truth, all subsequent experience went to confirm early impressions."

There is a "certain liveliness"—as we used to say during the war—in London psychic circles, and this autumn will see no fewer than four mediums, of international reputation, in our midst. Rudi Schneider arrives in London on November 11th for an indefinite period. He will give two séances per week at the National Laboratory. One séance will be for members, the other for a group of eminent scientists whom we are inviting for the experiments. This group will sit regularly and it is hoped that we shall be able to make some real progress towards the goal at which we are continually aiming, viz., the enlightenment of official science. My report of our last experiments which appeared in the September issue of *Psychic RESEARCH* created a profound impression in England. One individual, already well known in the Schneider circles for his criticism of the medium, rang me up and candidly admitted that the report of the National Laboratory experiments had compelled him to take an entirely different view of the Rudi phenomena. I hope Rudi will do as well this autumn. Major Kalifius, a friend of the family, is accompanying Rudi, but will stay

only a few days in order to see the boy settled down.

The other three famous mediums who will be in London are "Margery," who is expected in December; Carlos Mirabeili, who is expected "soon"—I do not know who is going to experiment with him; and Frau Lotte Plaat who is visiting the National Laboratory in December. Frau Plaat is already in London and has done some good work here. Lotte Plaat and Jean Laplace, both noted psychometrists, have much in common. Both are extremely "natural" psychics, quite unlike the mediums of the popular press. Both are quite young and both women have scored some brilliant successes. The account of a great deal of Frau Plaat's recent work has just been issued in the form of a symposium edited by Dr. Paul Sünder of Berlin. The book² is well worth reading. The following testify to Frau Plaat's powers: Dr. Sünder, Dr. Gustave Pagenstecher, Dr. Harms, Dr. Krauss, Prof. Jahn, Dr. Bohm, etc. Later on I hope to give my personal experiences with this medium.

Another work from Germany has just reached me and it is one of the most fascinating books I have perused. It is by Dr. T. K. Oesterreich and is called *Das Mädchen aus der Fremde* and a most extraordinary "maiden" she is. She is called "Berta Regew" and her appearance before the public was somewhat dramatic. A few years ago someone on Stuttgart station noticed a well-dressed young woman sitting by herself, and looking rather distressed. She was questioned as to her trouble but to the amazement of the onlookers who had now collected she could not understand a word that was said to her and her answers were as Greek to the crowd. At once the most sensational rumors got abroad concerning this young person and the popular press printed such captions as "Girl Stolen in Stuttgart," etc., in the way we all know so well. The young woman was questioned by the police who, failing to get any sense out of her, conducted her to a home where she was cared for. And then the psychologists came on the scene. They found that Berta spoke a language unlike any that the most learned professor had ever heard of. Some of the words sounded like Turkish, so

² *Die Psychometrische Begabung der Frau Lotte Plaat*, Leipzig, Oswald Mutze, M.4.50.

a native of that country tried to interrogate her, but to no purpose. Some of the words were reminiscent of the Italian, Arabic, Spanish and Chinese languages—but all hopelessly mixed. The following will give one an idea of her peculiar vocabulary. Berta's phrases are on the left, the coincidental words, with country of origin, are on the right of the column:

Pautschong	= horse:	Pautschong	= race horse in High Chinese.
Maiseibe	= ship:	Maiseibe	= ship in Arabic.
Bisturi	= knife:	Bisturi	= knife in Spanish.
Lascho	= hand:	Lascho	= hand in East Iranisch.
Schubi	= palm:	Schu	= palm in Chinese.
Langua	= camel:	Langua	= camel in Arabic.
Tukang	= woman:	Tukang	= master in Malayan.
Tulsong	= ring:	Tong	= gold in Siamese.

The above are only a few of the peculiar terms that this curious stranger used—a dash of each language mixed into one incoherent whole; a multi-lingual cocktail that took the investigators a long time to swallow. But of course the woman confessed at last. It appears that she was born in Lucerne in 1895, a Roman Catholic, and eventually went into service. She became "fed up" with "the daily round, the common task" and something impelled her to seek adventure on the broad highway. The same subconscious urge prompted her to change her personal appearance as far as possible, and to assume a new personality and a new language. As the reader knows, she landed at Stuttgart in a first-class *Schlafwagen* on the expensive D-train—and then the fun began.

The obvious and interesting point in this story is where did "Berta" get her vocabulary from? A Swiss serving maid does not usually know a string of household words in Tibetan, Italian, Spanish, Arabic, Turkish, Iranisch, etc. But Berta's terms and phrases were composed of words from these languages and the puzzle—fully discussed by Dr. Oesterreich—is where this knowledge came from, and how it originated. That Berta was controlled by another personality seems certain. I hope the book will be translated into English so that I can read it more fully—it is a most interesting case.

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Of course there have been similar cases to that of Berta and Oesterreich cites the classic one of Hélène Smith, the medium, whose description of the planet Mars caused considerable interest¹. But the

¹ It is published (at M.7.50) by Kohlhammer of Stuttgart, and forms Vol. 5 of *Beiträge zur Philosophie und Psychologie*.

greatest hoax of this kind—at least, in England—was the amazing case of "Princess Caraboo," a country serving wench who posed as a princess who was washed ashore from a wreck. She spoke a language no one knew, wore clothes reminiscent of the Orient, had curious vagaries as regards her food and manners and for months was feted and fussed over as a sort of celestial being. But the bubble burst eventually, her unmasking being due to the fact that there were one or two sane people among those high personages with whom the "princess" mixed for a few brief months. Her story² is well worth reading. The greatest English male impostor of this type was George Psalmanazaar, the man who "discovered" the island of Formosa, wrote a history of it, with a map, and compiled a vocabulary and a Formosan grammar³. Actually, the man never left London but his literary forgery created something of a sensation for some months. A few years ago Caley Wainwright wrote his life⁴. Another literary forger who stirred England was John Daniels who published a sensational diary⁵ of amazing adventures on an island, with a woman as companion, as the result of a shipwreck. He, too, wrote the story in a London garret.

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For some reason I cannot fathom, the newly-formed Oxford University S. P. R. has caused intense interest in London and the press has devoted columns to the new organization. This is the more curious because there have been at least two similar societies with identical titles, but they never got into the news. The new society should not have to go far for "subjects" as many of the colleges possess ghosts of their own, e. g. those of Oriel and Wadham. The officers of the new society are Sir Charles Oman (professor and M. P. for the University), the eminent historian; Dr. R. R. Marett, Rector of Exeter; Dr. F. C. S. Schiller, Dr. William Brown, the Wilde reader in Mental Philosophy in the University; and Mr. A. S. Owen, of Keble, is the president. Mr. R. W. Schofield, of Oriel, is the secretary.

¹ See: Théodore Flounoy, "From India to the Planet Mars. A Case of Somnambulism." New York, 1901.

² See: J. M. G., "Caraboo. A Narrative of a Singular Imposture by a Young Woman." London 1817.

³ See: George Psalmanazaar, "An Historical and Geographical Description of Formosa," London, 1704.

⁴ A Forgotten Liar, London, 1899.

⁵ The Life and Astonishing Adventures of John Daniels. London 1751. Reprinted ("Library of Impostors") London 1926.

The new society is in deadly earnest. The *Oxford Magazine* (for Oct. 24th) states that "It was realized that Psychical Research was generally deemed unworthy of intelligent consideration. This was due essentially to the wide-spread ignorance concerning its scope and nature, understandable by reason of its infancy and fostered by the comparative inaccessibility of its literature. It is hoped that by the presenting of facts and the criticism of responsible men, the Association might, in its small sphere of operation, at least point the way to a fairer estimation of the problems involved even though it had neither the leisure, the knowledge nor the organization to attempt their solution." Of course, all this has been said scores of times before during the past 80 years; but we will forgive these youngsters their enthusiasm on their entry into a new and fascinating field of research.

Groups for the investigation of telepathy and hauntings, telekinesis and psychometry, etc., are in process of formation. It is felt that there is a local need for an occult society, especially among the younger members and, apart from a general inquiry into the whole subject, they will investigate local tales about ghosts.

The first lecture of the Michaelmas term was given by Sir Charles Oman, M. P., on October 23rd. His subject was "Ghosts I Have Known," and he warned his hearers to distrust the dramatic. "Ghosts whom I got to know on good evidence were rather feeble folk," he said. He spoke of a former Oxford Psychical Research Association formed in 1879, of which he had been a member. "In all our tales of hauntings," he said, "the haunting seemed to be without object and the ghost seemed to be entirely earthbound, haunting some spot where he or she had spent years of unhappiness.

"Most ghosts seem to belong to the last 120 years. I have never come across the ghost of a woad-painted Briton or of an Elizabethan knight or lady. The limit seems to be about the reign of George III., but early Victorian ghosts are much more in evidence."

Sir Charles was asked if he could say which Oxford College had the best record for ghosts, and he replied that college ghost stories were not very good. Some of them were quite modern stories, which had

grown up since his Society had made research.

"I have heard several which were not in existence when the Society was searching round in 1879, and others are merely traditional."

Dr. R. R. Marett asked Sir Charles whether there was any truth in the story that Archbishop Laud still haunted St. John's College. He had been told that the level of the floor at St. John's was changed, and now Laud was only to be seen "from the knees upward."

Sir Charles said that in this case it was only noise which had been heard—the ghost had not been seen.

The next lecture will be given on November 12th by Sir Lawrence Jones, Bart. President of the London S. P. R. On November 20th the Rev. Montague Summers (the authority on witchcraft) will address the Society and on December 4th I am giving them an account of the Rudi Schneider experiments, illustrated by means of lantern slides. It is even possible that I may decide to take Rudi with me and hold a séance at the University. I sincerely hope that the new Oxford University S. P. R. will last longer than its immediate predecessor. Psychical Research can hardly be termed a "lost cause," but Oxford has seen so many new cults hailed with acclamation by a few enthusiasts, only to find that shortly after the lusty infant has perished through malnutrition caused by the apathy of those who had previously fostered it. But the University has always had a soft spot for anything *outré* or *bizarre*:

Oxford, of whom the poet said

That one of your unwritten laws is

To back the weaker side, and wed

Your gallant heart to wobbling causes.

* * * * *

Two new spiritualistic societies are being formed, one at Aberdeen—the Aberdeen Spiritualist Union—and the other the "Church Psychical Society" promoted by the well-known spiritualist, Rev. Charles L. Tweedale of Weston, Yorks, who says that "a knowledge of psychic matters is an urgent need of the Church at the present time." At least one churchman has recently told us what he thinks of spiritualism. Dean Inge, the parson-journalist, speaking at Birmingham on October 30th said: "We know little of what happens after death. Purgatory and future probation are mere

speculations. As for the spiritualistic superstitions which are now rife among us, I am almost ashamed to mention them. Even when the superstition masquerades in scientific dress, the less we have to do with it the better." But the "Gloomy Doom" always talks like that.

* * * * *

I thought someone would, sooner or later, exploit the Roman Catholic miracles in order to make money by imitating them by normal means. This has now happened at Florence. Two months ago the report circulated through Tuscan villages that the Madonna had appeared in an olive grove. Soon pilgrims were arriving in carts and on foot from all parts, and invitations to subscribe to a fund for building a church on the holy ground met with a generous response. At this stage the prisoner Campanile appeared. Having, it is alleged, invented the story of this miracle of the Madonna, he was anxious to maintain the religious fervor which it had excited. One day a "cripple" dragged himself painfully to the altar, and after prostrating himself before it he suddenly uttered a rapturous cry, "A miracle." He cast away his crutches and began to rush about among the awed onlookers. It was an excellent piece of acting, but, unfortunately for the "cripple," there was present a gendarme who happened to know Campanile. When he was arrested Campanile alleged that his accomplices were priests, and that they were dividing the subscription money between them. The man is being tried in Rome.

* * * * *

I have just had a visit from Dr. D. Efron who is touring Europe on behalf of the University of Buenos Aires and is acquiring information and literature with a view to forming at the Argentine center of culture a Department of Psychics in conjunction with the established Department of Philosophy and Psychology. This will be the first university in history to officially establish a department for the study and investigation of occult subjects. Dr. Efron is obviously very enthusiastic over the project—an enthusiasm which is shared by Dr. R. Rojas, the Rector of the university. Dr. Efron has already visited France and Germany, and is about to go to Vienna. Sir Oliver Lodge, Dr. Osty, etc., are among those who have seen Dr. Efron. A journal devoted to the new science will be published

by the University and prominent psychologists from each country are being invited to contribute to its first number. I need hardly add that the work of the new Department will be entirely scientific. A large number of spiritualistic societies exist already in the Argentine.

* * * * *

We had quite a "poltergeist evening" at the National Laboratory on October 22nd when Miss H. Kohn, B. A. lectured on the extraordinary case of Damodar Ketkar, already mentioned in these *Notes*. By a curious coincidence, the Rev. Father Herbert Thurston, S. J., had just previously sent me an account of another interesting Indian poltergeist case which he had written for *The Month*[®] the well-known London magazine. The hall was crowded and many prominent psychologists including Father Thurston, S. J., Mr. G. R. S. Mead (editor of *Quest*), Mr. A. W. Trethewy, Capt. H. W. Seton-Karr and others took part in a most interesting and prolonged discussion of the various hypotheses which might account for poltergeist phenomena. In addition Father Thurston gave a short resume of the Indian poltergeist referred to above. In this case the disturbing entity gave a date on which the manifestations would cease—and kept its word!

* * * * *

"The Contribution of Psychic Research to Modern Thought and Experience" was the subject of an address on October 8th at the opening meeting of the Scottish Psychical Society held in the rooms at 22 Stafford Street, Edinburgh, Dr. Barker presiding. Intimation was made of the various activities of the Society, and that it had been arranged during the forthcoming winter, in addition to lectures by authorities on various departments of psychic research, that there should be each month a discussion on some aspect of psychic manifestation. In the course of the address reference was made to statements at the Union Assembly regarding the world-wide spirit of unrest in spiritual affairs, an increasing attitude of uncertainty as to the Providential ruling of the universe, and particularly in regard to the question of survival. It was suggested that such societies could do a great deal, in harmony with the work of the Church, in producing evidence in support of the Church's faith and belief in individual sur-

vival, and in bringing what had been for centuries a matter of faith and belief into line with scientific knowledge and experience. As the Victorian age was one of adventure and achievement in material affairs, so the present age was characterized by adventure into the new field of psychic knowledge. It might be said that the attitude of the Church to this subject, which should be approached in a spirit of scientific impartiality, had passed from antagonism to interest and expectation.

The second of the "Felicia Scatterd Memorial Lectures" has now been published in book form and can be obtained from the L. S. A. 16, Queensberry Place, London, S. W. 7 for 9d, post free. The address was given on Dec. 12th. 1928 by Dr. L. R. G. Crandon who took as his subject "The Progress of the 'Margery Mediumship.'" The first lecture was given by Mr. Stanley De Brath on March 8th, 1928, who spoke of "The Relation of Spiritualism to Psychical Research." The lecture is given annually, prominent spiritualists being invited to talk on some aspects of spiritualism.

* * * * *

That water finding is not the sole prerogative of the professional dowser is again proved by the fact that the Rev. C. R. Hall, M. A., Rector of North Waltham, Micheldever, Hampshire, possesses the gift of water-divining by means of the orthodox forked twig. To a press representative he said :

"This power is unquestionably a power outside myself. I do not profess to understand it, but I have had conclusive proofs that it exists. There is nothing uncanny about it, for it is clearly a force of Nature which has not yet been recognized by science."

Mr. Hall selected one of a bundle of forked twigs which he had cut that morning in his garden. He held the branches in his two hands, placed back to back and near his face, but not touching each other. Then he began to walk slowly forwards.

He said, "There is water here," as the twig began to bend downwards and seemed suddenly to wrench itself out of his grasp, one fork being broken. Mr. Hall continued:

"A curious fact about this force is that it will not work if rubber shoes are worn, or if the hands are allowed to touch. In this it is akin to electricity, and can be

both insulated and short-circuited. It only manifests in the presence of underground water, and then only if I am actually moving."

"I am prepared to submit to any test that may be suggested. It should be of real benefit to farmers, for there are many fields in this district which cannot carry sheep or cattle owing to lack of water. In many such cases the water is in reality not far from the surface."

Mr. Henry Henshaw, the estate agent at Stevenston Manor, Basingstoke, said:

"Mr. Hall indicated water on a spot which was most convenient for our new model farm. His findings were confirmed by boring, and we have now a well giving any amount of water.

"In another part of the estate he plotted the course of an underground stream by means of his rod. This was proved correct by a geological map, which at the time was unknown both to Mr. Hall and to myself. I am sinking another well according to his directions."

* * * * *

It is simply amazing the work that Sir Oliver Lodge finds time and energy to do. He seems to hold the key to the secret of perpetual youth. Every other paper I pick up contains something from his pen or records an interview with Britain's chief and most amazing scientist. If he is not writing, he is lecturing; if he is not lecturing he is on the ether—his favorite medium. On October 25th he gave the inaugural term lecture at Westfield College, Hampshire, of which his sister, Miss Eleanor Lodge, is principal. He dealt with science, the future of man, modern polities, the nature of the soul and many other subjects. "I feel that we are living in a revolutionary period when things are being plucked up by the roots to see how they grow," he said. "I think young people are inclined to pull things up too freely and have not enough respect for conventions."

Uprooting had gone on in science, too. Psychics had been overhauled completely, so that none of them knew exactly where they were. Things themselves were eternal, but our view of them kept on changing.

"Man has not been civilized long, he is not quite civilized. The possibilities in front of the race are enormous."

In the *Sunday Express* for November 3rd Sir Oliver discusses the relationship

between "Science and God." He commences by emphasising that "The whole universe is too majestic to be comprehended completely by our limited capacities" and that our first ideas about everything—including religion, must be infantile. He continues:

"In the early stages of theology there was an element of caprice; the Deity was represented as changing His mind, repenting, recognizing failures, and undoing His work. It is later on that we are taught that God is not a man that He should repent, that a thousand years in His sight are but as a watch in the night, that He is the same yesterday, today, and for ever.

"And so when the idea of evolution has seized hold of men's minds, when they realize that the act of creation is a slow and leisurely process, going through its stages on vast epochs of time, men have come to perceive that it is not God that has evolved, but only men's ideas about Him; that the different dispensations are a concession to human understanding, that the God of the Hebrews, with His cruelty and favoritism, is no more a permanent representation than the gods of the pagans.

"They are all groping, they represent human ideas, some higher and better than others, but none approaching anywhere near reality.

"Nor can it be supposed that we have approached to the heart of reality even now. Our ideas about the universe are still evolving, still growing in grandeur, as we hope that they are growing gradually nearer to the truth.

"Meanwhile, men of science, seeking to explore things as they are and to ascertain, by their senses and instruments and by brooding and thinking, what their earthly dwelling-place is really like, have gradually ceased to think of it as a central body surrounded by a number of accessory lights which revolve round it, and which may last for a few thousand years.

"They have made the great discovery of the practical infinitude of time, and of the myriads of other worlds distributed throughout the immensity of space, of which the one on which we live is a small and unimportant specimen."

Sir Oliver concludes:

"So that, if there be a God Who understands and is responsible for anything He must be responsible for everything, that the God of this earth is the God of the whole heavens, and that there is none other; that His power and influence extend to the remotest confines of space, from eternity to eternity, and that that majestic and one reality, however little we may as yet apprehend its nature, we and every part of the material, aye, and of the mental and spiritual universe, too, live and move and have our being.

"Surely there is truth in the implication of Goethe's utterance, that in studying as we do the universe we are studying the living garment of God.

"The method of creation and the processes of Divine working are being gradually illuminated and displayed by science."

NEW YORK SECTIONAL ACTIVITIES

THE Thursday afternoon teas in the Library of the A. S. P. R. have been resumed and their popularity re-affirmed in the full attendance of members. Both as a means of interchange on the mental side and as a stimulus to the social life of the Section they are proving a real success and the thanks of all concerned are due to the hostesses who have so efficiently arranged and carried out this important function.

* * * * *

On Monday, November 4th, Mr. Tal-

bot Mundy gave his address on "Oriental Reminiscences" to a good audience. Mr. Mundy has travelled extensively in India and Thibet and has written works of established repute on the mystical and romantic side of his experiences and contacts.

On Monday, the 11th Mr. Khaldah gave a demonstration of mind-reading. He is described in the notice as a "social entertainer," but seems to claim that his results are due to some innate faculty rather than to art. Certainly he succeeded in mystifying his audience, and viewed as an entertainment only, his performance must be

adjudged a success. He is able in almost every instance to read while blindfolded numbers or other signs written on pieces of paper by members of the audience when standing at a distance of about ten feet away. Alternatively he would "project" a number thought of by himself into the mind of another person who would then write down what came into his head and this would be found identical with the one noted by Klaldah.

A CASE OF METAGNOMY AT HEADQUARTERS.

The sympathy of all readers of the JOURNAL will be evoked by the news of the painful accident to Mr. Arthur Goadby, late Chairman of the Section and one of our most active and valued workers. But we are happy to be in a position to chronicle also the fact of his rapid and complete convalescence and our congratulations thereon to himself and his family. In connection with this matter, there are certain circumstances which we feel ought to be recorded, as they furnish an instance of the timely occurrence of a phenomenon akin to telepathy but probably more rightly to be described by Dr. Osty's term "metagnomy" in that it connotes an extension of the powers of mental perception beyond the normal and carries with it suggestions of prevision and of the intervention or influence of a mind or will actuated by protective or benevolent intention.

* * * * *

On the evening of the 11th, the Khaldah demonstration being over, Mr. Goadby had left for his home journey. Miss Florence Haven, the Executive Secretary had been expected to drive home with Mr. and Mrs. Cannon and was prepared to leave. But on the very steps of Hyslop House, she found herself quite unaccountably influenced to refuse the offer, and she waited for several minutes outside the door in complete indecision as to her next movements. She then saw Mr. Goadby coming back, and he asked her to come in again with him as he wished to collect the slips used by the questioners of the evening, and initial these for identification. This she accordingly helped him to do and he went away again, and Miss Haven followed, crossing to the west corner of the intersection of Lexington Avenue and 23rd Street, on the south side. From this point, it is her invariable custom to proceed westward down the south side of 23rd Street

as far as the subway, and to cross to the north side would not only be inconvenient but quite useless. Nevertheless, on this one occasion, she found herself impelled to cross to the north, and did so. She had walked westward along, perhaps, half the block and was approaching the 4th Avenue intersection when again she felt impelled to look diagonally across the street to the meeting of the roads on the south side. Just at the mouth of 4th Avenue, where it abuts on 23rd Street, she saw a crowd collected and unmistakeable signs of a street accident. Someone was being lifted into a taxi and being driven away. The taxi with its occupant passed her rapidly in an easterly direction and under ordinary circumstances that would have ended the episode as far as she was concerned. But not so, for now she must needs inquire of persons on that side of the street who it was that was knocked over, and whether it was a man or a woman? Unable to divest herself of the feeling that she must know more, she re-crossed 23rd Street and went to the drug store at the corner, and also to a newsboy in quest of information. She finally ascertained that it was a man who had been knocked over by a taxicab. With a curious feeling of haziness overshadowing her mind she was then led to cross again over the open intersection to the further corner and right between the trolley-rails there lay a man's broken umbrella. On this umbrella her attention became fixed and she had the feeling that in some way it would give her the clue to its owner's identity and this she *must ascertain*. She was prompted to pick it up, but hesitated, as the thought occurred to her that it might be evidence *in situ* for the police and must not be interfered with. But the umbrella, she says, brought her the clue and she became from this moment positive that it was Mr. Goadby's, and that he had been run over and taken to a hospital. The lights had been switched and she was now standing amid a rush of traffic and in some danger of being run over herself. But she got safely to the N. W. angle and walked along towards Madison Avenue, with the name "Goadby—'Goadby'" impressed again and again upon her mental hearing. And now the image of Arthur Goadby seemed to stand quite clearly before her and she found herself praying audibly that all powers of protection might come to his aid. In this frame of mind she turned up Madison Avenue to another

drug store near the angle and rang up Mrs. Cannon, telling her that Mr. Goadby had been run over and had been taken to a hospital. Why she affirmed this she does not know, except that it was one of a series of impressions that were now apparently about to register since she had seen that umbrella. And that, she felt, had somehow been a focus for their reception.

Mrs. Cannon naturally wanted to know how she could be so certain, but was so impressed by her importunity that she promised that Mr. Cannon should at once ring up the hospital. This was done, and by the time that Miss Haven had been able to join the Cannons, it had been discovered that Mr. Arthur Goadby was lying in Bellevue Hospital in a state of complete unconsciousness, having suffered injuries to the head and mouth, with concussion and possible fracture of the skull, and on their arrival the house surgeon had just completed his examination of the spinal fluid for the diagnosis of this type of injury. Happily there was no fracture, but Mrs. Goadby had already been notified that her husband was in a very critical state, and had it not been for the presence of Mr. Cannon at this crucial moment and for the fact that he was able to follow up their message at once with another of a more comforting and reassuring nature, there would have been a period of acute distress for Mr. Goadby's family.

The patient was still unconscious when the two visitors were brought to his bedside, but almost at once upon Miss Haven taking his hand he opened his eyes, greatly puzzled to know where he was, but, as he now admits, vastly reassured by finding friends around him. He says that had it not been for this, he believes the shock on awaking would have been a very serious one in the condition in which he then found himself. He was made to understand that the hurts were not of a nature to cause anxiety, and this Mr. Cannon was able to say because the diagnosis had been made and had shown no organic injury.

It should be added that the importance of the umbrella had so impressed itself upon Miss Haven that she also telephoned from the drug store to Mr. and Mrs. Hines, the custodians of Hyslop House to ascertain whether they remembered if Mr. Goadby carried one; but they both affirmed their belief that he did not. Notwithstanding this, she was as certain as ever that it

had been his, and in this she was after all correct.

ATTESTATIONS TO THE FOREGOING.

The undersigned Florence Robinson Haven, William Cannon and Rae Cannon hereby affirm the corrections of the account above given of the circumstances regarding the accident to Mr. Arthur Goadby on the 11th of November, in so far as our several parts in the incident are involved, and that the remainder corresponds with what has been verbally told to us at the time by the other persons engaged.

(Signed) WILLIAM CANNON,
RAE CANNON,
FLORENCE ROBINSON HAVEN.

I hereby attest the fact that the above account was compiled by me from data given me by Miss Haven on my return to New York on Saturday, November 16th and subsequently by Mrs. Rae Cannon and by Mr. Arthur Goadby in person, and that it represents strictly what was said by them to myself in these interviews.

FREDK. BLIGH BOND.

The undersigned Margaret and Thomas Hynes hereby affirm that Miss Haven rang us up at Hyslop House shortly after she left the premises on the evening of the 11th with an enquiry as to whether Mr. Goadby had carried an umbrella, and that we both assured her that to the best of our knowledge and belief, he did not carry one with him.

(Signed) MARGARET HYNES,
THOMAS HYNES.

* * * *

On Monday evening, the 18th November, Mr. Frederick Bligh Bond gave an address entitled "Numbers in Scripture and their Interpretation." He showed by numerous examples the presence of a system of numerical symbols not only apparent in the narrative of the Old and New Testament, but also latent in the structure of the Greek and Hebrew texts, which carry in the actual words and sentences a recognizable number value absolutely prescribed by the fact that in each of these languages the letters of the alphabet are also the arithmetical signs and these cannot be Sundered. And since it is found by repeated trial that those words which add up the same arithmetical total are often symbol-

ically allied in meaning, there arose a system of interpretation by analogy of meaning through identity or relation of number; and this is found to be abundantly true through laborious accumulation of instances. There are "sacred" numbers and the various Divine Names and Titles are found to yield these. They pertain to Christ but are found to have been imported from pre-Christian sources such as the Jewish and Alexandrian writings; and they appear even in the works of Plato and in the traditions of the Pythagorean teachings. They have thus a very wide significance in the linking of root-ideas in religious philosophy and call for more intensive study on the part of theologians. With the number there is almost always symbolically associated some geometrical form or principle, and again with this, an astronomical or chronometric system. This accounts for the reverence paid in the ancient days to times and seasons, the solar and lunar reckonings, to the proportions and parts of temples, and all the strange architectural and astronomic imagery with which our Scriptures abound.

As a single instance of the numerical analogy, the number 1500 may be cited. It is the total, by computation of letters, of several words, all of which convey the idea of Light, the Eye, Sight, and so forth, but also their opposite, such as Blindness, from the drug store to Mr. and Mrs. Hynes, the Rose is associated with the Church and also, very significantly, the "Sacred Deposit" of truth committed to the first bishops; the Creed or Homologia, and the Great Sheet let down from heaven in the

Vision of Peter. The richness and extent of the symbolism is past description and, as the lecturer remarked, would be a fountain of inspiration to modern preachers if they would condescend to study it.

The system was also, from early days used for divination and if we regard the power of divination as the exercise of an intuitive gift with some sort of symbol as its focus, then it may be truly said that a knowledge of the system resident in the Greek language would confer upon its exponents a range of mental imagery far transcending anything bestowed by the purely formal symbols of number with which our modern arithmologists and numerical diviners have at their disposal. For the modern systems are individual and purely arbitrary and they convey no spiritual imagery such as the ancients possessed in their "Gematria" of Numbers. In the lecturer's view, divination from numbers as now practiced is dependent for its success upon the intuition or clairvoyant faculty of the diviner, plus a familiarity with the system he uses, such as it is; and there is no inherent or intrinsic power in the totals computed other than this. There are a hundred systems just as there are a hundred methods of laying the cards of the fortune-teller, and the power of divination may be exercised equally with either.

Mr. Bond is willing to receive names of those who would care to study the Biblical symbolism and benefit by his knowledge of it.

Application should be made early by letter to Hyslop House.

BUSINESS NOTICE

Previously acknowledged September, 1929, Miss Irene Putnam's contribution to Publication and Research	\$7,318.00 200.00
October, 1929, Miss Irene Putnam's contribution to Publication and Research	\$7,518.00 200.00
Expended in Research—October, 1929	\$7,718.00 39.50
Miss Ella Cory's contribution to Publication and Research—November, 1929	\$7,678.50 25.00
	\$7,703.50

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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., LLD., 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.

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